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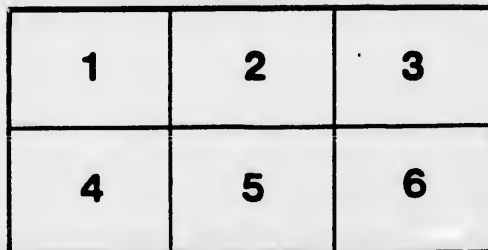
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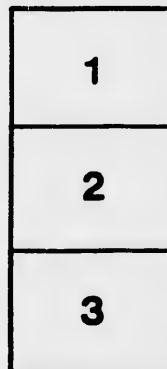
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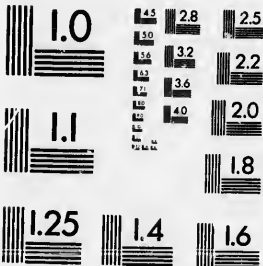
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PURCHAS his PILGRIMAGE.
OR
RELATIONS
OF THE WORLD
AND THE RELIGIONS
OBSERVED IN ALL AGES
And places discovered, from the
CREATION unto this
PRESENT.

In foure Partes.

THIS FIRST CONTAINETH
A THEOLOGICALL AND
Geographicall Historie of ASIA, AFRICA,
and AMERICA, with the Ilands
Adiacent.

Declaring the Ancient Religions before the FLOOD; the
Heathnish, Jewish, and Saracenicall in all Ages since, in those
parts professed, with their severall Opinions, Idols, Oracles, Temples,
Priestes, Fasts, Feasts, Sacrifices, and Rites Religious: Their
beginnings, Proceedings, Alterations, Sects,
Orders and Successions.

With briefe Descriptions of the Countries, Nations, States, Discoveries,
Private and Publike Customes, and the most Remarkable Rarities of
Nature, or Humane Industrie, in the same.

By SAMVEL PURCHAS Minister at Estwood in Essex.

Unus DEVS, vna Veritas.

LONDON,

Printed by WILLIAM STANSBY for Henrie Iohnstone, and are to be
sold at his Shoppe in Pauls Church-yard at the
Signe of the Rose. 1613

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TO THE MOST REVE-
REND FATHER IN GOD, GEORGE
BY THE DIVINE PROVIDENCE, LORD
ARCHBISHOP OF CANTERBURY,
Primate and Metropolitane of all ENGLAND, and
one of his Maiesties most Honourable Priue
COUNCELL.



*Most Reuerend, Dutie makes
me bold, euen at my first looking
and leaping out of the dungeon of
Obscuritie, which hitherto had in-
closed me, to interrupt your more
serious affaires, with the view of
these my labours. It is not their
worth, but your worthinesse that causeth this presumpti-
on. For to whom should I rather present my first-fruits,
then vnto the High Priest, That hee might shake
them before the Lord, to make them acceptable?
Neither is any meeter to Patronise a Historie of Re-
ligion, then he, to whose Person Religion giueth, and from
the same mutually receiueth, Patronage. And there-
fore I, the meanest of Leui's sonnes, doe here offer vnto
your Grace, ASIA, AFRICA, and AMERICA,
and that in their withered and fouler hue of passed*

out-worne rites, or present Irreligious Religions; not washed with the purer streames of sacred Baptisme. EUROPE challengeth a roome in this kind by her selfe: nor would Christian Historie vouchsafe these Strangers her holy companie, and therefore hath enioyned me a second Pilgrimage, and Perambulation ouer the World, to trace her footsteps, and obserue euery where her Planters, Corrupters, and Reformers.

Great is this burthen of a twofold World, and requires both an Atlas and an Hercules too, to vndergoe it. The newnesse also makes it more difficult, being an enterprise neuer yet (to my knowledge) by any, in any language, attempted; conioyning thus Antiquitie and Moderne history, in the obseruations of all the rarities of the World, and especially of that soule of the world, RELIGION. Yet haue I aduentured, and (I speake it not to boast, but to excuse my selfe, in so haughtie designs) this my first Voyage of Discouerie, besides mine owne poore stocke laide thereon, hath made mee indebted to seuen hundred Authors, of one or other kind, in I know not how many hundreds of their Treatises, Epistles, Relations and Histories, of diuers subiects and Languages, borrowed by my selfe; besides what (for want of the Authors themselves) I haue taken vpon trust, of other mens goods in their hands. Wherein had I enioyed that Academicke leisure,

Εἰ ἐν οὐκίῳις ἀφύπνου ἀνδρῶν δαδῶ.

Or the benefits of greater Libraries, or conference with men more skilful: my Braine might haue yeelded a fairer issue, a more compleate and better-armed Minerua. But besides the want of these, the daily cares of my Family,

THE EPISTLE DEDICATORIE.

mily, the weekly duties (in Preaching and Catechising) of my Ministerie, the grossnesse of the Aire where I live, which (some say) makes a duller wit, I am sure, a sicklier body; may pleade excuse for me. If not,

Clades Authore leuatur,

The World is the weight that presseth me, and my booke shall haue this praise in the greatest dispraise,

Magnis tamen excidit aulis.

*Howsoeuer, I shall thinke my selfe happie in your Graces Examination and Censure, if it be not. Impietie in me to offer to intercept, and with interposition of these lines a while to Eclipse, your Gracious aspect and influence vnto our Church and State. And though your Grace cannot, for more necessarie employments, and needes not, as knowing them better alreadie, afford your Precious time to these things of baser worth: Yet if your Recreations shall vouchsafe them as Remembrancers, out of my labours to refresh yours, I shall bee more then sufficiently recompenced. Others may hence learne by that most laborious, though not most learned argument of Induction; two lessons fitting these times, the Vnnaturalnesse of **F A C T I O N** and **A T H E I S M E**: That law of Nature hauing written in the practise of all men (as we here in the particulars doe shew) the profession of some Religion; and in that Religion, wheresoeuer any societie of Priests or Religious persons, are, or haue beene in the World, no admittance of Paritie; the Angels in Heauen; Diuels in hell, (as the Royallest of Fathers, the Father of our Countrie bath pronounced) and all Religions on Earth, as here we shew, being equally subiect to inequality, that is, to the equitie of subordinate Order. And if I*
line

THE EPISTLE DEDICATORIE.

*line to finish the rest, I hope to shew the Paganisme of
Antichristian Poperie, and other Pseudo-Christian he-
resies; and the Truth of Christianitie as it is now profes-
sed and established in our Church, vnder the Great
Defender of the Faith: for whose long Raigne, and
your Graces prosperous seruice vnder so Religious a So-
ueraigne, I heartily pray vnto the King of
Kings, and cheefe Shepheard of our
Soules, IESVS CHRIST.*

Nouemb. 5.

1612.

Your Graces in all

duetie,

Samuel Purchas.

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TO THE READER.



ND now, Reader, I come vnto thee, with whom I dare bee somewhat bolder. Being, I know not by what naturall inclination, addicted to the studie of Historie, my heart would sometimes object a selfe-loue, in following my priuate delights in that kind. At last, I resolued to turne the pleasures of my studies into studious paines, that others might againe, by delightfull studie, turne my paines into their pleasure. I here bring *Religion* from *Paradise* to the *Arke*, and thence follow her round about

the World, and (for her sake) obserue the World it selfe, with the severall Countries and peoples therein; the cheife Empires and States; their priuate and publique Customes; their manifold chances and changes; also the wonderfull and most remarkeable effects of Nature; Euent of Diuine and Humane Providence, Rarities of Art; and whatsoeuer I find by relations of Historians, as I passe, most worthie the writing. *Religion* is my more proper aime, and therefore I insist longer on the description of whatsoeuer I finde belonging thereto; declaring the Religion of the first men; the corrupting of it before, and after the Flood; the Iewish obseruations; the Idols, Idolatries, Temples, Priestes, Feastes, Fastes, Opinions, Sects, Orders, and Sacred Customes of the Heathens; with the Alteration and Successions that haue therein happened, from the beginning of the World hitherto.

This Worke I diuide into foure partes. This first exhibiteth, Relations and Theologicall discouerie of *ASIA*, *AFRICA*, and *AMERICA*: The second, when God will, shall doe the same for *EUROPE*: The third and fourth, in a second visitation, shall obserue such things in the same places, as I hold most remarkeable in the Christian and Ecclesiasticall Historie; and that according to the same method, which is squared in the *Whole* by order of *Place*: going still out of one Countrie into the next, in each particular part and severall Countrie, by the order of *Time*; deducing our Relations, so farre as wee haue others foot-prints to guide vs, (though not exactly naming the day and yeare, and determining questions in Chronologicall controuersies, yet in some conuenient sort) from the Ancient times, and by degrees descending to the present. If thou demaundest what profit may bee hereof; I answer, That here Students of all sorts may find matter fitting their Studies: The naturall Philosophers may obserue the different constitution and commixtion of the Elements, their diuerse working in diuerse places, the varietie of heauenly influence, of the yearely seasons, of the Creatures in the Aire;

Aire, Water, Earth : They which delight in State-affaires, may obserue the varietie of States and Kingdomes, with their differing Lawes, Politicks, and Customes, their Beginnings and Endings. The Diuine, besides the former, may here contemplate the workes of God, not in Creation alone, but in his Iustice and Prouidence, pursuing sinne euery where with such dreadfull plagues; both bodily, in rooting vp and pulling downe the mightiest Empires; and especially in spirituall Iudgments, giuing vp so great a part of the World vnto *the efficacy of Error in strong delusions, that hauing forsaken the fountaine of liuing waters, they should digge vnto themselues these broken pittes that can hold no water;* deuout in their superstitious, and superstitious in their deuotions; agreeing all in this, that there should bee a Religion; disagreeing from each other, and the *TRUTH*, in the practise thereof.

Likewise our Ministers may bee incited vnto all godly labours in their function of preaching the Gospell, seeing otherwise, for outward and bodily ceremonies, the Tūrkes and Iewes in their manifold deuotions in their Catories euery day, and other Heathen would conuince vs of Idleness. And let mee haue leaue to speake it for the glorie of God, and the good of our Church; I cannot find any Priestes in all this my Pilgrimage, of whom wee haue any exact Historie, but take more bodily paines in their deuotions, than is performed by not-preaching Ministers, especially in Countrie-villages, where on the weeke daies they cannot haue occasion, or companie, for publicke prayers: and therefore if they onely read the seruice then, and neuer studie for more (which I would it were not the idle practise of some) euen the Heathen shall rise vp in judgment against them. I subscribe with hand and practise to our *Liturgie*, but not to such *Lethargie*: whose darknesse is so much the more intolerable, in this Sun-shine of the Gospell, wherein wee haue a gracious *King*, so diligent a frequenter of Sermons; and *Reuerend Bishops* (notwithstanding other their weightie Ecclesiasticall employments) yet diligent Preachers.

The studious of Geographic may somewhat be helped in that kind: not that wee intend an exact Geographic, in mentioning euery Citie with the degrees of longitude and latitude, but yet limiting euery Countie in his true situation and bounds; and performing happily more then some, which take vpon them the title of Geographers, as their chiefe profession: and more then any, which I know, hath done in our language.

He which admireth and almost adoreth the Capuchine Iesuite, or other Romanists for selfe-inflicted whippings, fastings, watchings, vowes of obedience, pouertie, and single life, and their not sparing their limmes and liues for their *wil-worships*, may see, in all these, the Romanists equalled by Heathens, if not out-stripped euen by the reports of the Iesuites and other their Catholiques. *Bodily exercise profiteth little, but Godlinesse is profitable vnto all, and hath the promise of this life and that which is to come.*

Here also the Reader may see most of their Popish Rites, deriued out of Chaldaean, Egyptian, and other fountaines of Paganisme; as in the later taske we shall haue more occasion to shew. Here euery Englishman may see cause to praise God continually for the light of his truth, communicated to vs: whereas it is (in comparison) but a small part of the world, that foundeth

the

TO THE READER.

the sacred name of IESVS; and of those that profess it, how infinite are the sectes and superstitions? *God hath shewed his Word vnto our IACOB (THE DEFENDER OF HIS FAITH) his Statutes and his iudgments vnto this Israel of Great Britaine. He hath not dealt so with euery Nation, neither haue the Heathen*, nor scarcely, if scarcely any other Christian Nation, so much *knowledge of his iudgments*. And yet how seditious are some? how prophane are others? how vnthankfull the most? That beastly Sinne of Drunkennesse, that biting Sinne of Vsurie, that Deuillish Sinne of Swaggering, ruffling in deformitie of clothes, like monstrous *Chimeras*, and barking out a multitude of oathes, like hellish *Cerberi*, as if men could not be *Gallants*, vnlesse they turned *Deuils*: These are the payments we returne vnto the Lord, instead of prayers for, and loialtie to his Maiestie; peaceablenesse and charitie to each others; modestie and sobrietie in our selues.

For the forme, I haue sought in some places, with varietie of phrase, in all, with varietie of matter, to draw thee along with mee in this tedious Pilgrimage. Some names are written diuersely, according to the differing Copies which I followed, which thy discretion will easily conceiue I doe not in euerie question set downe my censure; sometimes, because it were more then needes; sometimes because of the difficultie. I mention Authours sometimes, of meane quality, for the meanest haue sense to obserue that which themselves see, more certainly then the contemplations and *Theorie* of the more learned. I would also acknowledge the labour of the meanest. I haue laboured to reduce relations to their first Authours, setting their names to their allegations: the want whereof hath much troubled me, whilst the most leaue out their Authours, as if their own assertion were sufficient authoritie in things borrowed. I haue (to my great paines) contracted and epitomized whole volumes (and some very large) into one chapter; a thing vsuall through these relations. Where I haue found plentifull discourse for Religion (my chiefe aime), I am shorter in other relations; and where I haue had lesse helps for that *discouerie*, I insist more on the wonders of Nature, and discoueries by Sea and Land, with other remarkable accidents. These Rarities of Nature I haue sometimes suted in a differing phrase and figure of speech; not that I affect a fancie call singularity; but that these diuine workes might appeare in Robes, if not fitting their Maiestie, yet such as our Word-Robe did willingly without any great affectation or studie, afford: not without example of the Scripture, which vseth to bring in the mute creatures, speaking and performing, (as it were) other personall offices; nor without this effect, to make the Reader staie a while with obseruation and wonder; besides that varietie, of it selfe, is delightfome.

If any mislike the fulnesse in some places, and the barrennesse of wordes in others; let them consider, wee handle a World, where are mountaines and vallies, fertile habitations, and sandie desarts: and others steps, whom I follow, hold me sometimes in a narrower way, which elsewhere take more libertie. I touch sometimes a *Controuersie*, both for illustration of Historie; and in season, and out of season, to fliew my affection to the truth.

Now if any man thinke, that it were better these rotten bones of the past and stinking bodies of the present Superstitions were buried, then thus raked

TO THE READER.

raked out of their graues; besides that which hath beene said, I answere,
That I haue sufficient example in the Scriptures, *which were written for our
learning to the ends of the World*, and yet depaint vnto vs the vgly face of Ido-
latricie in so many Countries of the Heathens, with the Apollitics, Sects, and
Heresies of the Iewes, as in our first and second booke is shewed: and the
Ancient Fathers also, *Iustin, Tertullian, Clemens, Irenaeus, Origen*, and more ful-
ly, *Eusebius, Epiphanius*, and *Augustine*, haue gone before vs in their large
Catalogues of Heresies and false Opinions. And what doth more set forth
the glorie of Gods grace, then in pardoning; his power, then in reforming;
his iustice, then in giuing men vp to such delusions? Are not these the Tro-
phies and glorious victories of THE CROSSE OF CHRIST, that hath
subuerted the Temples, Oracles, and Seruices of the Deuill?
And maist not thou see herein, what *Man* is, and thou thy selfe maist be,
if God leaue thee to thy selfe? Reade therefore, with praises vn-

to God, *the father of thy light*; and prayers, for these Hea-
thens, that GOD may bring them out of the
snare of the Deuill, and that *Christ* may
be his *saluation to the ends*
of the World.

And let me also obtaine thy prayers in this my *Pilgri-
mage*, to be therein directed, to the glorie of
God, and good of my Coun-
trie. Euen so Lord

I E S V S.

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ΕΙΣ ΤΗΝ ΣΑΜΟΘΗΑΟΤ ΤΩ ΠΟΤΡΧΑ-
 ΣΟΤ ΑΠΟΔΗΜΙΑΝ.

Η Ερίης, Λιγόνε, περὶς θεῖς, κ' Ἀσίδ' αἶνε
 Γεγύματ' ἀρ' ἀμφιλαφεῖ νῦν καταπύσει ἔχει.
 Ωρυῖον τε Νέων Πλετών τε Πότῳν καὶ Ἰορτῶν
 Μοχθῶντις ἀπερὶ δὴν σιδημαίνων μίμαλιν.
 Γεγύμανοι ἀπερὶ δὴν σφαιροῦς τῆδ' ἐρεσκον
 Οἱ μὲν ἀπυρῆστοι, κ' ἀλλοδαποὶ, μίεργες.
 Εὐ μάλα σωρηδὼν Περχάδε' ταῦτα Βρετανοῖς
 Καὶ Ληλας ἔρεε· τῷ σέφ' ὅς ποσσιν ;

Eiusdem Hendecasyllabum.

Solamen Fidei, Salutis aras
 Diāmg, Effigiem, Deiq; Veri
 Aeternum placitum pīd docendo,
 Mystes quam merito celebris audis.
 At, PVRCHASE, tui nouā Coronā
 Iam circumdatur, emēd' ore docto
 Vniet Nomen, Honosq; : qui prophana
 Scrutas Numina (Gentium Nefastos
 Errorisq; Deos;) Volumine horum
 Sacro multa reperta, *prodiere hinc
 Multa; hac sic studijs tuis benē aptas,
 Pulchreg, Historias, Locosq; pandis.
 Hoc vnum adjiciam : D O C E R E quiqui
 Nōtis quid fuerit, Reconditumq;
 S C I R E, haut invidentis Huic merenti.

IO. SELDEN, I. C. ē Soc. Iat. Templi.

* Nimirum a S. S. Alia in impietatis
 opprobrium notata, atq; ex impiā lin-
 guā Sanctae interpretatione Alia pri-
 mum ficta. Ex 1701 1702 Genes. 1. fortē
 Phœnicum & Egyptiorum Theob &
 Bāu. Theob autem siue Theoi ab Her-
 mete seu Mercurio hāut alium fuisse
 facile suadent Platonis Phædrus, La-
 ctantius, & Eusebij Præparat. Euange-
 lica. Qui insuper Bæoticē dictus Κέδ-
 μιλ' & Κέσμιλ' ; vbi = on aut = on
 i. antiquus, Oriens, aut Sapiens Dem (quē
 Mercurio quadrant) latere suspicor.
 Consulas Ilac. Tzet. ad Lycophron.
 P. 33. & 44. & Scholiast. ad Apoll. Rhod.
 a. Et quis non videt Bels nomen ex He-
 braico = provenisse, i. Domin' (v. Iu-
 dic. c. 2.) vnde Thurijs (testatur Eupho-
 rion in Scholijs ad Æschyli Persas) &
 ipsi Æsch. Rex dicitur Βαλλύ. Hinc Mi-

dianitarum Baal-phaor, Num. 25. Deut. 5. Hof. 9. forsan Priapus, cui obscena pars sine veste a-
 perta erat, vti in Priapeis lussit ille, quod nec ab ipso Phaor abludit; vbi n. est Aperire. Baal-
 zebub, cuius quicquid in causa sit nominis, eum haut malē dixeris quem Ζεὺς ἀπὸ μύων indigeta-
 runt in Elide, quo & Hercules vocamine Romanis cultus; vt ē Pausaniz Eliac. a. & Clem. Alex-
 and. Protreptico discimus. Nec prorsus a = existimo alienum Belini nomen, pro Apolline
 prisicis Gallis & Britannis nostris, quod Ausonio legitur & vet. Inscriptionibus. Agyptiorum
 Hornu, i. Apollo, nonne τὸ γιν, i. Lux, Genes. 1. diserte loquitur? qui eadem mente Græcis
 Λύκη ἀπὸ τῶ λευκῇ dicitur, vt bene emendauit Macrobius μίγα θαύμα. Batavorum ille Hug.
 Grotius ad Arati Diosemeia. Vbinam Dercetidis (deprauatē legitur Archimedis Macro-
 b. Saturnal. 1. cap. 21.) siue Atergetidis etymon si non ex γιν, & γιν, i. piscis magnificata? apage n.
 illud Antipatri apud Athenæū Dipsosoph. 8. & visas Nobiliss. Ios. Scalig. ad 4. Varonis de LL.
 Is eam ipsam Dagon illud Philistæorum idolum (Iudic. cap. 16. cuius & sanum dicitur Βαθδαγῶν
 Hasmon. lib. cap. 10. com. 87.) fuisse proculdubio recte sensit; & quo minus sanē a γιν, i. frangere
 tum (quod nonnullis placeat) dedicatur, faciunt quæ ē Xantho, Mnasea, & Antipatro excerptis
 Athenæus, quin & Erithracus & Hegesias apud Hygin. Fab. 197. & Poet. Astron. 2. Phurnu-
 tus de Nat. Deor. in Rhæa, cui & Artaga appellatur, Cæf. Germanicus ad Arati phænomena
 in Piscē, & Aquario (vbi malē Phæctis pro Dercetis scribitur) Ouid. Fast. 2. Lucian. αἰ. τῷ Ευρίπ.

θειά, & quæ pleno horreo demensa sunt a summo illo literatorum Principe Ios. Scalig. ad Ma-
 nilium & Hug. Grot. ad Imagines. Vnde & hanc ipsam *Venerem* fuisse (Diudm antiquissimam)
 a *Columbarum* cultu & *Piscium* (hi vero iam nunc Astrologis sunt Veneris Exaltatio) iure autumâ-
 ris; cum & Phœniciam τὴς Ἀφροδίτης παλαιοὶ εὐαί iam diu est quod scripsit *Æschylus* in Suppli-
 cibus; & Veneris *Ὀυγενίης* Ascalonitarum dum meminit Herodot. hist. 2. hanc, uisfallor, voluit.
 Confusa sunt nonnunquam, Latinis & Græcis, Huius & *Astartes* vocabula. *Astarte* (quæ Ἄστάρτη
 Judic. 2. Com. 13. ἀστάρτη, & עֲשֵׂתָר 1. Reg. 11. Com. 5.) non Assyrijs modò, vt videretur, ve-
 rum & Phœnicibus Dea. Vide quæ suprâ citauimus, & Achill. Tat. 2. Atq; hanc forsân ipsam
 Minervam *Oncam* Thebanorum (de qua *Æschylus* in ἐκφ. ἐν θίε. Steph. ὠνείπη. & maxime
Æschyli Scholiasies, qui, sibi non constans, nunc Phœniciam nunc *Ægyptiacam* vult esse vo-
 cem Ὀνκέ) non iniuria putaueris, si modo in Minerva *Siga* (quam velut corruptam apud Pau-
 saniam, lib. 9. noui mutatam, à nonnullis, in *Oncam*) non lateat quid *Dagonis*: nam *Pisces*
 Phœnicas, etiam *Sidon* vocasse autor est Trogus Hist. 18. & certè cum דגון, Eccles. 2. Com. 8.
 sit quibusdam *Pulchra* siue *Honorata femina* (uec aliam Phœnicum linguam, quam Syriacam,
 i. serè Hebraicam non potes non nosse) quis non videt & eiusdem vestigia in *Siga*? Nec enim
 ego Pausaniam temerè corrigendum (pace doctorum) arbitror, nisi *Sida* fortè legèris. Quæ
 & *Veneri*, i. *Dagoni* & *Astarte* (fortasse Minervæ) aquè tamen potest tribui. Nam & Lycop-
 hroni Minerva φουίνη θεά dicitur; & Suidas, Ἀστάρτη παρ' Ἑλλήνων Ἀφροδίτη λεγομένη. Quæ, è Rabbi
 Kimchi, & id genus alijs, de Ouis imagine producuntur haut flocci facio. Quid Samothracum
 illi Θεὸς καλεῖται (qucis de, ante alios, Mualcas in Schol. ad Apoll. Argonaut. a.) aliud, quam
Dij Fortes, Διὸς ἰσχυροί, & *Potes*, vt Varroni dicuntur, & *Potentes* Tertulliano lib. de spectaculis. 22.
 enim *potens* seu *magis* in sacris sapius interpretatur; quod etymon Magno Scaligero me de-
 bere agnosco. Vnde melius *Satyr* quarr a Σάτυρος, i. *Pilosi damones*, vel *capri*, Levit. 17. & ibi
 Chald. Paraphras. & P. Fagium vide, cum Ies. 13. Com. 21. & Rabbi Mos. Ben-Maimon Per-
 plex. 3. cap. 47. Habemus & ἐρμῆος *Mercurium* in מרמריס, Prouerb. 25. Com. 8. quin & Ἑρμῆος
 θύλας vocabulum ἡ ἰσχυρία in Ies. 34. Com. 14. respere censeo. Imò & *Tetragrammaton* illud
 summè venerandum nomen & ineffabile Veri Dei, in Oraculis dicitur *Icō*, vnde *Iouis* fluxit.
 Mitto *Remphan*, *Molech*, & id genus alia; & adnotes licet, quod in Hæmonæorum libri editi-
 one Drusiana cap. 3. Com. 48. legitur de Iudæis ab Antiocho miserè oppressis; καὶ ἐξέπνικον
 τὰς ἐκκλησίας τὰ νόμιμα καὶ ὅσα ἐξῆρξον τὰ ἴδια καὶ ὁμοιώματα τῶν εἰδωλῶν αὐτῶν, vbi in plerisq; habet-
 tur τὸ ἀπαγγέλλειν αὐτῶν τὰ ὅσα. &c. Eò magis verò in his nimis fui vt manifestius redderetur
 quantum sacræ ad prophanas, prophana vicissim ad sacras literas intelligendas inutud condu-
 cunt, ne fortè scilicet malè impingat quis ad illius Monachi morem, qui Aët. Apost. 28.
 Com. 111. pro πνεύματος διακρίσεις, in Latinâ Hieronymi versione, scripsit *cui erat insigne Castro-*
rum (vti & vetustis MS. penes me, & perpulcher habet) cum nihil minus nempe, quam qui
 fuerint Castores (ita nonnullis dicti) intellexerit ille indoctus librarius. Quis autem Gentium
 Theologiæ prorsus expertus siue hoc nomine hos siue alio illo Syriaco נבננת, i. Geminorum, sa-
 tis apprehenderet. Verum, Lector, non immeritò me inculas, quòd affectare videor ἐν σαδίσῳ
 δολιχόν.

On the learned Preachers Pilgrimage Religionis ergò.

THE Body of this Booke is *HISTORIE*,
 Clad in quaint garments of *GEOGRAPHIE*,
 Adorn'd with Jewells of *CHRONOLOGIE*,
 Fetch't from the Treasur's of *ANTIQUITIE*.
 The better part thereof, *THEOLOGIE*,
 Soule of the World; Religious *PIETIE*
 Addes life to all, and gives *ETERNITIE*.

I. W. Theol.

of Scalig. ad Ma-
n antiquissimam
tio) iure autumã-
chylus in Suppli-
c, infallor, voluit.
arte (quæ rrrrrrrr
d, vt videtur, ve-
anc forsan ipsam
i m. & maxime
cam vult esse vo-
ptam apud Pau-
nia: nam Piscem
eccl. 2. Com. 8.
quam Syriacam,
Siga? Nec enim
legèris. Quæ
Nam & Lyco-
Quæ, è Rabbi
d Samothracum
2.) aliud, quam
spectaculis. 722
caligero me de-
Leuit. 17. & ibi
-Maimon Per-
quin & Eide-
ammaton illud
de Louis fluxit.
um libri editi-
; Kai & επιταφια
plerisq; habet
ius redderetur
mutuò condu-
et. Apost. 28.
insigne Castro-
pe, quam qui
tem Gentium
minorum, fa-
deor in sudis



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P. C.
Am
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The Catalogue of the Authors.



Haue here mustered in thy view, Courteous Reader, those Authors which from mine owne sight I haue mentioned in this Worke. Some of them, I confesse, are of no great note, and some are noted for notorious counterfeits: but all are of some vse; and meet to be here placed, that they may haue their due: some of thankfulness for their worthie and great industrie (wherein those deserue a place though otherwise obscure, who by their Navigations and Discoveries, haue made the world knowne to it selfe) others, that they may be knowne to belies and meere changelings: I was the rather induced to giue thee a Table of their names, because nothing in the Impression hath escaped more faultie then the misse-naming (besides the * Marginall misse-placing) of Authors; of which I thought good here to giue notice; the other faults being such (except a few which haue in the Presse hath caused) as the judicious Reader may easily see and amend. I acknowledge that *Ramusius* and *M. Hakluyt*, in their Bookes of Voyages, haue beene two Libraries vnto me of many Navigations and Discoveries, here mentioned. In this, and all kinds, Sacred, Prophane, Learned, Vnlearned, Ancient, Moderne, Good, and Bad; I haue toyled my selfe to benefit thee. Some hundreds more I could haue added to this Catalogue, if I should follow others examples: but some I did not mention in my booke, as hauing nothing new; some for some causes I would not, and some were namelesse, and I could not: besides, such as I borrowed at the second hand; also the holy Scriptures, and Apocrypha-Authors: many Dictionaries of diuers sorts, Authors of Maps, Translators, and Translations in diuers languages of the same Books, wherewith I consulted, many Manuscripts, and many Relations from friends of mine yet liuing: all which I haue made vse of, and mentioned the most in my Booke, but haue not here added, lest it might fauour of Arrogance and Ambition: and the Table is long enough without them. The letter *F* signifies that we haue but a fragment of the said Author: and *Pf.* brands him for a counterfeit.

Where you haue not the Authors rightly placed in the Margin, you shall finde it neare the same place.

A



Oct. Abbot.
Abdias, pf.
Christ. Adrichom.
Ado Viennensis.
Clement Adams.
Elianus.
Esopus.
Abidenus, f.
Agathias.
A. Gellius.
Albacem Arabs.
Alcuinus.
Alcoran.
P. Amilius.
Ambrosius.
Ambros. de Armariolo.
Iac. Anton.

Alex. ab Alexandro.
Alex. Polyhistor. f.
Adrianus Romanus.
Pet. Alcaçeva.
Ioseph
Christophorus } *Acosta.*
Emanuel
L. Almeida.
Alex. Aphrodisens.
Alexand. G. Bulla.
Phil. Amadas.
Baptista Antonio.
Io. Alphonsc.
Fer. Alarchon.
Apollonius.
F. Alvarez.
C. Agrippa.
Angiolello.

A. Arivabene.
Arabs Nobilis.
Appianus.
Alebricus.
Apollodorus.
Annius.
Aristoteles.
Arrianus Nicomed.
Arriani Perip.
Athenagoras.
P. Alvarez.
Athenaus.
Aretius.
Arnobius.
Augustinus.
Aristophanes.
Ausonius.
Auentinus.

G. Arthm

The Catalogue of the Authors.

- G. *Arthus Dantisc.*
Athanasius.
T. Aquinas.
Ant. Arnould.
B
Bafilus.
Beda.
T. Beza.
I. Barros.
C. Baronius.
Bellarminus.
Mar. Barletius.
Du Bartas.
Iosafa Barbaro.
Gaf. Balby.
Hist. of Barbarie.
Berosus, f.
Berosus, ps.
Ph. Beroaldus.
Mat. Beroaldus.
I. Bale.
P. Bellonius.
G. Bess.
P. Bertius.
Odoardo Barbosa.
L. Bayerlinckus.
Ed. } Barker.
An. }
I. Bermudeſius.
Hier. Benz.
Vinc. Beluacensis.
Bardeſanes Syrus, f.
Bernardus.
T. Bibliander.
T. Blunderville.
I. Bodinus.
S. T. Baskerville.
Biddulph.
P. Bizarius.
Ia. Bojsardus.
Boskhierus.
D. Bound.
H. Buntingus.
Brocardus.
I. Boemus.
G. Botero Beneſe.
B. Breidenbachius.
- Mar. Broniouius.*
Theodorus
Ioannes } *de Bry.*
Israel
Boetius.
Stephen Burrough.
Herman de Bree.
Steph. de Brito.
And. Boves.
A. Busbequius.
H. Broughton.
Bucanus.
Burgensis.
T. Brightmannus.
Mat. Burgklehmerus.
Buxdorfius.
Bullingerus.
Io. Brereton.
C
M. T. Cicero.
C. I. Caesar.
I. Calvinus.
G. Camdenus.
Chryſoſtomus.
Seth. Calviſius.
D. Carleton.
Ioac. Camerarius.
Ph. Camerarius.
Dionys. Carthusianus.
Cato Annij, ps.
Eman. Carvalhus.
I. Caſſianus.
Canaria Inſule d.
Iaques Cartier.
Chriſt. Carlile.
G. Chaucer.
Lop. Caſtaneda.
Catholike Traditions.
Cartwrights Trav.
Carion Chron.
Iul. Capitolinus.
T. Cavendiſh Nauiſ.
Melch. Canus.
Laon. Chalcondyles.
Centurie Magdeb.
Cedrenus.
Chronicle of the Bible.
- Caſtaldo.*
Leon. Chienſis.
Catullus.
Claudianus.
D. Chytraus.
Nat. Comes.
Nic. di Conti.
Comito Venetiano.
Codemannus.
Contugo Contughi.
Gil. Cognatus.
Cal. S. Curio.
Cornel. de Iudaïs.
Car. Cluſius.
Q. Curtius.
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Io. Copley.
Ric. Cheimy.
Cteſias, f.
Melch. Cotignus.
Hen. Cuyckius.
Bar. de las Caſas.
Vrb. Calveto.
Chronic. Saracen.
Chronic. Graec.
Al. Cadamoſto.
R. Chancellor.
And. Corſali.
R. Couerte.
R. Clark.
Alan. Copus.
Vaſq. de Coronado.
P. Cieça.
Nic. Challuſius.
Chriſtoph. Columbus.
Comeſtor.
Coſterus.
Ed. Cliffe.
I. Chilton.
L. Corvinus.
N. Cuſanus.
D
Diodorus Siculus.
Ant. Dalmeida.
Davidis Eth. lit.
N. Damascenus, f.
Io. Davis.

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Diogenes Laertius.

Dion Nixeus.

Dion Cassius.

Dares Phrygius.

Dictys Cret. ps.

D. Downam.

Drusius.

Dionys. Halicarnassensis.

Dorotheus.

Nic. Doglioni.

Durandus.

Durantus.

Mat. Drefferus.

Dionys. Areopag. ps.

Hermannus Dalmata.

Wol. Dreschlerus.

S. Fr. Drake nav.

Draudius.

G. Ducket.

Dorbel.

P. Diaconus.

E

E Aspar Ens.

R. Eden.

Epiphanius.

Eroch ps. f.

Baptista Egnatius.

Arthur Edwards.

Tho. Ellis.

Io. Etrobinus.

Erasmus.

Evagrius.

Nic. Euboicus.

Euripides.

Eutichius.

I. Evesham.

Eusebius.

I. Eldred.

Th. Erasmus.

F

F Arsilus Ficinus.

Io. Forsterus.

Fortalium fidei.

Iac. Fontanus.

Io: Fox.

Ralfe Fitch.

L. Florus.

Rob. Fabian.

Damiano Fonseca.

Descript. of Florida.

Minutius Felix.

Fran. Fernandes.

G. Fenner.

Ab. France.

Nova Francia.

H. Fracaslorius.

Lud. Frois.

Cas. Frederike.

Froissart.

Martin Fumee.

Fulgentius.

I. Funcinus.

G

T Heod. Gaza.

Balt. Gagus.

Pet. Galatinus.

Vasco de Gama.

Genebrard.

Gregor. Magnus.

Gregor. Nazianzenus.

Conrad. Gesnerus.

I. Gerardus.

S. R. Greenville Nav.

D. Gourgues.

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Ant. Genfrans.

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A. Guagninus.

Bened. Goes.

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B. Georgio vitz.

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Fra. de Gnalle.

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Ed. Hogan.

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H. Pan.

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Q
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 Fern. de Quir.

R
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 S. W. Raleigh.
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 Rich. Rainolds.
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 B. Rheanus.
 Mat. Ricci.
 Mart. del Rio.
 Io. Ribault.
 A. Riccobonus.
 El. Reusnerus.
 Rein. Reinccius.
 Io. Reaclinus.
 L. Rifeburgius.
 Chr. Richerius.
 Richardus frat.
 Relat. of Relig. West.
 L. Regius.
 Ribera.
 Ric. Rogers.

Tb. Rogers.
 Cel. Rhediginus.
 Rob. Reterensis.
 Ia. Rosier.
 Han. Roberts.
 Fra. Roberuall.
 Rheniste.
 W. de Rubruquis.
 Ruffinus.
 Jf. Ruthenus.
 W. Rutter. Nau.
 G. Ruffelli.
 Rupertus.

S
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 Sabellius.
 Salustius.
 Sacomatho F.
 Io. Saracol.
 Th. Sanders.
 Sardus.
 Iul. Scaliger.
 Iosep. Scaliger.
 F. Sanjounio.
 Scala Mahometica.
 H. Sauonoral.
 Serarius.
 Sixt. Senensis.
 Septemcastrensis.
 I. M. Sequanus.
 Seneca Philos.
 Seneca Trag.
 Dionise Settle.
 Sulpit. Seuerus.
 Servius.
 Ios. Siluester.
 Sibille.
 S. P. Sidney.
 Car. Sigonius.
 Admiranda Sinens. Reg.
 Dial. Sinensis.
 Nunho de Silva.
 S. A. Sherly.
 Huld. Shmidel.
 I. Sleidanus.
 Sheldon.
 P. di Sintra.

Hugh

The Catalogue of the Authors.

Hugh Smith.
D. Smith.
Cap. Smith.
Æl. Spartianus.
G. Spilbergius.
Socrates.
Sozomenus.
Soranzo.
Solinus.
Mel. Soiterus.
Ed. Spenser.
I. Stadius.
Stadius Brasil.
Stobaus.
I. Stow.
Bilib. Stobaus.
Reg. Scot.
T. Scot.
Sommario di pop. orient.
Suidas.
Th. Stencus.
Strabo.
Strabus.
Henry Stephanns.
Surius.
Stuckius.
Suarez.
Suetonius.
Did. Stella.
Io. Mar. Stella.
Tileman Stella.

T

Tatianus.
C. Tacitus.
Fri. Thamara.
Theodoretus.
Theophilus.
Tertullianus.
Terentius.
Theophilactus.
Temporarius.
Theforo Politico.

Theophanes, F.
A. Theuet.
Thucydides.
Tibullus.
Ro. Thorne.
Timberley.
Ro. Tomson.
W. Tower son.
Trelcatius.
Tremellius.
Mas. Transilvano.
Tripartita hist.
Mer. Trismegistus.
Tritheimius.
Toletus.
Turrianus.
G. Tyrius.
Con. Trident.
Turselinus.

V

Op. Vaz.
Fr. Vaz.
Ioa. Vadianus.
F. Vatablus.
A. Valignanus.
R. Verslegan.
Com. de Vena.
L. Vertomannus.
Eman. de Veiga.
Io. Verrazano.
Verhuffi Navig.
Viperanus.
Viaggio in Persia.
N. Life of Virginia.
F. à Vittoria.
S. A. Victor.
Victor Vicensis.
Nic. Villagagnon.
Casp. Vilela.
Gerar. de Veer.
Virgilius.
Pol. Virgil.

Vignerius.
Voy. du Villamont.
L. Viues.
Fr. de Villos.
R. Volaterannus.
Vrsinus.
Luys de Vvreta.
Fla. Vopiscus.
A. Vesputius.

W

TH. Walsingham.
L. De la Ware.
D. Whitakers.
D. Willet.
Whitney.
Ia. Welsh.
Webb.
T. Windam.
L. Warde.
Silnejer wies.
Seb. de Wert.
Io. White Nam.
D. White.
T. Wiars.
The World.
Descrip. of the World.
Henr. Wolfius.
Io. Wolfius Theol.
Io. Wolfius, I.C.
Wolf. Wissenberg.

X

Xenophon.
F. Xanier.
Hier. Xanier.

Z

Hier. Zanchinus.
A. Zachush.
Zaga Zabo.
Zonaras.
Zeni Nam. &c.

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THE FIRST PART OF
THE RELATIONS OF THE
WORLD, AND THE RELIGIONS
OBSERVED IN ALL AGES AND
Places discovered, from the Creation, vnto
this present.

THE FIRST BOOKE.

CHAP. I.

*Of God, one in Nature, three in Persons, the Father, Sonne,
and Holy Ghost.*



HE Poets were wont to lay the foundations and first beginnings of their poetickall Fabriques, with inuocation of their Gods and Muses; although those workes were futable to such workmen, who according to their names were *Makers*, of those both Poems and Gods. I, as far short of their learning, as beyond them in the scope of my desires, would so farre imitate their maner, in this matter which I intend; that, although I eniue not to some their foolish claime of that Poeticall (not propheticall) inheritance, to *make my Maker*; and my matter, as in a Historie (not a Poeme) must bee made to my hands: Yet in a Historie of Religion, which hath or should haue God to be the *Alpha and Omega*, the efficient, from whom, the end to whom it proceedeth: the matter, of whom, the forme by whom and whose direction, it entreateth; I could not but make a religion to begin this discourse of Religion at him; this being the way which all men take to come to him. First therefore I beseech him that is the first and last, the eternall *Father*, in the name of his beloued and onely *Sonne*, by the light of his holy and all-seeing *Spirit*, to guide me in this perambulation of the World, so to take view of the Times, Places, and Customes therein; as may testify my religious bond to him, whose I am, and whom I serue: and the seruice I owe vnto his Church, if at least this my Mite may be seruiceable to the least of the least therein:

*Homer, Virgil,
Ovid, &c.*

Apoc. 1. 8.

Апр. 18

that he as he is in him selfe the beginning and ending, so he would bee in some measure, of this worke the Author and finisher, that in beholding this Mappe of infinitely diuersified superflitions, we may be more thankfull for, and more zealous of, that true and onely Religion, which Christ by his blood hath procured, by his word reuealed, by his spirit sealed, and will reward eternally in the heauens. And hereto let all Christian readers say with me Amen, to him which is *b Amen*, that witness faithfull and true that forsaking all the by-ways which this *Labyrinth* exhibiteth, we may receiue his witness as faithfull and true Disciples, that follow the Lambe whither he goeth, and will not heare the voice of strangers.

In the next place, I hold it not vnfit briefly to expresse somewhat of Him, which indeede and throughly can neuer be expresse. For the wisest of the People

61. Kin².8.27.

d 2 Cor. 12, 11.

© Ro.11.33.

f Prov. 30.2.

Ver. 3.

Ver. 4. 74

Ver. 5:

Ps. 19. 1.

h R0.1.20.

1. *AS.14.17.*

There is a God.

k Act. 17, 18.

1 D. King left in

Form 4

κυνία δόξα.

κοινά έργοί.

Hierò. ille Lice-

Nat. Doi li =

Nomen quia dat

motitiam.

IN 1.10.3.2.

1. CO 13.12.

• *Diary of*

Divinis nomin.

P. Galatin de

Arcan's, L. 3.

Lanchius de: 21
M. D. L. 10

... Bullinger de

origine errors.

1.

As true, wife, *

uing &c.

As truth, e
rifice dome life e

Co.

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In the next place, I hold it not vnfit briefly to expresse somewhat of Him, which indeede and thoroughly can neuer be expresse. For the wisest of the Prophets hath said of him and to him, that the heauens and heauens of heauens, are not able to containe him: and the ⁴ chiefe, or at least he which was not inferior to the chiefe of the Apostles, as raniſhed with such a height, and swallowed in such a depth, cried *O Al-mundo, O the deepnesse of the riches both of the wisdomes and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out?* As for my selfe, I may most fitly borrow the words of A G V R, *Surely I am more foolish, than any man, and haue not the vnderstanding of a man in me: For I haue not learned wisdom nor attained to the knowledge of holy things. Yea indeede, who hath ascended vp to Heauen, and descended? Who hath gathered the Winds in his fist? Who hath bound the Waters in a garment? Who hath established all the ends of the world? What is his name, and what is his Sonnes name if thou canst tell?* Tell this myserie we cannot. And yet so farre as he hath told vs by his word and workes, we may. Of the one the next words testifie: *Every word of God is pure: Of the other elsewhere: & The beaues declare the glorie of God: and The invisible things of him, that is his eternall power and god-head, are seen by the creation of the world, being considered in his workes. God hath not (therefore) left himselfe without witnesse,* who besides the testimonie of Nature, written in our hearts, hath added those of the Scripture and of the Creature, that this *threefold Card* might not easily be broken, and by the mouth of two or three witnessess, we might learne plainly *that he is*, and in some measure *what he is*. That there is a God: Heauen and Earth, Angels and Deuils, Man and Beast, Reason and Sense, Greeke and Barbarian, science in the most, in the rest conscience, as a thousand witnessess, all that wee see, and which we see not, say and proclaime, that all may see, and in manner palpably feele his present deitie: in ^k whom we liue, moue, and haue our being. ¹ This is a common notion, and impression, sealed vp in the minde of euery man: a remnant of integritie after the fall of A D A M, a substance or blessing in the dead Elme, sparkles of fire raked vp vnder the ashes, which cannot die whiles the soule liueth. What a one he is, is not so deeply ingrauen in Nature, whose owlish eies are dazled with the brightnesse of this light. But when here wee might renew the question, *What is his name, and what is his sonnes name?* he himselfe answereth in scripture by attributing to himselfe such names; whereby wee may know him as the Creator from all creatures, as the true God from all false Gods: and so farre as is meet and necessary to our saluation. Hee then that dwelleth in light inaccessible, whom no man hath seene, nor can see ^m as he is, in this our infancie, hath manifested himselfe vnro vs: *as through a glasse darkely*, that we may with M O S E S haue some glauncing o view of his hinder parts. These names and diuine attributes I meane not with large explications heere to expresse, as not so fitting my abilitie, or purpose, & being by others learnedly done already: Yet to say a litle, where the tongues of men & Angels cannot say enough the scripture attributeth, or he in Scripture attributeth to himselfe, names, in regard both of author & object diuine; sometimes (as they terme it) in the concrete; sometimes in the abstract; the first signifying his perfect subsistence; the other his supersubſisting perfection; those more fitted to our capacity; these to his diuinitie: who eternally & essentially is, whatsoeuer he is said to be, or in himselfe to haue. And therefore all perfections are in him but one, and this one himselfe, euery way infinite and incomprehensible, nothing

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at of Him, which
ne Prophets hath
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the chiefe of the
th, cried *O Lord
of God! how un-
my selfe, I may
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up to Heauen, and
nd the Waters in
is his name, and
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s declare the glo-
od-head, are seen
(therefore) *lese*
n in our hearts,
feld Cord might
ve might learne
d: Heauen and
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thing being in him either by participation, or as a qualitie, or as a naturall faculty, or as a mutable passion; or in such sort simply, as wee (whose vnderstandings are limited in their finite bounds, and for that cause receiuing in a finite measure, conceiuing in a finite manner) do or can comprehend. Who can take vp the Ocean in a spoone? and yet these are both finite, and hold neerer proportion than the great Creator, and the greatest of creatures. Yet is this glimpse of this bright shining Sunne comforta- ble through this chinke and key-hole of our bodily prison, and euen the Taste of these Delicacies, more than sweete and delectable. Some of these names are attributed to him in regard of his being, in it selfe considered, as *Iehouah, Iah, Elieh;* and some in re- gard of the persons which al haue that one being, and eury of which haue all that be- ing, which in it selfe is individually one; and their seuerall manners of hauing it, is that which is called their personal proprietie and incommunicable. Such a name is, *Elo-* him, applied to the Father, Sonne, and Holie-Ghost, in signification mightie, in forme plurall. Some of these names are such as are communicated to Creatures also, but with this difference, that those which in the Creature are *borrowed, imperfect, acciden- tal,* are in him *Nature, Perfection, Substance.* Some are absolutely considered as he is God blessed for euer; some relatively with respect vnto his Creatures. Some againe are Negatiuely spoken, others affirmatiuely: some properly, others by a figure. But this is indeed a thornie waie, of which we may say with *AUGUSTINE,* Nothing is missed more dangerously, nothing fought more laboriously, nothing found more pro- fitably. Euen the Angelicall Seraphims had their 4 fixe wings, whereof two serued to execute their prompt obedience; two couered their feet, because of mans weaknesse not able to comprehend their glory; and yet they themselves thus glorious, with two other wings couered their face, as not able to endure the brightnesse of a greater glo- rie. Let vs then be wise, but to sobriety. Let vs go to the *Lambe* to vncloase this se- creted booke. *For in him all the treasures of wisdom and knowledge are hid.* Let vs so know as we may be knowne, and so to comprehend as we may rather be comprehen- ded. Let vs feare, loue, belecue, and serue him; and then God will *teach the humble his waie,* and *They which will doe his will shall know of the doctrine.* This is our way to eternall life, thus to know him, and whom he hath sent Iesus Christ: if namely we so learne *Christ as the Truth is in Iesus,* we *become fooles that we may be wise,* and *put- ting off the old man be reuened in the spirit of our mindes, and put on the new man which after God is shapen in righteousness and true holynes.* Otherwise, we *know nothing as we ought to know,* otherwise, we know nothing more, nor so much as the Diuels know. *The feare of the Lord is the beginning of this wisdom.* And for this cause hath he called himselfe, and proclaimed those his names, *Iehoua, Iehoua, strong, mercifull and grati- ous, slow to anger and abundant in goodnesse and truth, &c.* and the like in other places: not that we may know to know, (a foolish curiositie) but that hauing such light, wee may belecue and walke in the light, that wee may be children of the light. *Iehoua* the most essentiall (and after the Iewish superstition ineffable) name of God, is not therefore only reuealed to vs that we may know him in himselfe and of himselfe, *so he* *Yesterday, so day and the same for euer, which is, which was, which is to come:* but also as the Creator, of whom, in whom, and for whom are all things; and as the redeemer, which is known by his name *Iehoua*, as himselfe interpreteth it, by giuing a reall bi- ing, and accomplishment to his promises. In which one name (as in others of like sig- nification) is expressed the *simplicity, Immutability, Insuperesse, blessednesse, eternity, life, perfection* and other attributes of God. When he calleth himselfe strong, therein is declared his almightie power, whether wee vnderstand it actually in producing and preferring all things in heauen and earth; or absolutely, whereby he is able to doe e- uen those things which in his wisdom he doth not; whereby he is able to doe all things which either *in themselves* (as implying contradiction) or with him (as im- perfects) are not impossible, both those kindes not excluding, but concluding the power of God, which because he is almightie, cannot lie or denie himselfe.

What should I speake of his wisdom, whereby all things are open in his sight,

p Hook. Ecclesi
ast. Polit. li. 5.

De Deo etiam
vera loqui peri-
culosum.

Arnob. in Psal.

912.

Aug. de Trin. li.

1. c. 3.

q. 8. s. 2.

z Rom. 12. 3.

c Col. 2. 3.

e Phil. 3. 10.

u Ps. 25. 9.

Jo. 7. 17.

x Eph. 4. 21.

y 1. Co. 3. 18.

z 1. Co. 8. 3.

a Pro. 1. 7.

b Ex. 14. 6.

c Heb. 13. 8.

d Apoc. 1. 8.

e Ex. 6. 3.

f Qua contrari

distonem inu-

plicans sub diu-

na omnipotentia

non continetur.

pro defectu

otentia, sed

quia non possunt

habere rationem

possibili vel pos-

sibili.

Conuenientius

dicitur, quod vel

non possunt fieri,

quam quod De-

us non possit fa-

cere. Ag. 1. 3. 5.

art. 3. d. 4.

f 2. Tim. 2. 12.

both himselfe, and his creatures; past, present or to come; and that not as past or future, but with one, eternall perfect, certaine, immediate act of knowledge, which in regard of second causes are necessary or contingent, or in effect but meerly possible; and neuer actually subsisting. Truth is in him as a root, from whence it is first in the being; next in the vnderstanding; thirdly in the writing or saying of the creature. True he is in himselfe, in his workes ordinary, and extraordinary, and in his word revealed by the Prophets and Apostles. What should I adde of his *goodness, grace, love, mercy, justice*, and other his attributes and names not yet mentioned? as *Adonai*, which significeth the Dominion of God due to him, by Creation, by purchase, by mutuall covenant: *Saddai*, which significeth his all-sufficiency; *Eli*, his eternall stabilitie; and others. Yea in one Chapter *Petrus Galatinus* rehearseth threescore and twelue names of God out of the Rabbines workes; multiplied and diuersified in ten sorts; which make in all seven hundred and twentie names. To dilate of these at large would aske so many large Commentaries; and yet euen then should we still finde this God incomprehensible; of whom we may, in respect of our capacitie, rather say what he is not, than what he is, whose goodness is not to be distinguished by qualitie, or his greatness discerned by quantitie, or his eternitie measured by time, or his presence bounded by place: of whom all things are to be conceived, beyond what our weak voice can conceiue.

8 P Gal. 1.2.
c. 13. 14. Cod.

*Deus ubique est,
vel in omni
parte est ipse
ubique. Trelest.*

*Deus unus in
Trinitate, unus
in unitate. Ar-
nob. in Plal. 145.
h Mat. 3.
Zanch. de 3.
Elabim hoc iust.
i Esay. 6.*

*ὁ θεὸς τὸν ἐν
νοῦν, ὁ τὸν
πνεῦμα, πνεῦμα
τοῦ θεοῦ. ὁ θεὸς
τὸν τοῦ θεοῦ,
ὁ ἐν τῷ θεῷ ἀνα-
στροφῆς. Naz.*

k. Mon. de. vrr.
c. R.

8 P Gal. 1. 12.
aliqua plurimi.

Ber. ad Eugenii.
D. Abbat. pars 3.
De fide, pag. 9.

The Persons, which communicate in this Diuine Nature, are three: This is their owne witness of themselves; *There are three which beare record in Heaven, the Father, the Word, and the Spirit, and these three are one.* This mystrie was manifested in the baptism of Christ, and in our baptism in the name of the Father, Sonne, and Holy-Ghost. The Angels vnto this glorious Trinitie sing their Holy, Holy, Holy: the Scripture it selfe applying that which there may be interpreted of the Father, both to the Sonne *Jo. 1. 2. 41.* and to the Spirit, *Act. 28. 25.* These with other places do also signify their personall distinction. The creation was not only the Fathers worke, but also of the other persons, as appeareth by that no wne plurall ioined to a verb singular in the first words of *Moses*, and other like plurall appellations *Es. 44. 24.* and *Es. 44. 5. 2. Sam. 7. 23.* & many such places. The Apostle apply the covenant, worship, and workes of God mentioned in the Old Testament, to the *Sonne and holy Ghost* in the New; neither can the one be the Sonne, or the other the spirit of God, naturally and in proper manner of speech, but they must also subsist in the same Nature with the Father, which being infinite, spirituall, immutable, can be but one, which must wholly, or not at all, be communicated. In a word, the equalitie, the names, the proprietie, the workes, the worship peculiar to God, are applied to the *Sonne and Holy Ghost*, equally with the Father. Which they, that list, may learne in such as especially treat of this subiect: where this mystrie of the Trinitie is auerred against all heretikes, Iewes, and Infidells: Yea by some also, out of their owne authentike Authors, whether they receiue Scriptures, Rabbines, Philosophers or any other. I intend only to annoint the doore-posts of this house with this discourse, that I may make a fitter entrie therinto, leauing the fuller handling of this mystrie to such as purposely frame their whole edifice with large common places heereof; which yet alway must be more certainly receiued by faith, than conceived by reason: according to that of *Iustin Martyr*, *Vnitatis in Trinitate intelligitur, & Trinitas in Vnitate noscitur: id vero quomodo sit, nec alios seruari velim, nec ipse mihi possum satisfacere. li. Confess. fidei.* Thinke of one: a threefold light wil dazle thee; distinguish into three, & an infinite vnitie wil swallow thee. *Vnus, & si dici debet, vniuersus*, saith *Bernard*. Hauing thus with trembling hand written of that dreadfull mystrie of the Trinitie, of which wee may say, *enim dicitur, non dicitur*; It is not told with telling; nor can be described by description: The next to be considered are the workes of God, which are either inward and immanent, or outward and transient. The inward are eternall and vchangeable, indeed no other but himselfe, although accounted and called workes in regard of their effects in the World and of our conceiuing. For all the proprietie of God are infinite, as they are immanent

d. 2. p. 207. 7.
 Basil. hom. 1. in
 principio temp-
 ris, id est simul
 cum tempore.
 Th. Aqu. 1. 2. 46.
 art. 2.
 c. Merula &
 Pererius inter-
 pretationem
 hanc Chrysosto-
 mo tribuunt.
 f. Calvin. in Gen.
 1. Theodor. et.
 Beda.
 Alcuinus, 1774.
 & plerique scho-
 lastici.
 h. Zanch. de op-
 Dei, pars 1. l. 1.
 c. 2.
 Palarus, Buc-
 nus, &c.
 Paul. Merula.
 Cosmog. part. 1.
 l. 1.
 Peter. in Gen.
 Interprets by
 Heaven the
 heavenly bod-
 ies thus made:
 and after per-
 fected with
 light and mo-
 tion; by Earth
 the element of
 Earth.
 Iunius by Hea-
 ven under-
 stands: the out-
 most circum-
 ference, and
 by Earth those
 things under
 it, or the mat-
 ter of them.
 i. Col. 1. 16.
 k. Gen. 2. 1.
 Exod. 20. 11.
 Job. 38. 7.
 l. Gen. 32. 1.
 m. Gen. 32. 1.
 n. Pet. Martyr.
 in Gen.
 o. Zanch. de
 opib. pars 1.
 l. 1. c. 4.
 p. Ioh. 14. 2.
 q. Apoc. 21. 3.
 r. 1. Cor. 15. 28.
 s. Heb. 11. 3.
 t. Arist. Phys. 1. 1.
 Jan. pres. in Gen.

the Holy Ghost as the power of the Father and the Sonne concurring in this worke. The action is creating, or making of nothing, to which is required a power super-
 natural and infinite. The time was the beginning of time, when as before there had
 neither been time, nor any other creature. The worke is called *Heaven and Earth*;
 which some interpret all this bodily world, here propounded in the summe, and af-
 ter distinguished in parcels, according to the sixe dayes severall workes. Some vnder-
 stand thereby the *First matter*; which other apply only to the word *Earth*, expoun-
 ding *Heaven* to be that which is called *Empyreum*, including also the spirituall and su-
 per-celestiall inhabitants. Againe, other, whome I willingly follow, extend the
 word *Heaven* to a larger signification, therein comprehending those *three Heavens*,
 which the Scriptures mention: (one whereof is this lower, where the *birds of the Hea-*
ven doe live, reaching from the Earth to the Sphere of the Moone; the second, those
 visible Orbes of the Planets and fixed Starres, with the first Moueable: the third cal-
 led the *Heaven of Heavens, the third Heaven and Paradise of God*) together with all
 the host of them. By *Earth* they vnderstand this Globe, consisting of Sea and Land,
 with all the creatures therein. The first verse they hold to be a generall proposition
 of the Creation of all Creatures, visible and invisible, perfected in sixe dayes, as
 many places of Scripture testifie: which, as concerning the visible, *Moses* handleth
 after particularly, largely, and plainly, contenting himselfe with briefe mention of
 those invisible creatures, both good and bad, as occasion is offered in the fol-
 lowing parts of his Historie. In the present, he omitteth the particular description
 of their Creation, least some (as Iewes and Heretikes haue done) should take occa-
 sion to attribute the Creation to Angels, as assistants: or should, by the excellencie
 of that Nature, depainted in due colours, be carried to worshipping of Angels: a
 superstition which men haue embraced, towards the visible creatures, farre inferior
 both to Angels and themselves. *Moses* proceedeth therefore to the description of
 that first matter, and the creatures thereof framed and formed. For touching those
 invisible creatures, both the Angels and their heavenly habitation, howsoever they
 are circumscribed, and haue their proper and most perfect substance, yet according
 to the interpretation of Diuines, their nature differeth from that of other creatures,
 celestiall or terrestriall, as not being made of that first matter, whereof these consist.
 Let vs therefore labor rather to be like the Angels in grace, that we may be like vnto
 them in glorie, than prye too curiously into their Nature (to our vnderstandings in man-
 ner supernaturall) and endeuor more, in heeding the way which leadeth to that *Hea-*
uen of the Blessed, than busie our wits too busily in descrying or describing it. Onely
 thus much we may obserue thereof, that it is beyond all reach of our obseruation: in
 regard of substance not subiect to corruption, alteration, passion, motion: in quanti-
 tie, *many dwelling places*, most spacious and ample: in qualitie, a Paradise, faire, shi-
 ning, delightfome, wherein no euill can be present or imminent; no good thing ab-
 sent: a meere transcendent, which eye hath not seene, nor care heard, nor the heart of
 man can conceiue. Where the *Tabernacle of God shall be with men, and he will dwell*
with them, and shall be to all in all vnto them; where the pure in heart shall see him, and
 euen our bodily eyes shall behold that most glorious of creatures, the Sonne of tigh-
 teousnesse, and Sonne of God, Christ Iesus. Embracing these things with Hope, let
 vs returne to *Moses* his description of the sensible World; who sheweth, that that
 being, an Earth without forme, and void, a darkened depth and waters: a matter of
 no matter, and a forme without forme; a rude and indigested *Chaos*, or confusion of
 matters, rather to be beleeued than comprehended of vs. This is the second natu-
 rall beginning. For, after the expressing of the matter, followeth that which Philoso-
 phers call a second naturall Principle, *Privation*, the want of that forme, of which
 this matter was capable, which is accidentally a naturall principle, required in regard
 of generation, not of constitution, here described by that part next vs, *Earth*, which
 was without forme, as is said, and void. This was the internal constitution: the exter-
 nall

ing in this worke.
 a power superi-
 before there had
Heauen and Earth;
 the summe, and af-
 kes. Some vnder-
 ord *Earth*, expoin-
 the spirituall and su-
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 ose three *Heauens*,
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 the second, those
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 of Sea and Land,
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nall was, darkness upon the face of the deep. Which Deepe compriseth both the earth before mentioned, and the visible Heauens also, called a Depth, as to our capacite infinite, and plyant to the Almighty hand of the Creator: called also *Waters*, not u *Gibbins* on because it was perfect waters, which was yet confused, but because of a certaine resemblance, not onely in the vniformitie thereof, but also of that want of stabilitie, whereby it could not abide together, but as the Spirit of God moued vpon these Waters, to sustaine them; and * as the Henne sitteth on her egges to cherish and quicken, as *Hierome* interpreteth the word, so to maintaine, and by his mightie power to bring the same into this naturall order. Here therefore is the third beginning or Principle in Nature, *That forme*, which the Spirit of God, the third person in Trinitie (not ayre or wind, as y some conceiue, being things which yet were not themselves formed) by that action framed it vnto, and after more particularly effected.

This interpretation of the Spirit mouing vpon the Waters, agreeth with that opinion which some attribute to the Stoikes, That all things are procreated and gouerned by one Spirit: and *Virgil* most elegantly and diuinely singeth, and seemeth to paraphrase on *Moses* words:

* Principio Caelum, ac Terras, camposque liquentes
 Lucentemque globum Luna, Titaniaque astra,
 Spiritum inuis alit: totamque insula per arius
 Mens agitat molem & magno se corpore miscet:

That is,

Heauen first, and Earth, and Watric plaines,
 Bright Moone, of Starres those twinkling traines,
 The Spirit inly cherisheth,
 Lones, moues, great bodie nourisheth;
 Through all insus'd this *All* contains.

The first creatures which receiued their naturall forme, were the Elements: the first, lightest, and highest whereof is *Fire*, whose effect is the light, whereof it is said, that God said, *Let there be Light*. For howsoever some vnderstand this of the *Sunne, which they will haue then to be created, * some of a qualitie diffused through that confused matter; b some of a Cloud formed of the waters, which as a charriot of light with his circular motion caused day and night: to omit the more frivolous interpretations of such as apply it allegorically or mystically to men or Angels, in respect of the regeneration of the one, or first generation of the other; I rather follow the opinion of *Iunius*, * who applyeth this to the fierie element, whose act and qualitie is to enlighten; although perfectly to affirme what this Light was, must be by our enlightning from him, who commaunded this Light to shine out of the darkenesse. This Light God made by his Word, not vttered in sound of syllables, nor that, which in the e beginning was with God, and was God (and therefore could not be this Word, which now had a beginning) but by his powerfull effecting, calling things that are not as though they were, and by his calling or willing causing them to be; thereby signifying his will as plainly, and effecting it as easily, as a word is vnto a man. This Word was common to the Father, Sonne, and Holy Ghost, each and all, by doing, vttering this will or decree, the manner of doing neuerthelesse being diuers, according to the distinction of persons. Here yet is a testimonie of the Trinitie: for as by sustaining that matter the power of God appeared, and therefore it is attributed to the Spirit; so by the order and disposition of the creatures his wisdom is manifest, which is the essentiall Word of the Father, a without which was made nothing that was made, which after became flesh, and dwelt among vs. e The Trinitie decreed, the second Person effected, *Let there be Light, and there was Light*: for by the word of the Lord were

x Hier. l. trad.
 Hebr. Trim. &
 7un.
 Basil. bom. a. ex
 Ephrem. Syro
 y Merc. de
 Fab. Mundi, &
 antr eum, T. o
 tult. ad Hieronog.
 Theodoret qu. u.
 in Gen. Caietan.
 de Angelis inter-
 pretatur.

z Virg. Aeneid.
 l. 6. on which
 words *Servius*
 commenteth,
 Deus est quidam
 diuinus spiritus,
 qui per 4. in-
 fusus elementa,
 gignit vniuersa:

In elem.

* Vatab. in Gen. sig. 1.

a Basil. bom. d.
 b Zanb. de op. D.
 part. a. l. 1. & B.

Pererius recen-
 set multos sau-
 tores huius sent.

c. 1. in Gen.

c. 1. sic Damas-
 cenus de Fide,

l. 2. c. 7.

Greg. Nyssen.

bomil. super

Hexameron.

c. 10. l. 1.

Verbum Dei

significat imper-

ium, decretum

& voluntatem

cius efficacem.

Pererius in Gen.

d 10. l. 3.

e Gibbins on

Gen.

the Heavens made. That vncreated Light commaunded this elementarie Light to be, that so the thinner and higher Element, seuered from the Aire, might by his enlightning operation, effect; and the Aire, according to the nature thereof, receiue this lightsome shining: which to the Fire was an essentiall propertie, to the Aire an accidental qualitye, approued of God, as good both in it selfe, and to the future creatures. This Light did God separate from the darknesse (which indeed is nothing in nature, but the absence of Light) so disposing thereof, that Light and Darknesse should in their Hemisphere succeed each other. Whether it were so moued by the motion of the ninth Sphere, or first moueable, the highest of the moueable Heauens, and outmost circumference, created in the beginning, as ^f some interpret the first words of *Moses*, or by any other meanes, then appointed by God, it is hard to determine. For we may not reason *à falso ad fieri*, from the order of their constitution, in which they now are, to the principles of their institution, whiles yet they were in making, as ^g *Simplicius*, and other (Philosophers may I call them, or Atheists?) haue absurdly done, in this and other parts of the Creation. This was the first dayes worke.

Darknesse.

^f *Inn. in Gen. prelec.*

^g *Simpl. arg. ad. confutat. à Iunio. Firmam.*

^h *Trem. & Iun. i Gibbins on Gen.*

Aether hath two partes, higher and lower; and so the Aire.

^k *Iob. 38. 10. 11.*

^l *Psal. 104. 6. 7.*

In the second, God said *let there be a Firmament in the midst of the waters, &c.* The word *Rakiah*, translated *Firmament*, signifieth ^h *expansum*, or a thing stretched out; or as some ⁱ say, a thing made strong by stretching out, designing that vast and wide space and ayrie Region, by the extension thereof, made thinner, purer, and stronger, able to beare those waterie Clouds, which it separateth from these inferior waters, in their proper and elementarie Seat. In which sense He is said to *stretch out the Heavens like a Curtaine, and to lay the beames of his chambers in the waters. Psal. 104. 2.*

After the *Aethereall* Region (reaching in the higher part thereof from the middle Region of the Aire to the Moone, and from thence in the higher part to the highest Heauen) and the Aire (distinguished also into two parts, the middle, and the lower part, as the Philosophers tearme them, when they consider not the whole, as here we doe, but that part, wherein the Meteors are caused) after these two Elements, thus in the two first dayes ordered and disposed: in the third day followeth the perfecting of the two lowest Elements, the Water and Earth, which yet were confused, vntill that mightie Word of God did thus both diuorce and marrie them, compounding of them both this one Globe, now called *Drie Land, and Seas*. The waters which yet oppressed, and by their effusion and confusion did tyrannize, rather than orderly subdue, and gouerne this inferior myrie masse, were partly receiued into competent channels, and there also gathered on swelling heapes, where, though they menace a returne of the old Chaos, both by their noyse and waues, yet hath ^k God stablished his commaundement vpon ie, and set barres and dores, and said, *Hitherto shalt thou come and no further, and here shall it stay thy proud waues.* Otherwise, ^l *the Deeper, which thou couered it as a garment, would now stand about the Mountaines. At his rebuke they flee*, who with fetters of sand (to shew his power in weakenesse, with a miracle in nature) chayneth vp this enraged Tyrant, that the creatures might haue a meet place of habitation. Thus did not onely the drie Land appeare, but by the same hand was enriched with Hearbes and Trees, enabled in their mortall condition, to remaine immortall in their kind. And here beginneth *Moses* to declare the creation of compounded bodies; hitherto busied in the Elements.

Now when the Lord had made both Plants, Trees, and Light, without the influence, yea before the being of Sunne, Moone, or Starre, he now framed those fierie Balls, and glorious Lights, whereby the Heavens are beautified, the Aire enlightened, the Seas ruled, and the Earth made fruitfull. Thus he did the fourth day, after those other things created, least some foolish Naturalist should bind his mightie hand in Natures bands, seeing these Lights now become the chiefe officers in Natures Court. That shining, before dispersed, was vnited in these bodies, whether by refraction of those former beames by these solide Globes, or by gathering that fierie substance into them, or by both, or by other meanes, I leaue to others coniectures. These be appointed to distinguish day and night, to dispose the diuers seasons of the yeare, to exercise

mentarie Light to be,
ight by his enlighte-
hereof, receiue this
to the Aire an acci-
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Darknesse should in
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day, after those
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exercise also a naturall influence into inferiour compounded bodies, although not in such vnlimited power as the *Star-gazers* imagine; which yet if they had, could neuer be knowne of vs in such a multiplicite of causes, and suddennesse of change, in that vspeakeable swiftnesse of the Heauens, as appeared by *Nigidius Figulus* his wheele, which he turned with the swiftest violence, and making a blot or marke therein, as it turned made another spot in or neere the same place, as it seemed in that swiftnesse of motion to the beholders, but at the standing still of the wheele, appeared much distant. Of these lights the greatest, not in quantitie, but in operation and seeming, are the Sunne and Moone, the greatest lights after^o abused to the greatest darknesse: the greatest of which seemeth to our eyes little, and yet by rules of Arte is found farre greater then the earth; that we may learne not to trust our sense too much in heauenly things.

In the fifth day God created the Fishes and Fowles, blessing them with power of propagation.

The like he performed the sixth day, in forming the Beasts both wilde and tame, and creeping things: thus furnishing the aire, water, and earth, with their proper Inhabitants.

P Sanctus his animal mentisq; capacitas alia
Deerat adhuc, & quod dominari in cetera posset.
Natus homo est.

After hee had thus provided his cheere, hee sought him out a guest, and hauing built and furnished his house, his next care was for a fit inhabitant. Of this, *Moses* addeeth, *Furthermore God said, Let vs make man.* But this will aske a longer discourse. In the meane time wee haue this testimony of *Moses* of the Creation of the World, whose sense if I haue missed or mist in these many words, I craue pardon. And although this testimonie might suffice a Christian, which must liue by faith, and not by sight: yet to preuent cailliers, we haue other witnesses both of reason and authority, That this World had a beginning, and that the builder and maker thereof, was God. For, doth not Nature both within and without vs, in the admirable frame of this lesse or that greater World, in the Notions of the one, and the Motions of the other, in the wise & mightie order and ordering of both, lead men vnto a higher and more excellent Nature, which, of his goodnes, we call God? When we behold the whole World, or any part of it, in the elements such agreement, in such disagreement: being, living, sense, reason; as diuers degrees, diuersly communicated to so many formes and rankes of Creatures: Wee can no more ascribe these things to chance, than a Printers barrell of letters could by chance fall into the right composition of the Bible which he printeth, or of *Homers Iliads*; to vse *P. Tullies* similitude: neither can any ascribe the Creation to the Creature, with better reason, then if by some shipwracke, being cast on a desolate Iland, and finding houses, but seeing no people therein, he could esteeme the Birds or Beasts (all the Ilanders he seeth) to be the framers of these buildings. But thou mayest thinke it eternall; Thou mayest as well thinke it to be God, Infinite, Vnchangeable, in the whole and in all the parts. Doth not the Land by seasons, the Sea by ebbing and flowing, the Aire by succeeding changes, the Heauens by motions, all measured by Time, proclaime that they had a beginning of Time? Are not Motion and Time as neere twins as Time and Eternitie are implacable enemies? Nay how canst thou force thy mind to conceiue an Eternitie in these things, which canst not conceiue Eternitie, which canst not but conceiue some beginning, and first terme or point, from whence the motion of this wheele began? And yet how should we know this first turning of the Worlds wheele, whose hearts within vs moue, he we vnwitting or vnwilling, the beginning whereof thou canst not know, and yet canst not but know that it had a beginning, and together with thy bodie shall haue an ending? How little a while is it, that the best

m Esai. 41. 22.
& 44. 25.
Jer. 10. 2.
n Aug. de ciuit.
Dei. lib. 5. cap. 3.

o Macrobi. Om-
nes ferè deos ad
solcm referit. Sa-
tur. lib. 1. cap. 17.

Luna aspexit
regina colit, &c.
Aly. offit. p. 170.
solcm sa-
ciunt terra ma-
riem, &c.

p Ouid. Meta-
mor. lib. 1.

Faith is the evi-
dence of
things not
scene.
Vbi uides non
est fides.

Natura natu-
ræ.

p Cic. de Nat.
Deor.

St. 10. 2.

qui homines
et mores

q So Lucret. l. 5.
Cur supra bel-
lum Thebanum
& sanera Treie,
Non alias ali-
quoque rei celi-
tere Poeta?
recessit, Natura
est mundi, neq. pri-
de exordia cepit.
Deus nunquam
minus solus,
quam cum solus.
Totus cum Deo
mundus, non
pluris est, quam
Deus solus.
r Confess. lib. 1. c. 12.
c. 13.
f Tert. advers.
Prax.
t Prou. 8. 30.
u Plin. lib. 2. c. 4.
* Pythagoras is
reported the
first which cal-
led it *xōquō*.
Merula.
x De veritate
C. R.
y Plin. de veritate
Christiana. fideli-
y Of the opi-
nions of Phi-
losophers tou-
ching the ori-
ginal of the
world, see Me-
rula Conf. p. 1. l. 1.
z De veritate
fidel. lib. 1. c. 10.
* Hex li. 1. c. 1.
a Plotinus Enn. 1. lib. 2. *unum* or *bonum*, *Mens*, *Anima*, the Platonic Trinity. b In Eucl. Chron. Grac. Scalig.

9 Stories in every Nation, shew the cradle & child-hood thereof? Their later received Letters, Arts, Ciuillitie? But what then, say they, did God before he made the World? I answer, that thou shouldest rather thinke Diuinely of Man, then Humanely of God, and bring thy selfe to be fashioned after his Image, then frame him after thine. This foolish question some answer according to the foolishnesse thereof, saying, He made Hell for such curious inquisitors. *Aliud est videre, aliud credere*, saith Augu-
stine. *Libertini responderim nescio quod nescio. Quia tempora fuissent, quae abs te condita non essent & Nec in tempora tempore praecedis, sed celsitudine semper praesentis aternitatis.* &c. Before all things were, God onely was, and he vnto himselfe was in steed of the World; Place, Time; and all things, hauing all goodnesse in himselfe: the holy Trinitie *delighting and reioicing together*. To communicate therefore (not to encrease, or receiue) his goodnesse, he created the World, *quem Graeci xōquō*, (saith Pliny) *nomine ornamentis appellant, nos a perfecta absoluimus, elegantis Mundum*. But for this matter, it is also of the wisest and most learned in all ages confessed, as their testi-
monies; alleaged by Iustin Martyr, Lactantius and other Ancients, and especially by * Philip Morney, do plainly manifest. To him therefore, to *Vnius*, and others which haue vndertaken this taske, by reason, and by humane authoritie, to conuince the gain-sayers of our faith, let such resort, as would be more fully resolu'd in these curi-
ous doubts. As for all such y strange and phantastical or phreneticall opinions of He-
retikes, or Philosphers which haue otherwise related of this mysteric of the Creati-
on, then *Moses*, they need not confuting, and for relating these opinions wee shall find fitter place afterwards. I will heere adde this saying of *Vnius* to such vnaturall
Naturalists, as vpon slight and seeming naturall reasons, call these things into questi-
on. *Quam stultum est de mundi creatione ex legibus huius Naturae statuere, cum creatio illa naturam antecesserit? Tam enim natura est condita quando & mundus, nec aliud est natura quam quod Deus insit; alioqui minister esset Deus naturae, non dominus.* Hence was
Aristoteles Eternitie, *Plinius* Deitie ascribed to the world, *Democritus*, *Leucippus*, and
Epicurus, *Atomis*, the Stoikes *Eterna materia*, *Plato's Deus*, *exemplar & materia*, as
Ambrose termeth them, or as * others, *unum* or *bonum*, *Mens & Anima* (a Trinity
without perfect vnitie) the *Manichees* two beginnings, and an endlesse world of er-
rors about the Worlds beginning, because they measured all by Naturall axiomes.
Orpheus, as *Theophilus* the Chronographer, cited by *Cedrenus*, alleageth him, hath
his Trinitie of *Αἰὼς* & *ὦς* & *Λόγος*, & *Μῆτις*, & *Ὀυρανός* & *Θηρ*: to which
he ascribeth the Worlds Creation: but the Poets dreames are infinite, which might
make and marre their Poeticall Worlds at pleasure.

CHAP. III.

Of Man, considered in his first state wherein he was created, and of
Paradise, the place of his habitation.



a Col. 2. 18.

* Bernard. sup.
Cant. Serm. 5.

Thertoe wee haue spoken of the framing of this mightie Fabrike, the Creation of the visible World, leauing that inuisible to the spirituall Inhabitants, which there alway behold the face of the heavenly Father, as nor daring to pyle too farre into such mysteries, *Rashly passe* op with a fleshy mind. This whereof we treat they need not, as bin-
ding all suzerainty in their All-sufficient Creator: The inferiour Creatures (which hitherto haue been described) know it not, but content themselves with themselves, in enioying their naturall being, mouing, sense. Onely Man, in regard of his body, needeth it, and by the reasonable power of his soule can discern and vse it. Man therefore was last created, as the end of the rest, an Epitome and Mapp of the World, a compendious little other world, consisting of a visible and inuisible Nature, so resembling both the worke and the Worke-man: the last in execution, but first

Their later received
e made the World?
then Humanely of
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thereof, saying, He
idere, saith Augu-
quans te condita
raferentis eternitatis,
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nimselſe: the holy
efore (not to en-
aſt * *κοινων*, (saith
Μηδιδυμ). But for
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ts, and eſpecially
and others which
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lued in theſe curi-
l opimions of He-
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onions wee ſhall
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ings into queſti-
uere, *cum creatio
nis, nec aliunde eſt
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Arinna (a Trinity
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xecution, but
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firſt in intention, to whom all theſe Creatures ſhould ſerue, as meanes and prouoca-
tions of his ſervice to his and their Creator.

Man may be conſidered, in regard of this life, or of that which is to come: of this
life, in reſpect of Nature or Grace: and this Nature alſo ſtaineth a two-fold conſi-
deration, of integritie and corruption: For *God made man righteous, but they ſought to
themſelves in any inventions*. His firſt puritie in his Creation, his fall from thence by ſin,
his endeuour to recover his former innocencie by future glory, either in the by-waies
of ſuperſtition, which Nature (a blind guide) leadeth him into, through ſo many falſe
religions; or by the true new and living way, which God alone can ſet him, and doth
conduct him in, is the ſubiect of our tedious taſke; the firſt two more briefly pro-
pounded: the two laſt hiſtorically and largely related.

In that firſt ſtate, his Author and Maker was *Sebonah Elohim*, God in the plurality
of Perſons and vnity of Eſſence; the Father, by the Sonne, in the power of the Spirit:
whereunto, he did not only uſe his powerfull word as before, ſaying, *let there be Man*,
but a conſultation, *let vs make Man*: nor that he needed counſaile, but that he in this
Creature did ſhew his counſaile and wiſdome moſt apparantly. The Father, as firſt in
order, ſpeaketh vnto the Sonne and holy Ghoſt, and the Sonne and holy Ghoſt in an
vniſpeakable manner ſpeake and decree with the Father; and the whole Trinitie
conſult and agree together, to make Man: which for Mans inſtruction, is by *Mo-
ſes* uttered after the manner of Men. The manner of his working was alſo in this Crea-
ture, ſingular; both in regard of his bodie, which, as a Potter his clay, he wrought
and framed of the duſt into this goodly ſhape; and of his ſoule, which he immediately
breathed into his noſtrils.

Thus hath Man cauſe to glorie in his Creators care, in himſelſe to be humbled, ha-
uing a bodie framed not of ſolid earth, but of the duſt (the baſeſt and lighteſt part
of the baſeſt and groſſeſt element, *So vaine a thing is man*) his ſoule of nothing,
lighter then vanitie, in the inſuſion created, and in the Creation inſuſed, to bee the
dweller *in this houſe of clay, and habitation of duſt*, yea not a houſe, but a *taberna-
cle continually in diſſolution*. Such is the Maker and Matter of Man. The forme was his
conformitie to God, after whoſe Image he was made. Chriſt onely is in full reſem-
blance, the *Image of the inviſible God*; the brightnes of his glory, and the ingraued forme
of his Perſon. Man was not this Image, but made *ad imaginem according to this Image*,
reſembling his Author, but with imperfection, in that perfection of humane Nature.

This Image of God appeared in the ſoule properly, ſecondly in the bodie (not as
the *Anthropomorphite Heretikes*, and *Popiſh Image-makers* imagine, but) as
the inſtrument of the ſoule, and laſtly in the whole Perſon. The ſoule in regard of the
ſpiritual and immortal ſubſtance, reſembleth him which is a Spirit, and euerlaſting;
to which ſome adde the reſemblance of the holy Trinitie, in this, that one ſoule hath
theſe three eſſentiall faculties of Vnderſtanding, Will, and Memorie, or (as others)
of Vegetation, Senſe, and Reason. In regard of gifts and naturall endowments, the
ſoule in the vnderſtanding part received a Diuine impreſſion, and character, in that
knowledge, whereby ſhe meatureth the heauens, bringeth them to the earth, liſteth
vp the earth to heauen, mounteth about the heauens to behold the Angels, pierceth
the center of the earth in darkneſſe to diſcerne the infernall regions and legions, be-
neath and about them all ſearcheth into the diuine Nature: whereby, *Adam* was
without ſtudy the greateſt Philoſopher, (who at firſt ſight knew the nature of the
beaſts, the originall of the Woman) and the greateſt Diuine, (except the ſecond *A-
dam*) that euer the earth bare. The will alſo, in free choice of the beſt things, in "righte-
ous diſpoſition towards man, and true holines towards God, was conformed to his
will, *for whoſe willes ſake it is, and was created*. The body cannot ſo liuely expreſſe
the vertue of him that made it, but as it could, in that perfect conſtitution, (*"ſo ſeare-
fully and wonderfully made"*) and as the organ of the ſoule, whoſe weapon it was to
righteouſnes, had ſome ſhadow thereof. The whole Man in his naturall Nobilitie be-
yond, & Princely dominion ouer the other Creatures (that we mention not the hope
of *Eccl. 7. ult.*
*c Quia ratio-
nalis creatura,
quæcum conſi-
lio ſalla videretur.* Junilius in
Genes. 1. 26.
*d Socrat. lib. 2.
cap 25.*
*e Cyril. Al. cont.
Jul. lib. 1.*
c Pſal 62. 9.
f Job 4. 19.
g 2. Cor. 1. 1.
h Col. 1. 15.
i Hebr. 1. 3.
k Epiph. her. 71.
** Papiſts pi-
cture the Tri-
nity, the crea-
tion, &c.*
1 Genes. 2.
m Ephes. 4. 24.
n Pſal. 139. 14.
** Protag. cum
ſpectant animæ
lia cætera ter-
ram, Os humani
ſublime dedis-
ſe of *Eccl. Quid.**

of future blessednesse) sheweth after what Image Man was created, and to what hee should be renewed. The end whereunto God made Man, is God himselfe, who hath made all things for himselfe: the subordinate end was Mans endlesse happinesse, the way whereunto is religious obedience.

o Gen. 1. 27.
p 1. Cor. 11. 7.

q Gen. 2. 21.

r Whitak. de
Script. quest. 5.
f. Habet sacrum
eloquium propri-
etatem: in quan-
dam ab alijs
Scripturis diffe-
rentem, quod in
eo primum per
verba que reci-
tantur, de rebus
quibusdam agi-
tur: que rursum
res, vice verbo-
rum, ad signifi-
cationem alia-
rum rerum pro-
ponuntur. Hugo
de 5. Pict. 10. 1.
x Ne animi ad-
veritas externo
bonini: integu-
mentum est hoc.
Anima: sane &
anima equalis
est: in vetami-
nibus differentia
est. Basil.

u Apoc. 3. 19.

x Gen. 1. 29.

de not
affat
y Gen. 3. 17.
Gen. 9. 3.

Moses addeth, *o He created them male and female*, thereby to shew, that the Woman in OEconomically respect is *p the image and glorie of the Man*, being created for the Man, and of the Man, but in relation to God, or the World, She as a Creature, was also framed after the same Image. As for that monstrous conceit of the Rabbins, that the first Man was an *Hermaphrodite*, it deserueth not confutation or mention. The order of the Womans creation is plainly related. God *in finding not a meet help for Adam*, in his sleepe tooke one of his ribs, whereof he built the Woman. This in a mysterie signified that deadly sleepe of the heauenly *Adam* on the Crosse, whose stripes were our healing, whose death was our life, and out of whose bleeding side was by Diuine dispensation framed his Spouse the Church. This may be part of the sense, or an application thereof, as some say, to this mysterie; or the signification rather of the *thing it selfe* heere declared, then of the words, which properly and plainly set downe the Historie of a thing done, after the literall sense to be expounded.

According to this sense, *Moses* expresseth the Creation, the making and marry- ing of the Woman. The Maker was God, the matter a ribbe of *Adam*, the forme a building, the end to be a meete helpe. The Man was made of dust, the Woman of him in his calling, which requireth strength: neither could any bone be more easily spared, in the whole bodie, which hath not such varietie of any other kind: nor could any place more designe the Woman her due place, not of the head, that shee should not arrogate rule; not of the feet, that the husband should not reckon her as his slaue; but in a meane betwene both, and that neere the heart, in which they should (as in all Diuine and Humane Lawes else) be fast ioyned. The building of this bodie of the Woman was, in regard of the Progenie, which was in that larger roome to haue the first dwelling. The soule of the Woman is to bee conceived, as the soule of the man before mentioned, immediately infused and created by God, hercin equal to man.

Being thus made, she is married by God himselfe vnto *Adam*, who brought her vnto him, to shew the sacred authoritie of marriage, and of parents in marriage: A mutuall consent and gratulation followeth betwene the parties, least any should tyrannically abuse his fatherly power. And thus are two made *one flesh*, in regard of one originall, equall right, mutuall consent, and bodily coniunction. And thus were this goodly couple glorious in nakednes, not so much in the ornaments of beautie, which made them to each other amiable, as of Maicstie, which made them to other creatures dreadfull: the Image of God clothing that nakednesse, which in vs *appeareth filthie*, in the most costly clothing. God further blessed them both with the power of multiplication in their owne kind, and dominion ouer other kinds: and gaue them for food ** every herbe bearing seed, which is upon all the earth, and every tree, wherein is the fruit of a tree bearing seed*. He doth (as it were) set them in possession of the Creatures, which by a charter of free gift he had conueyed to them, to hold of him as Lord Paramount.

But least any should thinke this but a niggardly and vnequall gift, whereas since the flood more hath been added, and that in a more vnworthinesse through mans sin: let him consider, that, since the fall, y the earth is accursed, whereby many things are hurtfull to mans nature, and in those which are wholesome, there is not such varietie of kinds, such plentie in each varietie, such ease in getting our plentie, or such quality in what is gotten, in the degree of goodnes and sweetnes to the taste & nourishment. Which had they remained in this sickely and elder age of the world, we should not need to enuie *Cleopatra's* vanitie, or *Heliogabalus* his superfluity & curiositie. And had not man sinned, there should not haue needed the death of beasts to nourish his life; which

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which without such stay should haue beene immortall: the vse whereof was after granted, rather to supply necessitie, when the Flood had weakened the Earth, then to minister a greater abundance then before it had; and least of all to satisfie the greedy and curious appetites of more then beastly men.

Liberal and bountifull was Gods allowance, which yet as man abused in eating the forbidden fruit, so whether any fufull men did transgresse by eating the flesh of beasts, as iniquitie increased, it is vncertaine. And yet it is likely, that when the earth was *filled with crueltie*, as men escaped not beastly butchery, so beasts escaped not butcherly inhumanity: and men, that stay not now for commission to eate mans flesh, would then much lesse aske leave to feede on beasts. Then did the godly Patriarches liue many hundred yeeres * without such fooode, whereas now wee reach not to one with this helpe, that I speake not of those which by abuse heereof are as cruell to themselves, (in shortning their dayes by surfeits) as to the Creatures, making their bellies to become warrens, fish-pooles, shambles, and what not, saue what they should be? Had not man bin diuellish in sinning, he had not bin beastly in feeding, nay the beasts had abhorred that which now they practise, both against their Lord and their fellow-servants. * *The Wolfe should haue dwelt with the Lambe, the Leopard should haue lien with the Kid, and the Calf, and the Lion, and the fat beast together, and a little Child might lead them.* * And this in the time of the Flood appeared, when all of them kept the peace with each other, and dutifull allegiance to their Prince in that great family and little moouable world, *Noahs Arke.*

The place of *Adams* dwelling is expressed by *Moses*: *And the Lord God planted a garden Eastward in Eden, and there he put the man whome he had made, Gen. 2.8.* Maruell it is to see the confusion which sinne bringeth, which appeareth not onely in the body, soule, diet and other prerogatives of our first parents, but in this place also, then a place of pleasure, a Paradise and garden of delights: after, a place prohibited, and kept by the blade of a sword shaken: now the place cannot be found in earth, but is become a common place in mens braines, to macerate and vex them in the curious search hereof. * Some doe conuert this History into an allegoric, as did the *Manichees*, and the *Origonists*, confuted by *Methodius*, as *Epiphanius* witnesseth. * *Hierome* in *Dan. 10.* saith, that seeking for shadowes in the truth, they ouer-turne the truth it selfe. *Vmbra & imagines in veritate quærentes, ipsam conantur euertere veritatem, ut flumina & arbores & paradysum putent allegoria legibus se debere subnere.* Such mysticall Mist-all and Misse-all Interpreters are our Familists in these times, by vnseasonable and vnreasonable allegories, raising mists ouer the Scripture-sense, which thereby they misse and cannot finde. *Augustine* relateth three opinions, that allegoricall, which hee confuteth: the literall, and that which followeth both the one and the other, as himselfe doth. The *Hermians* and *Selencians* are said to deny, that there was any such place: And the naked *Adamites* accounted their Church to be Paradise. Others are as prodigall, and ascribe hereunto all the Earth, which was a Paradise, til sinne brought in a curse. Thus holdeth *Wolfgangius* *Wissenburg*, *Goropius* also, and *Vadianus* are of like minde, That mans exile was but the alteration of their happy condition, that the fiery sword was the fiery Zone &c. A great while it went for our habitable world, and lifted vp to the circle of the Moone, whereby it was out of the reach of *Noahs* flood. This hath *Petrus Comestor* and *Srualus*: and many traueellers in old times haue trauelled with this conceit, but brought forth a lie, as appears by their Legends. *That* saint *Brandon* sailed thither from Ireland, is as true as that he met *Indas* in the way released from his paines, (as he was away from Saturday to Sunday Euen-song:) or that they made fire on a fish (supposing it to be an Island) which if he could once get his taile into his mouth, would ouerturne the world, as that Legend telleth. It should freeze the man in the Moone called him, and shewed him the way to this Paradise. Others place it Eastward, in the highest top of the earth, where the foure Riuer, mentioned by *Moses*, haue their originall, whence they

y Gen. 6. 11.

* The Fathers
did not eate
flesh before
the flood. Orig.
in Gene. hom. 1.
Chrysost. hom. 27.
Geac.

z Efr. 1. 6.

* Bas. hex. ho. 3.

11. iunil. in Ge.

Petrus relateth the opini-

ons of Boni-

uenture, Tola-

tore, Ephrem, Ili-

dore: Also Va-

dianus, Goropi-

Beroaldus in

Chronice, Iunius

& others haue

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ted this questi-

on of paradise.

* Ambrose in

his long Treas-

ure de Paradi-

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way.

a Epiphan. lib.

Ancor. & contr.

heres. lib. 2.

b De Gen. li. 8.

ca. 1. & de Ciu.

Dei li. 12. ca. 21.

c Aug. de Meres.

d Wulf. Wis.

senburg or sat.

ad Dom. Nig.

Gor. Bec. Beces.

Joac. Pad. de

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Likewise Ha-

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casset: idiam sa-

clam exitium

per peccatum.

Annot. in Gen.

e Hist. Schol.

lab.

f Leg. am. 2.

runne, and are swallowed vp of the Earth, and after rising in diuerse places of the world, are knowne by the names of *Nilus, Ganges, Tigris, Euphrates*. *Hugo de S. Villore* and *Adrichomius* are of this opinion: yea the great Cardinall *Caetane* and *Bellarmine*, place *Henoch* and *Eliu* in earthly Paradise, yet living there vntill the time of Antichrist, which wood he cannot see (being in the midst of it) for trees. But the discouery of the World by Trauellers, and description thereof by Geographers, will not suffer vs to follow them (to the want of which Art, I meane Geographie, such phantasies may bee imputed) whereby also is confuted the opinion of them, which place it vnder the Equinoctiall circle, as *Durandus* and *Bonamentura*.

*h Phil. Melanc.
& Carion.*

*i In Es. 23. 3.
& Iere. 2. 18.*

** See also, Au-
not. Trem.
Iust. in Gen. 2.*

h Others account so much to Paradise, as those foure Riuers doe water, euen the chiefe part of Africke and Asia: and some confine it in streighter limits of Syria, Arabia and Mesopotamia, as if *Adam* had bene so couetous as his Posteritie, or so laborious as to husband so large Countries. The false interpretation of those Riuers to be *Nilus, Ganges* &c. was the cause of this error, the *i* Septuagint translating in stead of *Sichor* (which is *Nilus*) *Gihon* the name of one of these streames.

Moses as it were of purpose by an exact chorography and delineation of the situation, doth meete with those errors, and with other the like, which I doe not heere relate. Neither is their opinion to be followed, which drowne all altogether in the deluge, seeing that after that time *Moses* wrote this, *Franciscus Iunius* in his readings on *Genesis* hath largely and learnedly handled this matter, and added a Mappes also of Heden in which it stode, and the course of the Riuers with the Countries adiacent. In him the Reader may finde satisfaction. He sheweth out of *Curtius, Plinie*, and *Solinus*, the miraculous fertilitie of that part of Babylonia, which *Ptolomey* calleth *Auranitis* or *Andanitis*, easily declined from Heden, the name given by *Moses*, mentioned after *Moses* time, *2. Reg. 19. 12.* and *Es. 37. 12.*

** Tigris is
both the greater
riuer and a
smaller which
runneth out of
Euphrates into
Tigris, which is
heere meant.*

For the foure Riuers he sheweth them out of *Ptolomey, Strabo, Plinie, Dion, Marcellinus* &c. to be so many diuisions of *Euphrates*, whereof *Babarsares* or *Neharsares* is *Gihon*, that which passeth through Babylon is, for the excellency, peculiarly called *Perath* or *Euphrates*; *Nehar-malca* or *Basilius*, *Pishon*; *Tigris*, *Chidekel*. For the fiery Sword he obserueth out of *Pliny li. 2. ca. 106.* a certaine miracle of Nature in Babylonia, where the ground is seene burning continually about the quantitie of an acre. But this place will not serue to dispute this poynt. If those Rivers doe not now remaine, or have altered either channell or names, it is no new thing in so old a continuance of the world. It is more then probable, that heere in these parts Paradise was, although now deformed by the Floud, and by Time consumed and become a stage of barbarisme.

*fe.
k Goro. Becan.
Indosythica.*

*aman Indian, or a
man.*

*l Car. Clus. Exo-
sicorum.*

*m Linschoten
lib. 1. ca. 58.*

** C. 55.*

Neither hath the place alone bin such a pitched field of Opinions, but the fruit also which *Moses* expresseth to be the instrument & occasion of *Adams* ruine, hath set some mens teeth on edge, who tell vs what it is, as if they had lately tasted of it, a certayne signe indeede, and fruit, of that once vnlawfull tasting. ** Goropius* a man addicted to opinions, which I know not whether hee did holde more strangely, or strongly, though he enlargeth Paradise ouer the world, yet he maketh *Adam* an Indian (maruaile he placeth him not in Dutch-land, for that was his language, if *Becanus* be to be beleueed.) About the riuer *Acesines* betwixt *Indus* and *Ganges* (saith he) groweth that admirable Figge tree, which hee at large describeth out of *Plinie, Theophrastus* and *Strabo*, whose branches spreading from the body, doe bend themselves downwards to the earth, where they take hold, and with new rooting multiply themselves, like a maze or wood. One told *i* *Clusius* that hee himselfe had bene one of eight hundred or a thousand men, which had hidden themselves vnder one of these trees, adding, that some of them were able to couer three thousand men.

Strange is this tree, and *Becanus* is with conceits hereof ravished into the pleasures of Paradise. This tree *m* *Linschoten* describeth growing about *Goa*, and (to bring vs out of *Goropius* Paradise) saith that it hath no fruit worth the eating: but a small kind like Olives, which is food only for birds. He telleth vs ** of* another Indian Fig tree, growing

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h out of *Plinie*,
oe bend them-
rooting multi-
se had bene
s vnder one of
and men.

o the pleasures
d (to bring vs
at a small kind
idian Fig tree,
growing

growing rather like a Reede then a Tree, a mans height, a spanne thicke, the leaves
a fathome long, and three spannes broad: The Arabians and Indians suppose this to
be that dismall fruit. The cause of this opinion *Paludanus* in his Annotations vpon
Linschoten ascribeth to the pleasantnes of the smel and tast. Being cut in the middle,
it hath certaine veines like a Crosse, whereon the Christians in Syria make many spe-
culations. Yea the same Author telleth of a hil in the Ile of Seilan, called *Adams* hill,
where they shew his foot-print, to prove that he lived there: of which reade our dis-
course of that Iland, l. 5. ca. 14. *Baskhier* in his *Ara cali* citeth out of *Moses Barce-*
phas, That wheat was the Tree of knowledge of good and euill; and so doe the Sa-
racens hold: so curious and vaine is blinde Reason without a guide.

But I thinke I have wearied the Reader, with leading him thus vp and downe in
Paradise; small fruit I confesse is in this fruit, and as little pleasure in this Paradise,
but that variety happily may please some, though it be to others tedious. And for
a conclusion it is, I thinke, worth the noting, that *M. Cartwright* an eye-witnesse,
by the counsell of the Nestorian Patriack at Mosul or Ninuie visited the Ile of Eden,
stil so called, and by them holden a part of Paradise, ten miles in circuit, and some-
time walled: which if it be not part of that garden-plot mentioned by *Moses*, yet it
seemes, is part of that country sometime called *Eden* in the East part wherof Paradise
was planted, and not far (according to *Iunius* Map) from that happy vnhappy place.

* The Pre-
achers traueils.

CHAP. IIII.

Of the word Religion, and of the Religion of our first Parents
before the fall.



uing thus made way to our history of Religions, the first (and there-
fore best) Religion, is in the first place to be declared. Only somewhat
may be, not vnfitly, spoken before of the word. Religion in it selfe is Religion *ment.*
naturall, written in the hearts of all men, which wil (as here we shew)
rather be of a false then no Religion: but the name whereby it is so
called, is by birth a forreiner, by common vse made a free-denizen among vs, descen-
ded from the Romans, which by their swords made way for their words, the Authours
both of the thing it selfe and of the appellation, to a great part of this Westerne
world. But as the Latines have accustomed themselves to multiplicite and varietie
of Rites, so have they varied not a little about the Parents (as I may say) of this child,
(as the Grecians sometimes, about *Homers* birth-place) some giving one etymolo-
gie and derivation of the word, and some another, that there needeth some Herald
to shew the true pedigree, or some Grammarian Dictator to cease the strife.
a *Servius Sulpitius* (as *Macrobius* citeth him) calleth that Religion, which for
some holinesse is removed and separated from vs, *quasi relictam à relinquo dictam.* a *Saturnal. libr.*
Servius deserveth to be relinquished, and his opinion removed and separated even
with an *anathema*, if he would remove and separate Religion from vs, which is the
life of our life, the way to our happines. The like is added of *Ceremonia à carento di-*
ta; a iust name and reason of the most of the present Romish Ceremonies, whose
want were their best company. *Massurius Sabinus* in b *A. Gellius* hath the like words. b *Nov. At. libr.*
Religio, with *Tully*, is *Cultus deorum* the worship of the gods, hereby distinguished from
Superstition, because they were, saith he, called Superstitious, that spent whole daies in
prayer & sacrifices, that their children might be *Superstites*, survivors after them: (or
rather as *Laet. l. 4. c. 28.* *Qui superstitem memoria defunctorum colunt, aut qui parentibus suis*
superstites celebrant imagines eorum domi, tanquam deos penates. But they which diligently
vysed and perused the things pertaining to diuine worship, & tanquam relegentes, were
called Religious, *Religiosi ex religendo tanquam ex eligendo eligentes, intelligendo intelligen-*
tes. * Saint

* Religioſum à ſuperſtitioſo ea diſtinctione diſcernitur, ut à ſuperſtitioſo dicat timeri deos, à religioſo autem tantum vereri ut parentes, non ut hoſtes timeri. Aug. de Ciuit. lib. 6. ca. 6. e De Ciuit Dei lib. 10. ca. 4. f in ſue. g Vbi ſupra.

* Saint *Augustine* better acquainted with religion than *Cicero*, commeth neerer to the name and nature thereof, deriuing it • à religendo of chuſing againe. *Hanc eligentes, vel potius religentes, amiseramus enim negligentes, unde & religio dicta perhibetur*: This word *Religens* is cited by *Nigidius Figulus* in *Anulus Gellius*; *Religentem esse oportet*, ther elsewhere, in his Booke de *Vera Religione* ſacknowledgeth another originall of the word, which *Lactantius* before him had obserued, à religando, of fasting, as being the bond betweene vs and God. *Ad Deum tendentes, ſaith Augustine, & ei vnirentes animas nostras unde religio dicta creditur. Religit ergo nos Religio vniomnipotentis Deo.* *Lactantius* his words are; *Diximus nomen religionis à vinculo pietatis esse deductum, quod hominem sibi Deus reliquerit & pietate conſtrinxerit, quia ſeruare nos ei ut domino & obsequi ut patri, necesse est. Melius ergo (quàm Cicero) id nomen Lucretius interpretatus est, quia aut ſereligionum nodos exolvere.* And according to this etymologie is that which Maſter *Camden* ſaith, Religion in old Engliſh was called *Eat-fastnes*, as the one and onely Aſſurance and faſt Anker-hold of our ſoules health, *Camden Rem.*

* De vocabulo Religionis vide *Suarez de Relig. li. 1. & Stuckium de ſacris & ſacrificijs Gentium, qui Etymon dat etiam nomium, cultus, Ceremonias, Pietas, &c. Græc. Latin. Hebr. huc pertinentium. h 83. Quæſt. 31.*

* This is the effect of ſinne and irreligion, that the name and praſtiſe of Religion is thus diuerſified, elſe had there bin, as one God, ſo one religion, and one language; wherein to giue it with iuſt reaſon, a proper name. For till men did *relinquere*, relinquish their firſt innocencie, and the Author of whom, and in whom they held it, they needed not *religere*, to make a ſecond choice, or ſeek reconciliation, nor thus *relegere*, with ſuch paines and vexation of ſpirit to enquire and praſtiſe thoſe things which might *religare*, binde them ſurer and faſter vnto God: and in theſe reſpects for ſeueral cauſes Religion might ſeeme to be deriued from all thoſe fountains. Thus much of the word, whereby the nature of Religion is in part declared, but more fully by the deſcription thereof.

Religio eſt, ſaith Augustine, quæ ſuperioris cuiusdam nature quàm diuinam vocant, curam ceremoniamque affert. Religion is heere deſcribed generally (whether falſely or truly) profeſſing the inward obſervation and ceremoniall outward worſhip of that which is eſteemed a higher and diuine nature. The true Religion is the true rule and right way of ſeruing God. Or to ſpeake as the caſe now ſtandeth with vs, *True religion is the right way of reconciling and reuniting man to God, that he may be ſaued.* This true way he alone can ſhew vs, who is the Way and the Truth, neither can we ſee this ſame, except hee firſt ſee vs, and giue vs both eyes to ſee, and light alſo whereby to diſcerne him.

But to come to *Adam*, the ſubiect of our preſent diſcourſe. His Religion before his fall, was not to reunite him to God, from whom he had not bene ſeparated, but to vnite him faſter, and daily to knit him neerer, in the experience of that which Nature had ingrafted in him. For what elſe was his Religion, but a pure ſtreame of * *Originall Righteouſneſſe*, flowing from that *Image of God*, wherevnto he was created? Whereby his minde was enlightened to know the onely verie God, and his heart was engrauen, not with the letter, but the life and power of the Law, louing and prouing that good, and acceptable, and perfect will of God. The whole man was conformable, and endeuoured this holy praſtiſe, the bodie being pliant and flexible to the rule of the Soule, the Soule to the Spirit, the Spirit to the Father of Spirits, and God of all Fleſh, which no leſſe accepted of this obedience, and delighted (as the Father in his Child) in this new modell of himſelfe. How happie was that bleſſed familiaritie with God, ſocietie of Angels, ſubiection of Creatures, enuied onely of the Diuels, becauſe this was ſo good, and they ſo wicked? Nature was his Schoolemaſter; or if you will rather, Gods Viſer, that taught him (without learning) all the rules of diuine Learning, of Politicall, Oeconomicall, and Morall wiſdomie.

The whole Law was perfectly written in the fleſhie Tables of his heart, beſides the

* *Iuſticia origi-
nalis.*

meth neerer to the
ne. *Hunc eligentes,*
ita perhibetur: This
eligentem esse oportet,
scilicet. The same Fa-
another originall of
of fasting, as be-
ne. *Et cunctis re-*
Religio vniomni-
vinculo pietatis esse
quia seruare nos ei
id nomen Lucretius
g to this etymolo-
is called *Eat-fast-*
les health. *Camden*

actise of Religion
and one language;
relinquere, relin-
they held it, they
nor thus *relegere,*
se things which
respects for seue-
rains. Thus much
more fully by the

nam diuinum vo-
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the true rule and
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ay be laued. This
ther can wee see
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His Religion
id not beene fe-
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Religion, but a
of God, where-
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the especial command concerning the trees in the midst of the Garden, the one be-
ing an vniuersall and euerlasting rule of righteousness, the other by speciall autho-
ritie appointed, as the manifestation of Gods Diuine prerogative in commanding,
and of all of mans integritie in obeying. For the first part hercof, since it was
so burt d in our hearts, it was renewed by the voyce and finger of God on
Moun. Sinai, giuen then immediately by God himselfe, as God ouer all;
whereas the other parts of the Law containing the Ceremoniall and Politicall
ordinances, were mediately giuen by the Ministerie of *Moses*, as to that particular
Nation.

Neither know I any that make doubt of this whole Law naturally and origi-
nally communicated: saue onely that some make question of the Sabbath. How-
beit, I must confesse that I see nothing in that Commandement of the Decalogue
prescribed, but is Naturall and Morall; for, both the *Rest* is so farre Morall, as
the outward actes of Diuine worshippe cannot bee performed without suspen-
ding for a while our bodily labours: although *Rest*, as a figure, bee Iewish, and
in it selfe, is either a fruit of wearinesse or idlenesse. And that the seventh dayes
obseruation is naturall (I meane the obseruing one day of seuen in euery weeke)
appeareth both by the first order established in Nature, when God blessed and
sanctified the seventh day; * the streame of Interpreters, especially the later, run-
ning and ioyning in this interpretation, (the Elder being somewhat more then e-
nough busied in Allegories): by the reason in the Commandement, drawne from
Gods example and sanctification in the Creation: by the obseruation of a Sab-
bath, before this promulgation of the Law, *Exod. 16.* and by the diuision of the
dayes into weekes, * both then and before by *Noah, Genes. 8. 10. 12.* by the ne-
cessitie of a Sabbath, as well before the Law in the dayes of the Patriarkes, as in
the times of *Dauid* or *Sulomon*: by the perfection of the number of seuen in the
Scriptures: by the generall consent of all, that it is Morall to set apart some time
to the Lord of times, and an orderly set time to the God of order, which men
might generally agree on for their publike deuotions: which the Patriarkes pra-
ctised in their sacrifices and assemblies; the Heathens blindly, as other things, in
their Feasts.

Hereunto agreeth the iudgement of *Aquinas*, *1 Preceptum de sanctificatione Sab-*
bathi ponitur inter precepta decalogi, in quantum est preceptum morale, non in quantum est
ceremoniale. The Precept of sanctifying the Sabbath, is set amongst the Precepts of the
Decalogue, as it is a morall, not as a ceremoniall Precept. It hath pleased him, *m* saith *M.*
Hooker, as of the rest, so of times to exact some parts by way of perpetuall homage, neuer to
be dispensed withal nor remitted. The Morall Law requiring therefore a seventh part through-
out the age of the whole world so by that way employed, although with vs the day be changed
in regard of a new revolution begun by our Saviour Christ, yet the same proportion of time
continueth which was before, because in reference to the benefit of Creation, and now much
more of renovation thereunto added by him, which was Prince of the world to come, we are
bound to account the sanctification of one day in seuen, a dutie which Gods immutable law
doth exact for ever. Thus saith *Hooker*.

This indeed in the Sabbath was Iewish and Ceremoniall to obserue onely that last
and seventh day of the weeke, and that as a figure, and lastly with those appointed
Ceremonies, and that manner of obseruation. Thus saith *Aquinas*, *" Habere aliquod n*
tempus deputatum ad vacandum diuinit, cadit sub precepto morali. Sed in quantum, &c. To
haue some set time for the seruice of God is morall: but so farre this Precept is ceremoniall,
as in it is determined a speciall time, in signe of the Creation of the world. Likewise it is ce-
remoniall, according to the allegoricall signification; in as much as it was a signe of the Rest
of Christ in the graue, which was the seventh day. And likewise according to the morall
signification, as it signifieth a ceasing from euery act of sin, and the Rest of the mind in God.
Likewise according to the Analogicall signification, as it prefigureth the Rest of the fruition
of God, which shall be in our Countrie.

k Calvin. Fagi-
us, Pagninus,
Orsini, Hopsin,
Martyr, Iunius,
Zanch. O. Eco-
lamp. Gibbins,
besides Per-
kims, Pound,
Greenham, Ro-
gers and o-
thers.

* The Hea-
thens by the
light of Na-
ture had their
weekes; as ap-
peareth by na-
ming the daies
after the seuen
Planets: and
Saturday or
Saturns day
was by the
Gentiles se-
questred from
Ciuill and
Martiall af-
faires, being
esteemed most
fit for contem-
plation and
deuotion, as
saith *Aretius,*
Probi. de Sab.
1 Secunda se-
cunda. q. 132.
art. 4.
m Eccles. Pol.
lib. 5. S. 70.

o Cited by
Bellarm. de
imag. l. 2. c. 7.
and by others.

p Gen. 2. 2, 3.

q Mark. 12.

28, & 31.

r Act. 10, 9.

s Mark. 1. 25.

t Qualitas

praeciptorum

praesigat melius.

Est. v.g. man-

datum, non su-

perberis, & est

mandatum, om-

ni peccanti ce-

da. Virumque

quidem magni

diuinum, sed de

non firando,

malus. Non aequè

displicent tena-

ces atq. fures,

bern. de praecip.

& dispensat.

u. Negatiue.

Precepts bind

at all times,

& to all times:

the affirmative

bind at all

times, but not

to all times:

and therefore

negative are

of more force.

Perkins Ser.

Causarum.

x Refert. Tho.

Rogers.

To these obseruations of *Thomas* we may adde that strictness of the obseruation, That they might not kindle a fire on the Sabbath, and such like. And howeuer some testimonies of the Fathers be alledged against this truth, & to proue, that the Sabbath was borne at Mount Sinai, as of *Terullian*, *Iustin Martyr*, *Enschimus*, *Cyprian*, *Augustine*, which denie the Sabbathising of the Patriarchs before that time, and account it typically. Why may we not interpret them of that Sabbath of the Iewes, which wee haue thus distinguished from the morall Sabbath, by those former notes of difference? *Broughton* in his Conccent alledgeth the Consent of Rabbins, as of *Ramban* on Gen. 26. and *Aben Ezra* vpon Exod. 20. That the Fathers obserued the Sabbath before *Moses*. And *Moses* himselfe no sooner cometh to a seuenth day, but he sheweth, that *God rested, blessed, sanctified the same*:

It resteth therefore, that a time of rest from bodily labour was sanctified vnto spirituall deuotions from the beginning of the world, and that a seuenth dayes rest began, not with the *Mosaicall* Ceremonies in the Wildernesse (as some men will haue it) but with *Adam* in Paradise. That which is morall (say some) is eternall, and must not giue place; I answer, That the Commandements are eternall, but yet subordinate. There is a first of all the Commandements, and there is a second like to this, like in qualitie, not in equalitie: and in euery Commandement, the Soule of obedience (which is the obedience of the soule) taketh place of that bodie of obedience which is performed by the bodie. *Mercie is preferred before sacrifice*, and *charitie before outward worship*; *Paul* stayeth his preaching, to heale *Eutychus*: *Christ* patronizeth his Disciples, plucking the eares of Corne, and affirmeth, That the Sabbath was made for man, and not man for the Sabbath. Although therefore both rest and workes of the Sabbath giue place to such duties, which the present occasion presenteth, as more weightie and necessarie to that time, yet doth it not follow, that the Sabbath is not morall, no more than the Commandement of almes is not morall, because (as *Bernard* obserueth) the prohibitiue Commandement of stealing is of greater force, and more bindeth. And in a word, the Negative Precepts are of more force, and more vniuersally bind than the affirmative. A man must hate his father and mother for Christs sake, and breake the Sabbaths rest for his neighbour, in cases of necessitie. And therefore such scrupulous & fancies as some obtrude vnder the name of the Sabbath, effecting it a greater sinne to violate this holy Rest, than to commit murder, cannot be defended.

Pardon this long Discourse, whereunto the longer Discourses of others haue brought me. But now mee thinkes I heare thee say, And what is all this to *Adams* integritie? Doubtlesse, *Adam* had his particular calling, to till the ground: his generall calling also, to serue God; which as hee was spiritually to performe in all things, so being a body, he was to haue time and place set apart for the bodily performance thereof. And what example could hee better follow then of his Lord and Creator? But some obiekt, This is to slacken him running, rather then to incite and prouoke him; to bind, and not to loose him, can not be a spur, but a bridle to his deuotion: but they should consider, that we do not tie *Adam* to the seuenth day onely, but to the seuenth especially, wherein to performe ser, publike, and solemne worship. Neither did *Daniel*, that prayed thrice a day, or *David*, in his seuen times, or *Saint Paul*, in his iniunction of praying continually, conceiue that the Sabbath would hinder men, and not rather further them in these workes. Neither was *Adams* state so excellent, as that he needed no helpe; which wofull experience in his fall hath taught. God gaue him power to liue, yea with an euertlasting life: & should not *Adam* therefore haue eaten, yea and haue had conuenient times for foode and sleepe and other naturall necessities? How much more in this perfect, yet flexible and variable condition of his soule, did hee need meanes of establishment, although euen in his outward calling he did not forget, nor was forgotten? Which outward workes, though they were not irksome and tedious, as sinne hath made them to vs, yet did they detain his body, and somewhat distract his mind, from that full and

entire

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ituall dayes rest
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saye) is eternall, and
the eternall, but yet
is a second like to
the first, the Soule of
obediēt bodie of obe-
dience, *before sacrifice*, and
to heale *Emulchus*:
and affirmeth, That
though therefore both
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may not follow, that
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entire service which the Sabbath might exact of him. Neither do they shew any strong reason for their opinion, which hold the sanctification of the Sabbath, *Gen. 2.* to be set down by way of anticipation, or as a preparative to the Jewish Sabbath, ordained 2453 yeares after.

If any shall aske why the same seuenth day is not still obserued of Christians; I answer, this was figuratiue, and is abolished; but a seuenth day still remaineth. *Lex naturalis, post conuictam habens ceremonialem designationem diei* (saith Iustinus.) *The Law is naturall, hauing adioyned thereto the ceremoniall appointments of the day.* But why is this day now called the Lords day? I answer, euen therefore, because it is the Lords day, not changed by the Churches *Constitution Meere*, as some seeme to hold; except by the Churches authoritie they meane Christ and his Apostles; nor descended to vs by Tradition, as the Papists maintaine, seeing the Scriptures *Act. 20. 7. 1. Cor. 16. 21. Apoc. 1. 10.* mention the name and celebration by the constant practise of the Apostles; yea, Christ himselfe, as he rose on that day, so did he vually appear on that day to his Apostles before his Ascension. Christ therefore and his Apostles are our authors of this change. And the Church euer since hath constantly obserued it. The Fathers teach, yea the Papists themselves acknowledge this truth. So *Bellarmino de Culm. Sanct. l. 3. c. 11.* sayth, *Ius diuinum requirebat vt vnus dies Hebdomadae diceretur. cuius diuino: non autem conueniebat vt seruaretur Sabbatum: itaque ab Apostolis in diem Dominicum versum est.* It was in the Primitive Church called the Lords day, = the day of Bread and of Light; because of the Sacraments of the Supper and Baptisme, therein administred, called Bread and Light. And how it may be ascribed to Tradition, *ℳ Bellarmine*, the great Patron of Traditions, sheweth out of *Iustin. Martyr*, who sayth, *Christus bacillus (a Apostolis & Discipulis) tradidit. Iustin. in fine 2. Apolog.* He there also reporteth, That they had their Ecclesiasticall Assemblies every Lords day. The Rhemists, which ascribe it to Tradition in *Annot. Mat. 15.* acknowledge the institution thereof, in *Annot. 1. Cor. 16. 2.* *Ignatius* may be allowed Arbitrer in this question of the Sabbath, who thus writeth to the *Magnefians*: *Non Sabbatizemus, Let vs not obserue the Sabbath after the Jewish manner, as delighting in ease; For he that worketh not, let him not eat*: but let every one of vs keepe the Sabbath spiritually, not eating meat dressed the day before, and walking set spaces, &c. But let euery Christian celebrate the Lords day, consecrated to the Lords resurrection, as the *Queene and Princeesse of all dayes*.

Now for the particular Commandment, which was given him as an especial proofe of his obedience, in a thing otherwise not vnlawfull, it was the forbidding him to eat of the fruit of the Tree of Knowledge. For in the midst of the Garden God had planted two Trees; which some call Sacraments, and were, by Gods Ordinance, signes vnto him; one of life, if he obeyed; the other of death, by disobedience: Not as the Iewes thought, and *Iulian* scoffed, That the Tree had power to giue sharpnesse of wit. And although some thinke signes needlesse to so excellent a creature; yet being mutable, subiect to temptation, and each way flexible to vertue or vice, according as he vsed his naturall power of free will; I see not why they should denie God that libertie to impose, or man that necessitie to need such monitories; and (as it were) Sacramentall instructions. For what might these Trees haue furthered him in carefulnesse, if he had considered life and death, not so much in these Trees, as in his free will, and obeying or disobeying his Creator?

These Trees, in regard of their signification, and extent, are called the Tree of Life and the Tree of Knowledge of good and euill; which was not euill or hurtfull in it selfe, but was a visible rule, whereby good and euill should be knowne, and that by reason of the Commandement annexed, which he might by this Precept see to be grounded in obeying or disobeying the authoritie of the Law-giuer. An easie rule, and yet too easly broken. For when π God did hereby challenge his owne Souerainetie, by imposing so easie a fine, which might haue forbidden all but one (as contrariwise he allowed) and fore-signified the danger, that he might continue his goodnesse

y Seihus Ca. Sabl
trif. 2453
Bur. Ormeers;
C.C. 1454.

z. Congerit ibi
testimonia Ignatij, Tertull. Clem.
Orig. Athanas. Ambros. Hieron.
Gregor. Leonis. Hilarij.
a Chrys. Ser. 4. de Resurrect.
b Bell. de verbo Dei non scripto,
l. 4. c. 7.

Th' trees of life
of y^e know ledge
good & evil, sacred

[Faint handwritten notes, likely bleed-through from the reverse side.]

nesse to man, continuing in obedience, yet did Man herein shew his contempt, in reiecting so easie a yooke, and so light a burthen. I will not reason whether these two Trees may properly be called Sacraments; of which (say some) the one was but for the bodily life, and better neuer to haue touched the other; this wee know, that in eating of this he lost both bodily and spirituall life, which the name and institution thereof fore-warned, and should haue preuented: otherwise, in eating of the other, immortalitie had bene sealed both in soule and bodie, to him and his for euer. Strange it seemeth, that he should need no monitorie signes to preuent that, which, euen with these helps added, he did not eschew.

CHAP. V.

Of the fall of Man : and of Originall Sinne.

Hitherto we haue beheld the Creation of the World, and of our first Parents, the liuely Images of the Creator and the Creature; whome we haue somewhat leisiurely viewed in a naked Maiestie, delighting themselves in the enamelled walkes of their delightfull garden. The Riuers whereof ranne to present their best offices to their new Lords, from which they were forced by the backer streames, greedie of the sight and place which they could not hold: The Trees stouped to behold them, offering their shadie mantle and varietie of fruits, as their naturall tribute: each creature in a silent gladnesse reioyced in them, and they enjoyed all mutuall comforts in the Creator, the Creatures, and in themselves. A blessed payre, who enjoyed all they desired, whiles their desire was worth the enioying: Lords of all, and of more than all, Content; which might, in all they saw, see their Makers bountie: and beyond all they could see, might see themselves comprehended, where they could not comprehend: of that infinite Greatnesse and Goodnesse, which they could not but loue, reuerence, admire, and adore. This was then their Religion, to acknowledge with thankfulnessse, to be thankfull in obedience, to obey with cheerefulnessse, the Author of all this good: to the performance whereof they found no outward, no inward impediment; Sicknesse, Perturbation, and Death (the deformed issue of Sinne) not yet being entred into the world.

* It is by all affirmed, that the fall was very soone after the Creation, as appeareth by circumstances of the narration, by Sathans malice, the womans virginity: and many hold, it was the very day of their Creation.

Bibland.
Broughtons
Concent, Preter
antiquos August.
Iren. Chrysost.
etc.

In this plight did Sathan (that old Serpent) see, disdain, and enue them. It was not enough for him and the duellish crew of his damned associates, for their late rebellion, to be banished Heauen, but the inferiour World must bee filled with his venome, working that malice on the creatures here, which he could not there so easily wrecke on their Creator. And because Man was here Gods Deputie and Lieutenant, as a pettie God on the Earth, he chuseth him as the fittest subiect, in whose ruine to despise his Maker. To this end he useth not a Lion-like force, which then had bene boodlesse, but a Serpentine sleight, vsing that subrill creature as the meekest instrument to his Labyrinthian projects. Whereas by inward temptation hee could not so easily preuaile, by insinuating himselfe into their mindes, he windes himselfe into this winding Beast, disposing the Serpents tongue to speake to the woman (the weaker vessell) singled from her husband, and by questioning doth first vndermine her. The woman (whether she had not yet experience in the nature of the creatures, or did admire so strange an accident, and would satisfie her curious mind in the further tryall) entertained discourse, and was presently snared. For though she held her to the Commandement, yet the threatening annexed hee did somewhat mince and extenuate. What shee seemed to lessen, he feared not to annihilate, and wholly disannull, propounding not onely impunitie, but aduantage. That they should be as Gods, in the enriching of their minds with further knowledge. This he perswadeth by the equiuocating in the name of the Tree (the first equiuocation

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his contempt, in whether these two the one was but for we know, that in name and institution eating of the other, and his forer. reuent that, which,

and of our first Creature; whome iestie, delighting in full garden. The es to their new edie of the sight ld them, offering ach creature in 2 sorts in the Crea- yed all they desi- of more than all, and beyond all uld not compre- ld not but loue; knowledge with esse, the Author d, no inward im- Sinne) not yet

them. It was for their late ted with his ve- there so easily ie and Lieute- t, in whose ru- which then had the meetest in- ion hee could ndes himselfe ie woman (the rst vnderlinie e of the crea- rious mind, in though thee id somewhat nishilate, and e, That they ledge? This equiuocation wee

wee read of, a otherwhere plainly tearmed a lye) charging God with falschood a 1o 8. 44. and malignite.

Thus he that abode not in the Truth himselfe, but was a *Man-slayer from the beginning, and the father of Lying*, which he no where else borrowed, but had of his owne, perswaded her by his great subtiltie first to doubt of Gods Truth in his Word (the first particular sinne that euer mans heart entertained, for the other were but occasions and inducements; disobedience and vnthankfulnesse are more generall) after that she vnlawfully lusted after this new knowledge, bewitched with the pleasantnesse of the fruit to the tast and sight, she tooke & did eat, and gaue to her husband likewise. The highest power of the Soule is first intrapped, the lusting and sensible faculties follow after, iustly plagued by a correspondent inward rebellion, that the sense now ruleth the appetite; and this the reason, in our corrupt estate, which hence proceeded.

Thus vnbeleefe brought forth vnthankfulnesse; vnthankfulnesse, pride; from thence ambition, and all that rabble of contempt of Gods Truth, beleeking the Devils lyes, abuse of the creatures to wanton lust, Sacrilegious vsurping that which God had reserued, scandalous prouocation of her husband, with the murther bodily and ghostly, of him, her selfe, & their whole posteritie for euer: and whereas yet they had done so little seruice to God, yet they offered almost their *First fruits* to the deuill, hauing *Free will* to haue resisted if they would. No maruell then if such a combination of so many sinnes in one, wrung from the iustice of God such a multitude of iudgements on them and theirs, in the defacing that goodly and glorious Image of God; subiecting (in stead thereof) the bodie to Sicknesse, Cold, Heat, Nakednesse, Hunger, Thirst, Stripes, Wounds, Death; the Mind to Ignorance, Doubtings, Vanitie, Phancies, Phrenzies; the Will to Vnstayednesse, Passions, Perturbations; the whole Man is made a slaue to Sinne within him, to the Diuell without; whence he must expect wages sutable to his worke, Death; Spirituall, Naturall, and Eternall; an infinite punishment for offending an infinite Maiestie.

Thus had they put out their light in obscure darkenesse: and if they were not presently cast into viter darknesse, it was Gods mercie (not their merite) which suspended the first & naturall death, to prevent that second and eternall. But spirituallly they were euen already dead in sinnes, as appeared by the accusations of their conscience; whereof *Moses* sayth, *The eyes of them both were opened, and they knew that they were naked*. Conscience, before Vertues keeper, was now become Hels harbenger, thence flashing lightnings in the face of their mindes, to shew that their nakednesse did now appeare filthie in Gods sight: Lightnings indeed, which could only lighten to terrifie, not enlighten with instruction and comfort: Which sparke remaineth after the fire of Gods image extinct, by the mercifull prouidence of God, in some to be a bridle of Nature, least they should runne into all excesse of villanie, and not leaue a face of the world in the world, and to be to others, by disposition and working of a higher & supernaturall Light, a preparatiue to, and a preseruatiue in that Light of Life. So much the greater is their sinne, that seeke to flash out these flashings: and whereas they cannot reade the booke of Scripture, and will not reade the booke of the Creature, labour to extinguish also this Light of Nature, that with seared consciences they may more freely in darknesse commit the workes of darknesse. And euen this did *Adam* seeke, if God had not brought him out of his Owles nest. For what could a *Figs-leave* hide from God? and did they thinke the innocent *Trees* would conspire with them to conceale Traytors? Was there any darknesse which was not Light to him? Or could *Breeches* and *Trees* couer their Soules, which receiued the first and worst Nakednesse; till which, Nakednesse to the bodie was a Clothing of Beautie, a Liuerie of Bountie, an Ensigne of Maiestie? Such *broken pits* seeke they that forsake the *Fountaine of living Waters*.

And yet when God cometh into Iudgement, and makes the windes to vsher him vnto his priuate Sessions in Paradise; to those shiftlesse shifts they added worse, impiously accusing God, vncharitably charging one another, to put from themselves that blame which thus claue faster to them. A medicine worse than the disease, or a

the first of sin.

b Foolish and wicked is their conceit, that measure by the fruit (a Nut or Apple) that was eaten: as Pope Iulius, That said he might be as well angry for his Peacocke, as God (whose Vicar he was) for an Apple. B. I. deuill Em. c. Pesse si uelint sed non uelle ut possint.

d Gen. 3. 7.

* Spiritus reprobis, & reprobis.

c Gen. 3. 8. f Gen. 3. 8.

disease in stead of a medicine is hypocrisie, that will not see her owne sicknesse, and seekes rather to couer, then to cure; to couer by charging others, then recover by discharging it selfe; as if equitie pretended were not iniquitie doubled. God proceedeth to sentence, a sentence worthie of Godd, shewing at once his infinite iustice in the punishment of sinne, and no lesse infinite mercie, to provide an infinite price to redeeme vs, by his infinite power bringing good out of euill, and by his manifold *Wisdom* taking that wise one in his craftinesse, who in the destruction of man had fought Gods dishonour. So good is it that euill should be, when this soueraigne goodnesse purposeth to effect his good will by wicked instruments, out of their darkenesse producing his owne maruellous light: as appeared in this worke of Sathan an aduerfarie, intended to his despite; in and by the promised Seed, disposed to his glorie. ¶ The Serpent hath a bodily curse in his future bodily difficulties, which still continue, for his inhumane and bodily employment.

g Gen. 3. 14.

h Vers. 15.

i Job. 16. 21.

k 1. Tim. 2. vll.

The old Serpent and spirituall enemy hath a spirituall and eternall curse, *the breaking of his head by that Seed of the woman*, that should once lead Captiuitie captiue. Our parents are cursed, yet so, as their curse is turned into a blessing; all things working to the best: *In sorrow shall be the womans conception*, but recompensed with the ioy which followeth (and is as it were the midwife in their trauell) because of *if sinis borne into the world*; and more then recompensed, in that they are *saned by bearing of children, if they continue in the faith, and live in holinesse with modestie*. Adam is set to labour, not as before, with delight, but with paine and difficultie; the Earth also being cursed for his sake, yet by this narrow way, by this crosse-way he is guided to Heauen; the hope whereof was giuen him, before Paradise was taken from him. So true is it, that *in iudgement he remembreth mercy*, if we can learne to liue by faith & not by sight.

This, that *Moses* telleth of the fall of Man, Experience doth in manner proclaimeth through the world, in the manifold effects thereof, which we daily see. For whereas the World was made for Man, as before is shewed, who alone, in regard of his bodily and spirituall nature, can need and vse it; no creature in the world is in his kind so imperfect as Man. He that was before as an earthly God, is now become an incarnate diuell, and for aspiring to be like his Lord; was made a seruant of his seruants; the noblest part in him becoming a base officer to degrade him, Reason it selfe dejected at the sect of sense, to be a slave, and a very Baud to sensuall pleasures, a very Broker for dunghill-profits. And what is this but to metamorphose man into a beast? vnlesse that some in a lower degree, liuing only to liue, suffocated with eating, drinking, sleeping, are degenerated into plants? And if he descend not lower, to become torpide and lifelesse, yet doth he participate the imperfections of those things, and that without their perfections, as if with an imperfect retrograde he would returne into his first elements. What stone so hard as mans heart is relentlesse, remorselesse to his best good? What dust more subiect to the wind, or water more flexible, then he to temptation and sinne? But those things remaine in their nature, or naturall place: Man is a fuming smoake, a passing shadow. And yet if we could stay at our Elements, it were somewhat better, but we are seruants and drudges beneath all names of basenesse, vnbowelling the earth, and our selues in the earth, for a little hardened earth, that neuer had the dignitie to see, no not to be seene of the Sunne. We seeme to rule the Skie, Windes; and Seas; indeed we aduenture our liues for their mercie, and not three fingers thicknesse doth separate vs from death, that we may bring home an idle discourse, or somewhat almost lesse then nothing, that we call a Jewell. Once, we inuert Nature, subuert others, peruert our selues, for those things which sometimes kill the bodie, and alway (except a power, with whom all things are possible; present) the Soule: And yet *Thou foole, this night thou mayest fetch away thy Soule; and whose then shall these things be?* And whose then, and where then, shalt thou be? Thou gainest faire to lose thy selfe, to be taken with thy taking, to be thus bad to others, that thou mayest be worse to thy selfe: and when as (like an Asse) thou hast been laden all the dayes of thy life with those things, which euen in hauing thou wantedst, now to be more intolerably burdened,

l Luc. 12. 20.

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thened, now to be in Hell, which will neuer be satisfied in thee, whose character was before engrauen in thy *unsatiable* heart. Tell me not then of the reasonable power of our Soules, whereby we resemble God, seeing that reason may tell thee & me, that by abusing it we are like, & * *are of our father the deuill*. That erected countenance to be still grouelling in, & poring on the earth; that immortal soule to mind only such things as haue not the imperfect priuiledge to be mortall; those high excellencies to be abused to mischief, blaspheming, denying, forswearing God, & all for the basest of the basest creatures. Well might this deluge of corruption moueth *Cynick*, in a throng of men to make search for a *man*, this man which is now left vs being but the ruines, the carcas of himself. But what needs all this? Why are we fallen into so long & tedious discourse of our fall? Euen because some are fallen further, beyond all sense & feeling of their fall, and beleue not that man was euer any other creature then now they see: that if their goodnes cannot, yet their wickednes might teach them, that so perfect a world should not haue bin framed for so imperfect a wretch, now only perfect in imperfection. Our fall must teach vs to rise, our straying to returne, our degeneration a regeneration. And therefore was not that image of God wholly done out, but some remainder continued to the posteritie, to conuince this of miserie in themselves; that so denying themselves, they might take vp their Crosse, & follow the second *Adam* vnto a durable happines.

But how (may some aske, as the Pelagian did) came this miserie to vs? *Non peccat ille qui genuit, non peccat ille qui condidit, per quas igitur rimas inter tot prelia indecentie singit peccatum ingresum?* Dorth it agree with diuine Iustice, that if the fathers haue eaten soure grapes, the childrens teeth should be set on edge? I answer we are heires of our father, we need not seeke some secret crancy, we see an open gate, *per by one man sinne entered into the world, and death by sinne*. A little leaue let vs borrow to clear this difficultie. Sinne is *q* a transgression of the Law, or a defect of conformitie to the Law, (*in diuina deus in diuina*) and cannot properly be said to haue an efficient, but a deficient cause, being in it owne nature and subsistence, *dytous un dyt*. The Schoolemen say, in sinne are two things to be considered, the substance and the qualitie, essence and priuation, the act and defect, whereof that they call the *materiall*, this the *formall* part of sinne, being nothing else but a deformitie, irregularitie, and vnlawfulness in our naturall condition and conditions, as easie to be distinguished, though not to be diuided, from the action, as lameness from the working hand, or iarring in an Instrument, both from the Instrument and sound. The sinner is tearmed *nequam*, as *nequicquam*, naught, as not ought. Not that sinne is simply nothing, *Non negative sed priuative Nihil*, sayth *Melancthon*, nor is it a meere and pure priuation, but to be considered with that subiect, wherein and whereof it is such a distortion and destruction: the want of this con- sideration draue the *Manichees* to their hereticall opinion of two beings and begin- nings. Sinne was first scene in the Deuill, who voluntarily strayed from the right way, and as he abode not in the Truth himselfe, so he beguiled our first Parents, from whome, by the Conduit of Nature, it is conueyed to vs. I speake of original sinne, which is our inheritance; for actuall finnes are our own purchase & improvement, and yet boughed with that stocke which our parents left vs. Our first parents are to be consid- ered, not as singular persons only, whereby they defiled themselves, but as the root of mankind, which had received originall righteousnes, to keepe or to loose to them and theirs as a perpetuall inheritance. As in the Bodie Politike the Act of the Prince is re- puted the Act of the whole; the consent of a Burgesse in Parliament bindeth the whole Citie which he representeth: and as in the naturall Bodie the whole Bodie is lyable to the guilt of that fact which the head or hand hath committed: as a root to his branches, a Fountaine to his streames, doth conuey the goodnesse or badnesse which it selfe hath received: So stands it betwixt vs and *Adam* our naturall Prince, the Burgesse of the World, the Head of this humane Bodie and Generation, the Root and Fountaine of our Humanity. When he sinned, he lost to himselfe and vs that Image of God, or that part of the Image of God, which he had received for himselfe and vs, not the substance, nor the faculties of body or soule, but the conformitie in that

m Ignat. ad
Magne Epist.
Pius homo ru-
misma est a Deo
cism: impius;
adulterium;
nou a dyabol di-
abolo effectum.
* Jo. 8. 44.
n Diog. Laert.
1.6.

original, sui
o Tul. Pelagian.
in Augus.

p Rom. 5. 12.

q 1. 10. 3. 4.

r Aqu. 1. 2. 9. 71.
6. Dornel.
Viguer &c.

s Mel. loc. Com.
Nihil negativum
est causa nihil
priuatiui: quod
dam sc. inclina-
tio creature ad
suum illud nihil,
unde: primum
orinum & crea-
tum est. Adm.
de veritate C. R.

t Aqu. in Ro. 5.

substance and faculties to the will of God, in righte ousnesse and holinesse of truth.

u Exek. 18. 4.

x Eph. 4. 22.

y Col. 3. 10.

z Cor. 12.

Rom. 5.

z Per solum primum peccatum substantiam est bonum nature, per alia peccata bonum gratie per sonatur. Aqu. in Rom. 5.

* Gen. 6. 5.

a Heb. 12. 9.

b Ecc. 12. 7.

Gen. 2. 7.

Zac. 12. 1.

c Lib. Sent. 2.

Dist. 31.

d Super sent.

e Vnumquod recipitur secundum modum recipientis.

f Zach. de operib. D. part. 3.

Not so much therefore are wee here to consider the ordinarie course of Nature, wherein ^u *the soule that sinneth, it shall die*: as the Ordinance of God, who appointed the first *Adam* the Well-spring of Nature, which he receiued incorrupted; the *second man*, in whom we all sinned; of and with the *second Adam* we are ^y all *one new man* in the Lord, euen one Bodie, one Spirit, one Seed, one Christ, in whome, and with whome, wee, as members of that Head, obeyed the Precepts, and suffered the Curse of the Law. ^z Other sinnes of *Adam* are not our naturall, but his personall, because he could be no longer a publike person, then while he had somewhat to saue or loose for vs; all being already forfeited in this first Sinne. The Author then of Originall Sinne is the propagator of our Nature: his actuell sinne is originally ours, the Guilt being deriued by imputation, the Corruption by naturall generation. First, that Person corrupted Nature; after, Nature infected our Persons. The matter of this originall corruption, in regard of the subiect, is All and euery man, and all and euery part of all and euery man, subiect to all sinne, that if all be not as bad as any, and the best as the worst, it must be ascribed to Gods restraining, or renewing, not vnto vnequall degrees in this originall staine. In regard of the obiect, the matter of it is the want of originall Righteousnesse, and a contrarie inclination to Euill, ^a *the imaginations of our hearts being onely euill continually*. No grapes can grow on these thornes. The forme of this corruption is the deformitie of our corrupted Nature, not by infusion or imitation, but by default of that first instrument, by which this Nature descendeth. It is the root of actuell sinnes; and whereas they, as fruits, are transient, this still remaineth, vntill Christ by his death destroyeth this death in vs.

But here ariseth another difficultie; How this sinne can be deriued by Generation, seeing it is truly beleued, that *God is the Father of Spirits, the Former of our Soules*, which doth by infusion create, and by creation infuse them: corruptible elements being vnable to procreate an incorruptible substance, or generation to produce corruption. Neither standeth it with reason, that he which communicateth not the substance, should communicate the accidents; or with iustice, that an innocent Soule should necessarily be stained by involuntary infusion into a polluted bodie.

I answer hereunto, That although the Soule be not *traduced* (as they tearme it) and by generation conferred; yet is it coupled to the bodie in that manner and order which God had appointed for the coniunction thereof, though man had not sinned: Neither was it the Soule alone in *Adam*, or the bodie alone, but the Person, consisting of both, which sinned. Neither can we be partakers of Natures sinne, till we be partakers of Humane Nature, which is not, till the Soule and Bodie be vnited. We are not so much therefore to looke to the concupiscence and lust of the Parents in generation, as ^c *Lumbard* teacheth vs, but to the Person; which, ^d *Scotus* sayth, is *silia Ade, & debitor in fine originalis*. And although the Soule be not in the Seed, yet it is communicated to the Bodie (sayth *Aquinas*) by a dispositiue or preparatiue power of the Seed, which disposeth and prepareth the Bodie to the receiuing of the Soule, where it is receiued (after the ^e generall rule) according to the measure and nature of that Soule, but because he begetteth the Person, or at least all whatsoever in the Person is sistance, he may be said to procreate it, because his generation worketh towards the Vnion of the Soule and Bodie; which Vnion is made by the Spirits, Animall and Vintall. And ^f these Spirits are procreated by the Seed, and consist of a middle nature, as it were betwixt bodily and spirituall: so that the production of the Soule, & incorporation thereof, may be counted in the middle way betweene Creation & Generation. And therefore this originall corruption did not reach to Christ Iesus; although hee were true Man, because he was *the Seed of the woman*, and did not descend of *Adam* by generation (*per seminalem rationem, tanquam a principio actiue*, sayth *Aquinas*) but was

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Thus haue I preſumed to offer my crude and rude meditations to the wiſer World, about the deriuation of Originall ſinne, which ic ſelfe is the cauſe why we can no better ſee it, as darkeneſſe hideth it ſelfe. But the whole Citie of Mankind being here- with ſet on fire, it behoueth euery one to be more careful to quench it, then ouer- curiouſly to enquire how it came: It is ſufficient, that nothing deſcended hereby to vs by corruption, or was made ours by imputation, which is not fully cured by Chriſt: who is made vnto vs (both by imputation of his actiue and paſſiue obedience, and by recall infuſion of his Spirit) Wiſdome, Righteouſneſſe, Sanctification, and Redemption; if we haue Faith to receiue it, and Charitie to expreſſe it: an abſolute renewer and perfecter of the Image of God, beyond what we had in our firſt Parents loſt.

CHAP. VI.

Of the Reliques of the diuine Image after the fall, whereby naturally men addict themſelves vnto ſome Religion: and what was the Religion of the World before the Flood.



His Sinne of our firſt Parents, whereby they were almoſt no ſooner made then marr'd (being, as ſome ſuppoſe, formed and deformed in one day; ſo interpreting the Pſalme, * That he lodged not one night in honour, but became as the beaſts that periſh. *) This Sinne (I ſay) did not wholly depriue vs of the Image of God, whereunto we were created. A remainder and ſtump thereof continued, like to the ſtump of a Daſy Tree, whoſe head and hands were cut off by his fall; or like the ſtump of a Nabothod. the graſſe of the field. So was mans head and hands fallen off before the Arke, that his remaining was fooliſhneſſe with Gods; not ſufficient to one good thought, not able either to will or to doe that which might pleaſe God. And though the ſtump remained (the ſubſtance and the faculties of Bodie and Soule) yet was this ſtump left in the earth, ſtump bound with Iron and Braſſe, his earthly miud captiued and chayned with worldly vanities and diuellish villanies. Or to vſe Lumbards compariſon, hee was like the man e fallen among theenes, wounded and ſpoyled: wounded in his naturall parts, ſpoyled and robbed of the gifts of grace; which God by eſpeciall grace added to his Nature, in that firſt beautifying of this his Image.
In the ſtate of Creation Man was made * able to commit no Sinne; in the ſtate of Corruption he cannot but Sinne: vntill a third ſtate of grace doe free him; not from the being, but from the raining and imputation of Sinne, whereby he is prepared to a fourth ſtate of glorie, wherein ſhall be no poſſibilitie of ſinuing, or neceſſitie of ſtriving againſt ſinne. And howſoeuer in this corrupt ſtate of Nature, in our Spirituall actions, which meerey concerne the Kingdome of Heauen, we cannot but Sinne, yet hath not God left himſelfe without witneſſe, euen in this darkeneſſe to conuince vs of ſinne. Such are thoſe notions, ſowne by Natures hand in euery of our hearts; according to which euidence, Conſcience as a Witneſſe, Patron, or Iudge within vs, accuſeth, excuſeth, condemneth, or abſolueth; that hereby God may be ſ iuſtified, and all the world inexcuſably ſinnefull; and that hereby alſo a way might be left in Gods infinite mercie for mans recouerie. His intent was * not to deſtroy vs vtterly (as iuſtly he might, and as it befall the rebellious Angels) but by this puniſhment to recall vs to ſubiection; not to breake vs in pieces in his wrath, but by wrath to re- claime vs to mercie.

might ſerue to direct him in ſome ſort for morall and ciuill life, for the preſeruatiſon and maintenance of ſocietie amongſt men. D. Abbot. Deſenc. 3. part. pag. 68.

g 1. Cor. 1. 30.

a Pſal. 49. 12.

* Brought him

out of the

Rabbines in

his Concenr.

Perer. in Ge. 1. 6.

b 1. Sam. 5. 4.

c Dan. 4. 12.

d Lib. 2. ſent.

Diſt. 25.

e Luc. 10. 30.

* 20 Statu. potuit

non peccare.

a Non poteſt

non peccare.

30 Premitur ſed

non vincitur

mandum eſt

poſſe non

peccare.

4 Non poteſt

peccare. Lumb.

ibid.

e Rom. 2. 15.

g Rom. 3. 2.

* We muſt

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of his goodnes

to ſaſe to yp-

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both light of

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and truth of

conſcience, as

of ſocietie

h Mal. 1. 6.

i Morn. de ver.
cl. R.

Thus Nature suggesteth, Reason conuinceth, and is conuincd; That there is a God: that that God hath created the World (as we before haue shewed) and that for Man: that Man, to whome all things serue, is to serue God, who hath subiected them to him. Doth not Nature teach the sonne to honour his Father, and the seruant his Lord? *h If he then be our Father, where is his honour? if our Lord, where is his feare?* Nature inferreth, Reason vrgeth this, and from that ground of Reason doth Scripture reason, the nature whereof in our nature is written. Euen by Reasons Principles wee learne, That so perfect a hand, as made all these inferiour things in such perfection, would not haue beene so imperfect in the perfectest of them all, so to haue left him in the Creation, as we now see him in Corruption. The Philosophers saw, Man was a little World, for whome the greater was made, who himselfe was made: for more then the World: and that hee, for whome so durable and substantiall a thing was made, must needes be made for another then this fraile and wretched life; that is, for the euerlasting life with him, that is the Euerlasting. And that is the foundation of all Religion. For what else is Religion, but the Schoole, wherein wee learne mans dutie towards God, and the way to be linked most straitly to him? And what are all the exercises of Religion, but acknowledgements of the Godhead, of the Creation of the World, of the prouident order therein, and ordering thereof, of the Soules immortalitie, of Mans fall and imperfection, of our soveraigne and supreame good to be sought out of our selues? Of all which Nature and Reason are witnessles, not to the learned alone, whose testimonies in this kind may easily be produced, but euen to the societies of men; yea, where as neither Art, nor Industrie, nor ciuill Societie hath bound men as men together, yet the grounds of these things haue bound them as men, by the meere bond of humane Nature, to God, in some or other Religion.

God, Man, and Religion, are necessarily linked, as a Father, a Sonne, and Obedience, as a Lender, a Debter, and a Bond. The wit no sooner conceiueth that there is a God, but the will inferreth that he ought to be worshipped. What Philosophers, or what Politicians euer taught the Easterne and Westerne Islands, discovered in this last Age of the World, this necessitie of Religion? And yet (as followeth in this Historie to be shewed) they which neuer wore clothes on their bodies, neuer furnished their mindes with Arts, neuer knew any Law (besides Reason growne almost lawlesse) or Magistrate, but their Fathers: which, when they saw other men, could not tell whether they were *k* heaucnly wights, or earthly monsters, these yet wearied themselves in Superstitions; shewing it easier to put off our selues, then to put the Principles of Religion out of our selues. Yea, among all the Lessons which Nature hath taught, this is deepest indented: not Arts, not Policie, nay not Rayment, not Food, not Life it selfe esteemed so deere, and that naturally, to men, as their Religion. Hereof let this Historie ensuing be witness, which will shew the Reader, every where, in manner, ouer the World, this naturall zeale of that which they esteeme Religion, beyond all things else esteemed most naturall.

Some, in the guiltie conscience of their owne irreligion (as *Alops* Fox, that being by casualtie depriued of his tayle, sought to persuade all Foxes to cut off theirs as vnprofitable burthens) would tell vs that which they cannot tell to themselves, which they dare not tell, but as they dare, whisper, That Religion is but a continued Custome, or a wiser Policie, to hold men in awe. But where had *Custome* this beginning? And what is Custome, but an vniforme manner, and continuance of outward Rites? Whereas Religion it selfe is in the heart, and produceth those outward ceremoniall effects thereof. In one Countrey men obserue one habite of attyre, another in another: So likewise of diet: and yet is it naturall to be clothed, more naturall to eat, but naturall most of all, as is said, to obserue some kind of Religion.

k The Indians seeing the Spaniards mounted, thought the horse and man to be all one: they thought them also immortal, and fallen from Heauen.

l Tibi, non sibi: interdu, non nobis. D. King. on *Touat*.

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The Grecians burned their dead parents, the Indians intombed them in their owne bowels: *Darius* could not by great summes procure the Grecians to the Indian, or these to the Grecian custome: yet was that which moued both, and began either custome, one and the same principle of pietie and religious durie, howsoeuer diuently expressed. Yea euen the most lasciuious, cruell, beaustly, and diuillish obsetuations, were grounded vpon one principle, That God must be serued: which seruice they measured by their owne crooked rules, euery where disagreeing, and yet meeting in one center, the necessitie of Religion.

As for *Policie*, although it is before answered; yet this may be added, That whereas men with all threatnings, promises, punishments, rewards, can scarce establish their politicall ordinances; religion insinuateth and establisheth it selfe: yea taketh naturally such rooting, that all politicall lawes and tortures cannot plucke it vp. How many Martyrs hath Religion, yea Superstition yeilded? but who will lay downe his life to seale some Politicians authoritie? And so farre is it that Religion should be grounded on Policie, that Policie borroweth helpe of Religion. Thus did *Numa* fasten his Romane lawes on *Ageria*, and other Law-giuers on other supposed Deities, which had been a foolish argument, and vnreasonable manner of reasoning, to perswade one obscuritie by a greater, had not Nature before taught them religious awe to God, of which they made vse to this ciuill obedience of their lawes, supposed to spring from a Diuine fountaine. Yea the fallhoods and varietie of religions are euidences of this Truth; seeing men will rather worship a Beast, stocke, or the basest creature, then professe no religion at all. The Philosophers also that are accused of Atheisme, for the most part, did not deny religion simply, but that irreligious religion of the Greekes in idolatrous superstition, *Socrates* rather swearing by a dogge, or an oke, then acknowledging such Gods. It is manifest then, that the Image of God was by the *Fall* depraued, but not vtterly extinct; among other sparkes this also being raked vp in the ruines of our decayed Nature, some science of the God-head, some conscience of Religion: although the true Religion can be but one, and that which God himselfe teacheth, as the onely true way to himselfe; all other religions being but strayings from him, whereby men wander in the darke, and in labyrinthes of error: like men drowning, that get hold on euery twig, or the foolish fish that leapeth out of the frying-pan into the fire.

Thus God left a sparke of that light couered vnder the ashes of it selfe; which himselfe vouchsafed to kindle into a flame, neuer since, neuer after to be extinguished. And although that rule of Diuine Iustice had denounced *o morte moreris*, to die, and againe to die a first and second death; yet vnasked, yea by cauilling excuses further prouoked, he by the promised seed erected him to the hope of a first and second resurrection; a life of Grace first, and after of Glorie. The Sonne of God is promised to be made the seed of the Woman: the substantiall Image of the inuisible God, to be made after the Image and similitude of a Man, to reforme and transforme him againe into the former Image and similitude of God: that he, which in the forme of God though he is not robbery (for it was nature) to bee equall with God, should bee made nothing to make vs something, should not spare himselfe that he might spare vs, should become partaker of our Nature, flesh of our flesh, and bone of our bone, that he might make vs partakers of the Diuine nature, flesh of his flesh, and bone of his bone. This was that seed of the Woman, that hath broken the Serpents head, which by death hath overcome death, and him that had the power of death, the Diuine, who submitted himselfe to a death in it selfe bitter, before men shamefull, and of God accursed, that he might bring vs to a life peaceable, glorious, and blessed, beyond what eye hath seene, or heart can conceive.

This promise of this Seed staine from the beginning of the world, was the seed of all true Religion, the soule of faith, the life of hope, the well-spring of charitie. True it is that all receiued not this promise alike: for a seed of the Serpent was fore-signified also, which should bruise the heele of the Womans seed. And this in the first seed and

in Herodot. l. 3.

Religion more for
the policy

* Not only the true Religion had Martyrs; but Iewish, Turkish, Ethnikie, Heretical superstitions and idolatries; haue not our eyes seene Brownists, and Papists, euery where els iary, and yet meete in halter, whines one pretence of religion hath moued the to commotion, & disturbance of the State; and euen while we write these things, what made Martyrs haue we had for Arianism and other blasphemies?

n Diogenes, Eubemeros, Theodor. Cyren. o. Gen. 22. p. Colos. 1. 15. q. Phil. 2. 6.

1. 2. Pet. 1. 4. Ephes. 3. 30.

The foundation of religion

Matthew 23.
Gen 4. 3.
Gen 4. 10.
Gen 4. 11.

1 Peter in Gen.
Job 7. Potuit id
Abel naturalis
ratione cogni-
tum habere &
tacito quodam
natura instinctu
adduci, &c.

1 Sam. 15. 22.
Hebr. 11. 4.
Rom. 10. 17.
Esey 1. 14.

* The mystery
of our redemp-
tion by Christ
is merely su-
pernatural:

* *Quæst.*
Quæst.

Gen. 4. 10.

* Hieron. Tra-
dit. Heb. in Gen.
* Inflammavit
super.

Cain's first
offence.
Aug. de civi-
tate. lib. 15. c. 7.
b Gen. 4. 17.

Remus found
in 16. 9.
E. John. 17. 6. 9.
16. &c.

Cain his cause.

* Some thinke
this marke to
be a flaking of
all the bodie,
as scaring
continually.
Forer.

and generation of man soone appeared: *Cain* and *Abel* were hereof liuely examples. It appeared that God had taught *Adam* and *Eve* how they should worship him, and they faithfully instructed their children herein: These accordingly *in proceſſe of time brought and offered their sacrifices.*

As concerning sacrifices, some hold opinion (according to their owne practise) that Nature might teach *Adam* this way of serving God: as if Nature were as well able to find the way, as to know that he is out of the way, and were as well seene in the particular manner, as in the generall necessitie of Religion. We cannot see the Sunne without the Sun, nor come to God but by God, to whom *Obedience is better then sacrifice, and to harken, better then the fat of Rammes.* *Abel*, saith the Scripture, *z offered by faith*, without which faith it is impossible to please God: but faith hath necessarie relation *z to the word of God*, who otherwise will be *z wearie* of our solemnities, and asketh, *who hath required them at our hands.* These sacrifices also, besides that they were acknowledgements of their thankfulness, and real confessions of their sin and death, due to them therefore, did lead them by the hand to Christ that Lambe of God that should take away the sins of the world, figured by these flaine beasts, confirming their faith in the promise and hope of the accomplishment: of which Nature could not once haue dreamed, which hath rather, the impression of some confused notions, that we haue lost the way and ought to seek it, then either light to discern it, or wisdom to guide vs in it.

Of sacrificing there were from the beginning two kinds, the one called * *Gifts* or oblations of things without life: the other *Victims* (so our Rhemists haue taught vs to English the word *Victima*) flaine sacrifices of birds and beasts: Againe, they were propitiatorie, consecratorie, Eucharisticall, and so forth, whose kinds and rites *Moses* hath in his bookes, especially in *Leuiticus*, so plainly declared, that I should but powre water into the sea, or light a candle to the Sun, to dilate much of them: these being the same in signification with the *Leuiticall*, and little (if little) differing in the manner of doing. *Cain* brought his offering, being an husbandman, of the fruit of the ground, *Abel* a shepherd, of the fattest of his sheepe: *G. Irefpelled Abel and his offering*, (the tree first, and then the fruit, the worker, and then the worke) which he signified either by voice, or by * fire from heauen, according to *Theodotians* translation, * as in the sacrifices of *Aaron*, *Gideon*, *Manoah*, *Danid*, *Salomon*, *Elias*: or by some other meanes, both comfortable to *Abel*, and enuied of *Cain*, who therefore slue him; thus in this member bruising the heele of that blessed seed, as a type of that which the head himselfe should after sustaine.

Here is the first Apostasie after that first Euangelicall promise, and the first diuision of Religion, *Cain* being the first builder of the *Earthly Citie*, nor that which he called after the name of his sonne, *Enoch*, but of that spirituall Citie of the wicked, the seed of the Serpent, which he founded in his brothers blood: euen as that later *Compendium* thereof, which calleth herselfe *Caput mundi*, the head of the world (and indeed *the World* is vsually in Scripture applied to that seed of the Serpent, as it is opposed to the seed of the Woman) was by *Romulus* her first founder by like example of fratricide in the murder of *Remus*, dedicated (as it were) to the future mysterie of iniquitie, the seat of the Beast, and of the Whore, (by whose authoritie, *Christ himselfe* was slaine) *drunken after with the blood of his Saints*: and still *breathing blood and slaughter*, to euery *Abel* that will not communicate in her spirituall whore domes; that will not with her offer the fruits of the ground (the sacrifice of *Cain*) which neither came from heauen, nor can guide to heauen, being *earthly, sensuall, diuellsish*.

Cain was for this his fact conuicted by that All-seeing Iustice, who both by open sentence and inward terrors accused & accursed him, continuing his life, euen for the same cause that other murderers lose it, that he might liue an example (which then in that vnpeopled world by his death he could not haue been) to the future generations, branded * also by the Lord with some *sensible marke*, to exempt him, and terrifie others, from that bloudie crueltie: this mercie being mixed with this iudgement, a longer

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longer time of repentance. God before ^d cursed the earth for *Adam*, he now ^e cur-
sed *Cain* from the earth, to be a *rumagate*, and wanderer thereon. For how could hee
that had ſo forſaken God, but be forſaken of the earth and of himſelfe? the * *ſtable*
and mercifull earth, which before had opened her mouth to receiue his brothers
bloud, ſhrinking, and (as it were) grudging to ſupport ſuch wicked feet, and by de-
nying him her ſtrength, forcing him to his manifold ſhifts and thiſtleſſe remouings;
wretched man alwayes bleeding his brothers bloud, not daring to looke vp to hea-
uen, fearing to looke downe to hell, the world without him threatening a miſerable
life, his bodie branded to contempt and ſhame till his death, his ſoule become a ſtage
of Anguiſh, Feare, Horrour, and other Furies, the harbingers of hell: not able to
ſuffer (which yet he cannot but ſuffer) the guilt of paſſed wickedneſſe gnawing him,
the waight of preſent miſerie preſſing him, the dread of a death, and a death attend-
ing him: reſtleſſe in himſelfe, hated of the world, deſpairing of reliefe from God: a
lively map of the deadly and damnable ſtate of ſin and ſinners, (without Chriſt) dead
whiles they liue, mouing ſepulchers, the Devils captiues, hels heires, exiled from
heauen, and vagabonds on the earth, euen on that which they call their owne land.

Cain, more vexed with the puniſhment, then at the guilt of his ſinne, departed from
the preſence of the Lord, which is meant either of his iudiciall conuening him, or
f in regard of the viſible ſocietie of the Church, cradled yet in his fathers houſhold,
where God did eſpecially ſhew his preſent providence, protection and grace, who
otherwiſe filleth the heauen and earth, of whom and in whom they are: from hence,
as *Adam* before out of Paradife, ſo *Cain* was, as it were, excommunicated, expelled,
and out-lawed, and dwelt in the land of *Nod*, which ſome take to be appellatiuely
ſpoken, as if his miſery had giuen name of *Moning* vnto the place where he dwelled,
or roamed rather: ^h *Ioſephus* ſaith, he built *Naidá*, applying it to a proper place, which
was either Eaſtward from Eden, or Eaſtward towards Eden from Canaan, where *A-*
dam is ſuppoſed to haue dwelt, and after with his wife to haue been buried at He-
bron. Afterward, his poſteritie being multiplied (his wife, *Epiphán*, out of *Leptogenesis*
calleth *Shanz*, ⁱ *Coraector* calleth her *Chalmara*, * *Philo*, *Themech*) he built a city which
he called by the name of his ſonne * *Henoch*: to croſſe that curſe of his wandring to and
fro on the earth, or to arme him againſt others, which his guiltie conſcience cauſed
him to feare, or to be a receptacle & ſtore-houſe of thoſe ſpoiles, which *Ioſephus* ſaith
he robbed from others by violence, when as the earth was barren to him. *Philo* (if we
may ſo entitle that Author) which hath written of the antiquities of the Bible, aſcri-
beth to him other cities, *Manli*, *Leed*, *Tehe*, *Ieſca*, *Celer*, *Iebbar*, adding that he liued
730. yeares. Theſe things may be probable, although that Author be otherwiſe fa-
bulous, conſidering that men did ordinarily liue many hundred yeares in thoſe times,
and were alſo exceeding fruitfull, eſpecially after that *Polygamy* was embraced of that
family. And if that in *Abrahams* poſterity the ſeed of *Iacob* in leſſe then 300. yeares
was multiplied to ſo ^l great a people, it is like that the *Cainites* were not ^m leſſe po-
pulous, living in more freedom. He firſt (ſaith *Ioſephus*) found out weights and mea-
ſures, and aſſigned proprieties in poſſeſſions of land, before common as the aire and
light, & was author to lewd perſons, of a lewd and vngodly life. Probable it is that the
city was called *Henoch*, becauſe the curſe ſuffered not the father to ſtay in a place, but
to leaue a haſty inheritance to his ſon to finiſh and rule it. *Iabal* and *Iubal* and *Tubal-*
cain, were inuenter of Arts: the firſt to dwell in tents and keepe cattell; the ſecond
of muſicall inſtruments: the third of working in mettals, and making of armour,
which ſome thinke to be *Vulcan*, by the neereſſe of name and occupation.

Thus let vs leaue this family multiplying in numbers, in ſciences, in wickednes, ſa-
uoring nothing diuine, or at leaſt nothing but humane in their Diuinity: (therefore cal-
led the ſons of men, *Gen. 6. 1. 2.*) let vs looke backe to *Adam*, who in this wicked fruit
of his body might reade continual lectures of repentance for the ſin of his ſoule. *A-*
dam begat a child in his owne likenes, that is, not in that likenes of God wherein he
was created, but like vnto himſelfe both in humane nature, and naturall corruption,
his

d Gen 3. 17.
e Gen 4. 11.
f Vñ ſtado vñſa
vocatnr. Ouid.

Gen: 4: 16:

g Caluin in Gen.
Martyr. in Gen.
Chryſoſt. hom. 20.

h Hieron. Heb.
Trad.
i P. Comest. hiſt.
Aniq. lib. 1.
cap. 2.

l Cain his wife
l Cain his wife
l Cain his wife

m Pseudo-Philo
in antiq. Bibl.
k Pseudo-Philo
in antiq. Bibl.
l Libanus.

l 60000 men
of warre.
m Joseph. ſaith
that Lamech
had 77. chil-
dren.

l 60000 men
of warre.
m Joseph. ſaith
that Lamech
had 77. chil-
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of warre.
m Joseph. ſaith
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had 77. chil-
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n Broughton.
Concent.
Martyr in Gen.

o Luther in
Genes. Tremell.
Dacabius, Cal-
win in Genes.
Peyer in Genes.
lib. 7.

p Methodius Re-
uelat. Philo de
Antiq.

his name he called *Seth*, of whose posterity the whole world was by *Noah* repeopled. Vnto *Seth* was borne *Enosh*. Then began men faith *Moses*, to call upon the name of the Lord. This some interpret of the beginning of idolatry, that men began to prophane the name of the Lord: some to call the name of the Lord, that is, after *Rabbi Salomo*, to apply the name of God to Images, Stars and men: But the more likely opinion is, that when *Adam* had obtained a more holy posterity, which was now multiplied in diuers families, Religion which before had bin a priuate in-mate in *Adams* household, was now brought into publike exercise, whereof *Prayer* hath alwaies bin accounted a principal part, & God himselfe in both Testaments calleth his house a house of prayer; the calues of the lips, & the ejaculations of the heart being the body and soule of Diuine worship, whereof sacrifices were in a manner but the apparell, fashioned to that infancie of the Church. Of the names of the posterity of *Adam*, & his hundred yeares mourning for *Abel*: of *Seth* his remouing after *Adams* death to a mountaine neere Paradise, and such other things, more sauouring of fabulous vaniry, in the false-named *P. Methodius*, *Philo* and others that follow them, I list not to write.

CHAP. VII.

Of the cause, and comming of the Flood.



Hus we haue scene in part the fulfilling of the Prophecie of the seed of the Woman, & of that other of the Serpēt, in the posterity of *Cain* & *Seth*. The family of *Cain* is first reckoned, and their forwardnes in humane Arts, as *the children of this world are wiser in their generation*, in the things of this life which they almost only attend, then the children of *Seth*. As for the *Iew*ish dreames, that *Lamech* was blind, & by the direction of *Tubalcain* his son guiding his hand slew *Cain*, supposing it had bin a wilde beast, which, when he knew, so enraged him, that he killed his son also, they that list may follow.

Moses reckoneth the Generations according to the first-borne in the posteritie of *Seth*, as enjoying the Principality & Priesthood, that so the promised seed of the Woman (after such a world of yeares comming into the world) might iustify the stableness of Gods promises, his lineall descent from *Adams* with a due Chronologie being declared. After *Seth Enosh*, *Kenan*, *Mehataleel*, *Iared*, was *Henoch* the *seuenib* from *Adams* who walked with God whom God tooke away thāt he should not see death. This before the Law, & *Hezar* in the Law, are witnesses of the resurrection; being miraculously taken from the earth into heauen, not by death, but by supernaturall changing of their bodies. That he should be still in an earthly Paradise, & that he and *Elias* should come and preach against Antichrist, and of him be slaine, is a Popish dreame: the Scripture saying, that *Henoch* was taken away thāt he should not see death; of *Elias* that he is already come in the person of *Ioħn Baptist*: the spirit & power, or spirituall power of walking with God, reforming religion and conuerting soules, being communicated to many of those Ministers which haue lien slaine in the streets of that Great citie.

This his assumption is supposed to be visibly done, He was a Prophet, and *Iude* doth in his Epistle cite a testimony of his, which either by tradition went frō hand to hand, as it seemeth the whole word of God was deliuered before the daies of *Moses*; God by visions & dreames appearing vnto the Patriarks: or els it was written & since is lost. Some hold it was penned by some Iew vnder the name of *Enoch*, & *Augustine* thinketh that the book, entitled *Enoch*, was forged in his name, as other Writings vnder the names of Prophets & Apostles: & therefore calleth it *Apocrypha* (as *h Hierome* doth also) *Christostome* and *Theophilact* account *Moses* the first Pen-man of holy Scripture. Although it seeme that letters were in vse before the flood, if *k Iesephus* his testimony be true, who affirmeth that *Adam* hauing prophecied two vniuersal destructions, one by fire, another by water, his posterity erected two pillars; one of brick, another of stone, in both which they writ their inuitions of Astrology: that of stone was reported to remain in his time. *Pliny* was of opinion that letters were eternall.

Howsoever

* Luke 16.8.

a Martyr. in
Gen. ex Rab.
Solom.

b Bedar. tom. 1.

cont. 3. lib. 3. c. 6.

c Heb. 11. 5. &c.

d Luke 7. 27.

e Math. 17. 12.

f Gib. ex Rab.

g Alib. Racana-

ti. Targum.

* Peyer lib. 7.

in Gen. thin-

keth that *Iude*

knew of this

prophecie by

Reuelation,

and reuealed

the same to

the Church.

f Per. Refor.

catbol.

g De Cinit. Dei.

lib. 15. cap. 23.

h Ed quod earū

Scripturarum

occulta origo non

claruit patribus;

In his autem. A-

pocryphis est in-

uenitur aliqua

veritas, tamen

propter multa

falla nulla est

canonica autho-

ritas.

hier. in Tit. c. 1.

i Christ. Hom.

in Mat. 1.

k Antiq. lib. 1.

cap. 3.

l Plin. lib. 7.

cap. 36.

y *Noah* repeopled.
upon the name of the
began to prophane
after *Rabbi Salomo*,
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 Howseuer

Howsoever, it is more then apparant, that the booke bearing *Enochs* name, is very fabulous, which, because the tables therein professe antiquitie (although they were later dreames) I thought it not vnfit to borrow out of *m Sealiger* somewhat of that which he hath inserted, in his notes vpon *Ensebius*, the Greeke copie being as the phraze testifieth, tranlated out of Hebrew, which had been the worke of some Jew: the antiquitie appeareth in that *n Tertullian* citeth it. And it came to passe when the sonnes of men were multiplied, there were borne to them faire daughters, and the Watch-men (so he calleth the Angels, out of *Dan.4.*) lusted and went astray after them: and they said One to another, * *Let vs chuse vs ournes of the daughters of men of the earth.* And *Semias* their Prince said vnto them, *I feare me you will not do this thing, and I alone shall be debter of a great sinne.* And they all answered him and said: *We will all sweare with an oath, and will Anathematise or Curse our selues not to alter this our mind till we haue fulfilled it: and they all sware together.* These came downe in the dayes of *Iared* to the top of the hill, *Hermion*. And they called the hill, *Hermion*, because they sware and Anathematized on it. These were the names of their Rulers, *Semias, Atarcuph, Arachiel, Chnabiel, Oramname, Ramsel, Sappich, Zakiel, Balkiel, Azazel, Phymaros, Samiel, &c.*

These tooke their wiues, and three generations were borne vnto them. The first were great Giants: The Giants begate the *Naphechim*, to whom were borne *Eliud*: And they taught them and their wiues forceries and incantments. *Ezazel* taught first to make swords, and weapons for warre, and how to worke in mettals. He taught to make womens ornaments, and how to looke faire, and Jewelling. And they beguiled the Saints: and much sinne was committed on the earth. Other of them taught the vertues of Roots, Astrologie, Diuinations, &c. After these things the Giants began to eate the flesh of men, and men were diminished: and the remnant cried to heauen, because of their wickednesse, that they might come in remembrance before him. And the foure great Archangels *Michael*, *Gabriel*, *Raphael*, and *Uriel* hearing it, looked downe on the earth from the holy places of heauen: and beholding much blood shed on the earth, and all vngedlinesse and transgression committed therein, said one to another, That the Spirites and Soules of men complaine, saying, That yee should present our prayer to the Highest, and our destruction. And the foure Archangels entring, said to the Lord, Thou art God of Gods, and Lord of Lords, &c. Thou seest what *Ezazel* hath done, he hath taught mysteries, and reuealed, to the world the things in heauen, &c. Then the Highest said, The Holy one, the Great one spake and sent *Uriel* to the sonne of *Lamech*, saying, Go to *Noe*, tell him of the end approaching, and a floud shall destroy the earth, &c. To *Raphael*, he said, Go *Raphael* and bind *Ezazel* hand and foot, and cast him into darknesse, and open the wilderness in the desert of *Dodoel*, and there cast him, and lay vpon him sharpe stones to the day of Iudgement, &c. And to *Gabriel* he said, Go *Gabriel* to the Giants, and destroy the sons of the Watch-men from the sons of Men, set them one against another in warre and destruction. To *Michael* he said, Go *Michael*, bind *Semjaza* and the others with him that haue mixed themselues with the daughters of Men, (vntill seuentie generations) to the hils of the earth; vntill the day of their iudgement, till the iudgement of the world be finished, and then they shall be brought in, to the confusion of fire, and vnto trial, and vnto the prison of the ending of the world; and whosoever shall be condemned and destroyed, from hence-forth shall bee cast together with them till the finishing of their generation. &c. And the Giants which were begotten of the spirits and flesh, they shall call them euill spirits on the earth, because their dwelling is on the earth. The spirits that depart out of their bodies shall be euill spirits, because they were engendred of the Watchmen and Men.

But it were tedious to recite further. The antiquitie of it, and because it is not so common, and especially because some of the Antients, and of the Papists haue bin misse-led by these dreames, (refused iustly by *Ierome* and *Augustine*) interpreting these sonnes of God in *Moses* to be spoken of Angels (as their Translation did read it)

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m Not. in Eu-
seb. Chron. pag.
244. Frag. Græc.
ex lib. 1. Enoch.
n Tertull. de
Idololat.

* This fable arose of the false interpretation of *Moses* words. *Gen. 6. 12. The sonnes of God, &c.*

* Eiusd. x. c. c.
o Ioseph. Antiq.
lib. 1. Iustin. Ter-
tull. Aibenag.
Cyprian. I. a-
cristianus. Ioseph.
Hugo de S. Viri-
Strabon. Ioseph.
Ioseph. Ioseph.
Seuer. fac. bisp.
lib. 30. Ioseph. x
This table of
Angels, &c. the
paraclete alld
retaines see
lib. 3. capis.

haue moued me to infer those tables. Notable is the diligence of the Purgatory Scavengers, who in *Vines* notes vpon *Aug. de Cinit. Dei. lib. 15. cap. 23.* haue in their *Index expurgatorius*, set the scale of their Office vpon a testimonie alleaged out of *Ensebius de Prep. Euang. lib. 5. cap. 4.* as if they had been *Vines* owne words, to be left out in the impression. The words, because they fauour of the former error, haue I here placed. *Non ergo deos, neque bonos demonas Gentiles, sed perniciosos solummodo venerantur. Quam rem magis Plutarchus confirmat, dicens fabulosas de dijs rationes res quasdam significare, à demonibus antiquissimis gestas temporibus, & ea que de gigantibus ac de Titanibus decantantur, demonum fuisse operationes. Vnde mihi suspicio* (saith *Ensebius*, but *Vines* is fined for it) *nonnunquam incidit, ne ista illa sint, qua ante diluuium à gigantibus facta diuina Scriptura testigit, de quibus dicitur: Cum autem uiderent Angeli Des filios hominum, quia essent speciosa, elegerunt sibi ex illis uxores, ex quibus procreati sunt famosiissimi gigantes à seculo. Suspicabatur enim fortis se quispiam, illos & illorum spiritus esse qui ab hominibus postea dii putati sunt, pugnaque illorum, tumultus & bella esse, qua fabulose de dijs conscribebantur. Laetantius lib. 2. cap. 15. saith, that when the world was multiplied, God sent Angels to keepe men from the frauds of the Diuell, to whom he forbad all earthly contagion. These were by the Diuell insnared with women, therefore depriued of heauen: and their progenie of a middle nature betwixt men and Angels, became vnclean spirits: so that hence grew two kinds of Demones or diuellish spirits; the one heauenly, the other earthly, which would now seeme to be keepers, and are destroyers of men.*

The Angels are sometimes called the *sonnes of God*: but that name is communicated to men, who by *Nature* children of *swaith*, by faith in the naturall and onely begotten Sonne of God, haue this prerogative to be the sonnes of God, and fellow-heires with Christ. But some of the children of the kingdome shall be cast out, because they haue rebelled against their Father that begot them, professing themselves to be the sonnes of God, but *doe the works of their father the Diuell*: and of these Hypocrites and Apostataes, it is said, that louing pleasure more then God, they matched themselves in *Cains* familie, a prouocation to mightie to euill, that strong *Sampson* and wife *Salomon* are witnesses, that the strong men are slaine by this weaker sexe. This was the Serpents policie at first, *Balaams* policie after, *Babels* policie now; and *Balaams* wages doe moue many still to make such linsiey-woolsey marriages, that the children speake halfe *Ashdod*, and whilest the father professeth one religion, the mother another, the children become *Giants*, to fight against all that is called God, and to make little or no profession (at least in their liues) of any religion at all.

I deny not that then there were Giants also in regard of bodily stature, whom the Scripture calleth, because they were great and fearefull, *Rephaim* and *Emim*, of their pride *Hanaks*, of their strength *Gibborim*, of their tyrannie *Nephilim*, of their naughtinesse *Zamzumim*. Such were *Op* and *Gahab* after the flood. Yea such haue been in all ages: which (to omit other Ethnike Authors) *Augustine* affirmeth, that at *Phica* he saw a mans tooth as great as an hundred of the ordinarie sife. *Vines* on that place, saith hee saw one as bigge as a mans fist. *Nicephorus* telleth of two men in the time of *Theodosius*, the one not so admirable for his height which was five cubites and an hand, as the other for his smalnesse, like to a Partrich in bignesse, yet witty and learned. Our Histories of *Arthur*, Little *Iohn*, *Cmcy* Earle of *Wlster*, and one in our times, 1581. scene in London, do shew some such here and there, now and then in the world, which *Goropius* in his *Giganto machia*, affirmeth of his owne sight: and euen whole families of these monstrous men are found at this day in *America*, both neere to *Virginia*, as *Capitaine Smith* reporteth, and especially about the Straits of *Magellan*, neere which he found Giants, and in the same Straits were such feeble of the *Hollanders* ten foot in height, where as yet other families were. but of the ordinary greatnes. One *Thomas Turner* told me that neere the Riuer of *Plate* he saw one twelve foot high, and others whose hinder part of their head was flat, not round.

p lob 1.6. and

38. 7.

q 8pb/c. 23.

x lob. 8. 44.

f Prou. 7. 26.

* Sheldon in his
Motions obserueth these
marriages to
be a great
meane for
propagating
Poperie.

1 Nehem. 13. 24.

u Gibbins in
Genes.2 De Cinit. Dei.
lib. 15. cap. 9.

y Ginal. Camb.
McClon. Post.
Camden Brit.

z Mappe of
Virginia.

a Bigness.

b Olney. Naues.
and Sebastian
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round. ^b Authors tell of *Maximinus* the Romane Emperour, that he was eight foote and a finger high, whose wiues bracelets might serue him for rings, that he often in one day drunke an *Amphora*, which is almost six gallons of wine, and eate fortie pounds of flesh: *Cordus* saith sixtie; he could breake a horse legge, or strike out his teeth with a blow of his fist, &c. Which occursents in Nature no doubt haue giuen occasion to some of further fabling: *Qui de magnis maiora loquuntur*. ^c We read in *Pliny* of one of forty six cubits, in Crete, found by the force of an earth-quake, breaking the hill wherein he stood, supposed to be *Orion* or *Osus*: more credible is that he telmeth of one *Gabbara* in *Claudius* time, nine foot and nine inches; and in *Augustus* time of another halfe a foot higher.

Howsoever the bodies of these men before the Flood were composed, certaine their minds were disposed to all monstrous inhumanity which hastened their destruction. This made God to repent that he made man vpon the earth, not that there was any change or repentance in him; but because a change for want of repentance happened to them. In long sufferance hee gaue them an hundred and twentie yeares space, in which *Noah* might bee a Preacher of righteousness; yea the Arke it selfe, which *Noah* that while was prouiding, might preach to them repentance, that their teares might haue quenched his wrath, and preuented temporall drowning, and eternall burning. *Adam* liued till *Enochs* time, a witnesse and Preacher of the promise he himselfe had receiued. *Enoch* himselfe is made, not a verball, but a reall Preacher, whiles his sonne *Methuselah*; and his Nephew *Lamech* the father of *Noah* liued: that God might haue witnesse to conuert some and conuince others. But whiles the world becommeth worse and worse, (^d *Atas parentum peior anis tulit Hos nequiores, mox daturos Progeniem vitiosorem*) a deluge of sinne first, and a deluge of iudgement after, drowned the world.

For the circumstances of the Flood *Moses* hath more plainly related them, then that I should heere expresse them. *Noah* with his three sonnes, and their wiues, entered the Arke at Gods appointment, to which by Diuine instinct resorted both birds and beasts; of the cleane feuen, and of the vncleane two in euery kind. If any maruell at this distinction of cleane and vncleane in these times, supposing that God first in the wilderness made this partition-wall: it is answered, that God before this had appointed sacrifices of beasts, which might make the difference, for which cause also there was a seuenth of euery such creature, reserved for sacrifice after *Noahs* going out. Besides, God had now purposed to adde the flesh of beasts vnto mans diet, for which those, called by the *Isaelites* cleane, were most fit, and most in vse: and in that respect more of such kindes were reserved, as more necessarie for mans vse in food, cloathing, and some of them also for labour. Otherwise No creature is vncleane in it selfe, the Hoofe and Cudde being by Nature (Gods hand-maid) and not by their owne vice, such, as made this distinction. And after the Flood God made no Law of Difference vntill the time of *Moses*, although each country hath obserued their owne peculiar custome in this food, some loathing that which others esteemed daintie, not for religion, but for naturall and ciuill causes. As at this; day to the Tartars, Horse-flesh is royall fare; to the Arabians, Camels; to some Americans, Serpents; and other flesh to others: which our appetite, more then our faith, our stomacke, more then our soule, abhorreth.

Concerning the Arke, diuers doubts haue beene moued, through curiositie and vbeleefe, of some, who by diuine iustice were in a manner deprived of sense and reason, hauing before, through diuellish wickednesse, lost their conscience and Religion. Thus ^e *Apelles* one of *Marcions* disciples, could not finde the Arke (after *Moses* dimension) to bee capable of foure Elephants in so small a quantitie; *Celsus*, contrarie to him (yet agreeing in a foolish impietie and impious folly) thought so great a vessell was too great for mans handy-worke. Thus like *Sampsons* foxes their heads are diuers waies, but they are tied together by the tailes, agreeing in disagreeing both from *Moses* and themselves.

^b Iul. Capitol. *Maxim*
Hirodianus.

^c Plin. lib. 7.
cap. 16.

*Noah a picture of
repentance.*

^d Horat. Carm.
5 in prius de
Eruen. lib. 1.

*Beast by foule
why liane or
uncleane.*

^e Orig. tom. in
Gen. 12.
Exegeticae *maxi*
in 222.

Dimension of
various sorts of
Arkes.

f Hugo de Area
Nor, lib. 1.

g How many Jewes
were.

g Tremel. &
Lunim.

h Beccescl. An-
tig. Antwerp.

i Rom. 8. 20.

k De Fab.
Mundi.

But might not reason teach *Celsus*, that the direction of God might teach a man in an hundred and twentie yeares space to frame so mightie a Fabrike? doth not sense and experience shew buildings not much lesse both on the sea and on the land? And what Arithmeticke or Geometrie, nay what witte or common sense, had *A-pelles* in his assertion? The Arke was too little (forsooth) for so many creatures and their prouision for a yeare. We neede not seeke for shifts from helpe of the Geometrical cubite knowne to *Moses* in his AEGyptian learning, of three, sixe or nine foote to the cubite; as *Origen* and *Hugo* doe: nor of the sacred cubite, imagined twice as much as the common: nor of the larger stature and cubites of men in those youthfull times and age of the world. The length whereof three hundred cubites, and the breadth fiftie, do make of square measure by common rules of Art, fiftie thousand cubites. Three floores or roomes were therein of that quantitie, each containing ten foote in height. As for the beastes; a floore of fiftie thousand cubites might yeeld fiftie cubites square to three hundred severall kindes, many more then are knowne by relation of the most Writers, *Aristotle*, *Pliny*, *Gesner*, &c. which scarce reckon halfe that number, and but fortie kindes or thereabouts, that would take vp any great roome. The height might yeeld commodious roomes for the fowles on perches: and all this might one roome or floore afford. Judge then whether two other roomes, of equall bignesse, might not bee sufficient for all other necessarie employments? Besides, the rooffe is not to bee thought vnproportionable, fitted for so long and tempestuous stormes, and therefore not vnfit with roomes for diners necessities. And if any accuse mee for adding this of the rooffe to *Moses* description, I say that so it is translated by some, *Et in cubiti longitudinem consummato eius tellum superne*, vnderstanding those words not of the window (as many doe) but of the rooffe it selfe, which else is no where described, which should ouer-hang the Arke a cubite breadth, to defend it the safer from raines; as in our houses the eues and slope roofes are commodious both for roome within, and against the weather without. But if any would entertaine longer dispute about this, hee may (among others that haue handled this question) resort vnto *h Goropius Becanus* his *Gigantomachia*, whom in this point I would rather follow, then in many other his *Beccesclanically* paradoxes.

Noah and his family with this their retinue being entered, the fountaines of the great deepes were opened, and the windowes of Heauen: the two store-houses of waters which God had separated in the Creation, being in a manner confounded againe, the Seas breaking their sandie barres, and breaking vp by secret vnderminings the priuie pores and passages in the earth: the cloudes conspiring with the waters, and renewing their first league and naturall amitie, to the confusion of Nature and the World. The heavenly lights hid their faces from beholding it, and cloathed themselves with blacke, as bewailing the worlds funerall; the aire is turned into a sea, the sea possesseth the aire region, the earth is now no earth but a miric lump, and all that huger world is contracted into a brieft *Epitome*, and small abridgement in the Arke, euen there but a few inches distant from death. Thus doe all Creatures c. test *Sin* which hath made them subiect to *Vanitie*; thus would the Elements wash themselves cleane from it, and the committers thereof: but the Arke preuaileth ouer the preuailling waters, a figure of the Church, the remnant of the elder, and Seminary of the new World.

This drowning of the world hath not bene quite drowned in the world, but besides *Moses*, many other writers haue mentioned it: the time thereof being referred to that which in each Nation was accounted most ancient; as among the Thebans to *Ogiges*; in Thessalia, to *Dencalion*; among the Americans (although *Merccator* thinke that the Flood drowned not those parts, because they were not yet peopled, and because the beastes there are most what differing kinds from these in our world) the people haue retained the tradition hereof: *Mnaseus* among the Phonicians, *Berefus* a Chaldean, *Hieronimus Aegyptius*, *Nicolaus* of Damascus, the

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of Damascus,
the

the Poets Greeke and Latine, adding fables to the truth (which without some ground of truth they could not haue added) all mention the Floud; howsoeuer con- founding the lesse and later with this first and vniuersall.

I might adde the testimonies of *Eupolemus*, *Molon*, *Abidennus*, *Alexander Polyhistor*, out of *Eusebius*, *Iosephus*, and others. *Lucian* in his *Dea Syria*, telleth the opinion of the Hierapolicans but a little corrupted from *Moses* Narration: that Countrey wherein *Noah* liued, most likely retaining firmer memorie of this miracle: so plainly doth he attribute to his *Denealion* the Arke, the resort and safegard of the Lions, Bores, Serpents, and Beastes: the repairing of the World after the drowning thereof, which he ascribeth to periturie, crueltie, and other abominations of the former people. That *Berosus*, which we now haue, is not so much as the ghost, *Berosus* Countrey feild.

Among others, somewhat of the Floud hath escaped drowning: his testimonie whereof, set downe in *Polyhistor* and *Abidennus*, is in *Eusebius*. Hee affirmeth that *Saturne* gaue warning to *Sisubrius* of this deluge, and willed him to prepare a great vessell or shippe, wherein to put convenient food, and to saue himselfe and his kindred, and acquaintance, which hee builded of length sixe furlongs, of breade two. After the retiring of the waters, hee sent out a bird which returned: after a few dayes he sent her forth againe, which returned with her feet bemired: and being sent the third time, came no more: with other things to like purpose, which *Polyhistor* there, and *Abidennus*, citeth out of *Berosus*. *Plutarch* hath also written of this Doue, sent out by *Denealion*. *Plut. de animalium comparatione*.

1 *Euseb. Chron.*
Grac. Scalig.
lib. 1. de Pra-
par. lib. 9.

CHAP. VIII.

Of the re-peopling of the world: and of the diuision of Tongues
and Nations.

NOW GOD remembered NOAH, saith *Moses*; not that God can forget, but that hee declared his Diuine power, whereby *Noah* might know hee was not forgotten. Then did the *Heaenens* remember their wonted influence in the Elements: then did the Elements remember their naturall order: GOD made a winde to passe in commission, and as a common vmpire, to end their vnaturall strife, forcing the waters into their ancient precincts aboue and beneath the firmament. (*Ambrose* interpreteth this Winde of the HOLY GHOST, *lib. de No. Raptus lib. 4.* of the Sunne. The most, of a winde, which yet naturally could not bee produced from that waterie masse, but by the extraordinary hand of God.) Then did the Earth remember her first inheritance, being freed from the tyrannicall inuasion and vsurpation of the waters. And what could then forget or bee forgotten, when GOD remembered NOAH and all that was with him in the Arke?

And in the seuenth moneth, the seuenteenth day of the moneth, the Arke rested vpon the Mountaines of Ararat. This fell out in the yeare from the Creation 1656. The Septuagint, and the Fathers that followed them, reckon farre otherwise: which error of theirs, differing from the Hebrew veritie, *Angustine* ascribes to the first Copiers of that Translation: Others to their owne set purpose, that they might contend with other Nations in the challenge of Antiquitie: for that cause,

E 2

and Broughton.

* *Peter. in*
Genes. lib. 12.
c. An. 22nd.
1656, the
Floud.
d After then
Sept. 22nd.
after the most
ancient copiers
2262. Scalig.
c. De Civ. Dei.
lib. 5. cap. 11.
& An. 22 130
** Innus.*

f Luke 3. 36.

g Beza annot.
Luc. 3.h Gor. Rec. In-
dosyrica. pag.
473.

* M. Paul. Ven.

the first plan-
tation afore
the flood.

i Genes. 11. 2.

k Tremcl. &
Luc. Annot.l Cartwrights
Travels.* The Persian
King.m In Chron.
Graec. Eusebii
& preparat. A-
uang. lib. 9.

n Genes. 3. 10.

and lest the often halving of ages should trouble the faithlesse, faith Master *Broughton*, they saie *Cainan*, betwixt *Arphaxad* and *Selah*: in which account if *Luke* in his Genealogie hath followed them, it is to be ascribed to them which would correct *Luke* by their corrupt translation of the Septuagint, for some copies of the Gospell haue wanted it. The place is commonly thought to be Armenia, *h Goropius* after his wont paradoxically, holdeth it to be the hill *Paropanifus*, or *Paropamisus*, a part of the hill *Taurus* (vnproperly ascribed to *Caucasus*, which riseth betwene the *Euxine* and *Hircan* sea) supposed the highest part of the earth, called now, *Nau-gracot*.

He imagined, that the place first inhabited after the Flood was *Margiana*, whence those Colonies passed that with *Nimrod* built *Babylon*. His reason is, because they went from the East to the Plaine of *Shinar*, whereas *Armenia* beareth somewhat Eastward from thence. As though that journey had bene presently after the Flood, which was an hundred yeares after: in which space it is likely that they followed the Mountainous countries Eastward a long time, and from *Assyria* *Adiabena*, turned backe into that fertile Plaine, where pride, fulnesse of bread, and abundance of idlenesse, set them on worke against God. I hold it not meete, that a few coniectures should counterpoise the generall consent of all ages. *Iosephus* saith, the place in *Armenia* was called *Apobaterion*, of this their going forth of the Arke: and allegeth *Zerosus* testimonie, that a part of this Arke was then said to remaine in the *Cordyaean* (or *Gordyaean*) hilles, the pitch whereof some scraping away, wore the same for *Attulets*. And out of *Nich. Damascenus*, lib. 96; There is (saith hee) aboute the region of the *Minya*, a great hill in *Armenia*, by name *Baris*, wherein, they say, many saued themselves in the time of the Flood, and one, brought in an Arke, there stayed (the remnants of the wood thereof continuing there long time after) which happily was hee that *Moses* the Iewish Law-giuer writ of. This mountaine or mountainous Region the Chaldean Paraphrast calleth *Kardaw*; *Curtius*, *Cordai montes*; *Ptolomans*, *Gordiai*: the people are called *Cardai* or *Gordai*. In this Tract (saith *Epiphanius* lib. 1. contra *Hares*, there is one high mountaine called *Lubar*, which signifieth the descending place (*Lubar* in the Armenian and Egyptian language signifying the same that *Amor* before mentioned) and the word *Baris* before cited out of *Damascenus* seemeth to bee corruptly written for *Lubaris*.

The Armenians through all ages haue (as it seemeth) reserued the memorie hereof: and euen in our dayes there standeth an Abbey of *Saint Gregories* Monkes neere to this hill, which was able to receiue *Shangh Thomas* and a great part of his armie. These Monkes, if any list to beleue them, say that there remaineth yet some part of the Arke, kept by Angels: which, if any seeke to ascend, carrie them backe as farre in the night, as they haue climbed in the day. *Cartwright*, an eye-witnesse, saith that this hill is alwayes couered with snow; at the foot thereof issue a thousand springs; there are adioyning three hundred Villages of the Armenians. Hee saith also that there are secne many ruinous foundations supposed to bee the workes of this first people, that a long time durst not aduenture into the lower countries for feare of another Flood. *Abidenus* saith, that the Ship or Arke was still in Armenia (in his time) and that the people vsed the wood thereof against many diseases with maruellous effect.

After that *Noah* had obtained his deliuerance, and was now gone out of the Arke; his first care was Religion: and therefore he built an Altar to the Lord, and tooke of euery cleane beast, and of euery cleane fowle, and offered burnt offerings vpon the Altar. And the Lord smelled a sauour of rest, and renewed the ancient blessings and promises to *Noah* and his Posterity. The liuing creatures were also permitted to their food, and submitted to their rule, by whom they had in the Arke escaped drowning. Only the blood was prohibited to them, as a ceremonial obseruation to instruct them

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in lenity and hatred of cruelty: the politicall ordinance being annexed touching the blood of man, against man or beast that should shed the same. This difference being alledged of the life of man and beast, that the life of the beast is his blood, the life of man is in his blood. Not that the blood which we see shed is the life of the beast; for that is properly, *Cruor*, not *Sanguis*. that is, the matter, whose forme was the life or vitall spirit, which being separated from the bodie, is seuered also from the forme of life. And the life of beasts hath no other forme but that which is vnited with the blood, as the life of trees is the sappe of trees; their blood being (as it were) their soule. But * the life of man is in his blood, hauing his seate therein, living when it is by death separated from the blood; inean while the Spirites beeing the purest part of the blood, as conduites conueying life to the bodily members, and as firme bands of a middle nature, betweene the body & soule, vniting them together; which bands and carriages being broken by effusion of blood, the soule subsisteth a spiri- tuall substance without the bodie, not subiect to substantiall corruption or mortali- tie.

God did also make a couenant for man with the beasts of the field, infusing into the nature of all things, a dread and feare of man, whereby they feare the power, the snares, and sleights of man, and therefore flee or else submit themselves, not by that willing instinct, as to *Adam* in innocencie, but rather with a ferule feare. And although by hunger or prouocation, or feare of their owne danger, they sometimes rebell, yet otherwise there remaines some impression of this naturall decree in them, as experience in all places hath shewed. Euen the Lion, king of Forrests & sauage creatures, doth not easily giue onset, but on such occasions: yea the Moores meeting with this beast, do rate and braule at him; this magnanimous beast passing by with a leering countenance, expressing a mixt passion of dread and disdain, fearing the voyce of one, that feareth not the weapons of many, which himselfe, by the terrour of his voice, maketh the beasts to tremble. Hereunto the Lord addeth the Rainbow, a new sacrament, to seale his mercifull Couenant with the earth, not to drowne the same any more; which yet at last shall be burnt with fire, so to purge the heauens and earth of that vanity, whereto mans sin hath subiected them. And thus much do some reade in the colours of * the Rainbow, of a waterish and fiery mixture, as a continued signe of the double destruction of the world, the first outward as already past, the o- ther inward as yet to come. Wel indeed may this Bowe be called the ** Child of Won- der*, both for the naturall constitution and diuine ordinance: not that there was be- fore * no such creature, but that then this vse of the creature was ordained. The reflec- tion or refraction of the Sunne-beames in a waterie cloude, the brightnes from the Sunne and from the cloud meeting together, the variety of colours proceeding from the varietie of matter; the furnish and drier part of the cloude yeelding a purplish, the watery a greenish sea-colour &c. borrowing the roundnes from the Sunne halfe eclipsed by the shadow of the Earth, are accounted the natural causes of this wonder of Nature; sometime also by reason of abundance of matter, the same beeing doubled, one Bowe within the other, their colours placed contrarie, for that the one is the image (by reflection) of the other. Neither is it to be thought, that there was no Rainebowe before the Floud, any more than that there was no water, bread or wine before the institution of our Christian Sacraments, which name and dignitie, not Nature, but Vse, by the appoyntment of the G O D of Nature and Grace doth giue vnto them. For not in the cloudes alone is this Bowe to be seene, but as further witness of the naturall causes and constitution thereof, the same effect may be shewed by concurrence of like causes in the waters and rockes where Riues haue their falles; yea on the buildings of men: as I my selfe haue seene a perfect Rainebowe by the reflection of the Sunne-beames on a boarded wall of a Wa- ter-mill, the boordes thereof being very wet with the fall of the water, and opposite to the Sunne.

The sonnes of *Noah* were *Sem* (which because of Diuine priuiledge, from whose

o Gibbins in
Gen. 9.
cic. de Fin. lib. 2.

** 1^a sit pecu-*
alum anima qua-
litativa, humi-
nem vero sub-
stantia. Aquin.
Sanguis vehicu-
culum animæ
Aristot. de Gen.
animal. lib. 3.

Rainebowe

p Gregor. Mag-
nes homin. 8. in
Exeg. Melanc.
comest.

** Rabbinitres*
Iridis colores
referunt ad tres
Patriarchas: si-
cui & Christia-
ni quatuor colo-
res, ad 4. ele-
menta. Gib.

q Iris 'thau-
mant. filia.

r Alcinum et
Chrysoth accusat
Percius batus
opin. l. 14. in Ge.

f Iunius & alij.
Petrus contra
lib. 15 in Gen.
* Gen. 10. 21.
c Genes. 9. 19.

loynes Christ was to come according to the flesh) is first named *Ham* or *Cham*, and *Lapheth*, who seemeth (as learned men gather by the text) to be the eldest. Fabulous *Methodius*, contrary to *Moses*, speaketh of an other sonne *Iouis* after the Flood, whereas the Scripture saith, That of those three all the Earth was replenished.

To shew directly which Nations descended of each of these three, were a hard taske: and now after this confusion of Nations by wars, leagues, and otherwise, impossible. But for the first beginnings of Nations, before that Colonies were by violence of Conquerours, or by themselves, in their exceeding multiplying, voluntarily translated from one place to another, they are by *Moses* faithfully related, although the confusion of Languages and of peoples do make the matter hard and harsh to vs. Yet the names of Nations in the Greeke Stories doe in great part agree with the names of these first Patriarkes, as maister *Broughton* hath shewed, by laying downe the names of *Noahs* house, which, vnvowelled, may admit sundry pronouncings, setting against them such names as heathen Authors haue mentioned. Out of him, and *Arias Montanus* his *Phaleg*, and others, what I thought likeliest, I haue heere inserted. *Lapheth*, *Lapetus*: *Gomer*, or after the Septuagint *Gamer*: *Camarita*, *Cimmerij*, and *Cimbri*. * *Iosephus* saith, That the inhabitants of Galatia were of *Gomer* sometime called *Gomara*. * Maister *Camden* deriue the ancient Galls and Britans from this *Gomer*: the name which they giue to themselves to this day implying the same, which is *Kumero*, *Cymro*, and *Kumari*, a *Welsh* or *Welsh* woman *Kumeraes*, and their language *Kumeraeg*.

* *Magog* is supposed the father of the Scythians, before (saith *Iosephus*) called *Magog*, *Ezek.* 38. 2. and 39. 6. who after inuading those parts, left the name *Magog* to *Hierapolis* in Syria: *Plin. lib.* 5. c. 23. Of *Madai* came the Medes, of *Ianan* the Ionians or Grecians. Of *Thubal* the Iberians, called sometime (saith *Iosephus*) *Thobeli*. The Iberians, saith *Montanus*, dwelt neere to Meotis: certaine colonies of them inhabited Spaine, and called it *Hiberia*, and themselves *Hiberians*: whence the Spaniards haue a report, that *Thubal* was the first peopler of their countrey. The Cappadocians were called *Meschinii* of *Meshech*, whose citie *Mazaca* was named of *Meshech*, since by *Tiberius* named *Casarea*, where *Basil* was Bishop. Hence was named *Moschichus mons*, and *Moschos*, and the *Moscouites*.

From *Thiras* came the Thracians. The name *Tros* may cause men to ascribe the Troians to this beginning. Of the sonnes of *Gomer*, *Asebenaz* was Author of the nations in Asia, Pontus, and Bithynia, where was the lake and riuer *Ascanius*, a proper name also of men in those parts: the *Axine* or *Euxine* Sea: the *Ascanian* Island, and *Ascania* in Phrygia. Of *Robah* came the Paphlagonians, sometimes called the *Riphathij*, saith *Iosephus*: and the *Ripharian* hills in the North: the *Amazonians* were also called *Acorpari* in *Herod. Melpom.* The *Arimphai* neere to the *Riphean* hills, *Thogarma* gaue name to the inhabitants of Armenia Minor, whose Kings, called *Tyranes*, and Townes *Tyranokarta*, witnesse it: some also attribute the Turkes or Turkeman Nation to this name and author. These peopled Asia first, and from thence by degrees these parts of Europe: Of *Togarma*, *Africanns* deriue the *Africans*.

Of *Ianans* children, *Elisba* founded the *Aeoles*, called also *Aelisei*: of *Tarsus* came the *Cilicians*, whose mother-citie was *Tarsus*, *Paulus* birth-place. *Montanus* thinke that *Tharsis* was *Carthage* in Africa, which the *Poeni* after possessed: some refferre the *Venetians* to *Tharsis* also. *Cittim* was an other part of Cilicia. The *Cretans* (after *Montanus*) were called *Chetim*, and of others *Corini*, of whom the Italian coast called *Magna Graecia* was inhabited, and the city *Caieta*, builded. Of *Dorian* came the *Dorians* and *Rhodians*. These peopled the North and West parts of the World in Asia and Europe.

Chams posteritie was *Cush*, *Mizraim*, *Put*, and *Canaan*: These possessed the South of Asia, and Africa. Of *Cham* is the name *Chemmis* in Aegypt; and *Ammon* the

u Broughtons
Concenc.

x Iosip. Ant. l.
y Trem & Luta
An.
y Camd. Brit.

z Magog Mag
Jageta & Geta.
Magog & Madai.
Magog & Thubal

apadocians.

francians

gia, Pontus, &
ybernia.

yphlagonians.

amazonia

thuras.

aelisians
tarsus

the Idol and Oracle so notorious. *Cush* gave name to the Aethiopians and Arabians known in Scripture by that name. *Mizraim*, to the Egyptians, even at this day so called in their owne and the Arabian tongues. *Put*, to the Libyans, sometime called Phutzi: the river Put is mentioned by *Pliny* not far from *Afrique*. The Canaanites I need not mention: *Moses* plainly describeth them.

Of the sons of *Cush*, *Seba* Author of the inhabitants of Arabia *deserta*, *Ps. 72. 10.* or after *Montanus* *Saba* a regio *thurisera*. *Chavila* is a name more forgotten, supposed to be Author of a people neere the Persian Gulfe. *Sabbetha* left the name to the inhabitants of Arabia *Felix*, where was the city *Sabbatha* with threescore temples therein. Other people of Arabia *Felix* came of *Raamah*, where *Ptolomeus* placeth *Regama*: the *Garamantes* also in Libya. *Sabthica* was Author of the *Sachalita* in Arabia *Felix*. *Nimrod* the sonne of *Cush*, some thinke to be *Zoroastres* some *Belus*.

Misram begate *Ludim*, the inhabitants of *Maraotica* *praefectura* in Egypt: *Ananim*, the Cyreneans: & *Lehabim*, the Libyans: & *Naphthim* the Aethiopians neare to Egypt, whose towne *Napata* is mentioned in *Ptolomey*: *Pharusim* the Pharusians, *Castubim*, at the entrance of Egypt, *Cassiotis*. *Montanus* interpreteth *Ludim* the Libyans; *Ghananiam*, the Troglodytes; *Lehabim*, the Cyrenaikes; *Naphthubim*, Africa the lesse; *Chastubim*, the Saracens; *Caphthorim*, the Cappadocians.

To *Shems* posterity befell the parts of Asia from *Iudaea* eastward. *Shems* sonnes were *Elam*, the father of the *Elamites*, in the higher part of *Persia* *Abur*, of whom came the Assyrians: *Arphaxad*: the *Cadusians* or the *Chaldeans* are (with little likenesse of sound) ascribed to him. *Lud* is holden father of the *Lydians*: and *Aram* of the *Syrians*, called also *Aramæi*; others of *Aram* deriue *Armenia*.

Arams sonnes were *Vz*, of whom the region *Aufanitis* was named *Chut*; of whom *Cholle* seemeth to haue his appellation in the *Palmyrene* deserts neare to *Euphrates*; *Gether*; *Iosephus* ascribeth to him *Bactria*; others that part of *Syria* where *Gnidar* stood. *Atergate* and *Dereeto*, that notorious *Syrian* goddesse, happily borrowed the name hence: Of *Masbis* the name *Masius*, part of the hill *Amanus*. *Montanus* saith, of *Mes*, *Misij* and *Misia*, whom *Iuuenal* calles *Mesos*. — *de grege Mesorum*.

Iokan begate *Elmodad*, of whom the hill *Emodus* may seeme named: of *Sbalah* the *Selebij* and *Sariphi*: of *Hakarmanaveib*, the *Sarmatians*: of *Iarach*, the *Arachosians*: of *Hadoram*, the *Orites*, people of *India*: of *Vzalor* *Auxal*, *Auzakea* a citie in *Scythia*, and the river *Oxus*: of *Diklah* (after *Arius Montanus*) *Scythia intra Imaum*, the reason I see not in the name: of *Obal* or *Ghobal*, the *Cabolites*, people of *Parthia*, or according to *Montanus*, the *Sacæ*: of *Ophir*, some thinke called *Aurea Chersonesus*, where *Pegu* and *Malacca* now are: *Montanus* thinketh it to be *Peru*: *Chani-lah* hath not left to plaine impression behinde. *Montanus* ascribeth to him *India*. Of *Iobab*, *Arius Montanus* coniectureth *Paras* in the *West Indies* to haue come; but with little probabilitie which I can see. And of the most before named wee haue probable coniectures, not certaine proofes, as appeareth by the difference of opinions of Authors concerning them. Neither may we thinke that *Moses* intended so much a Geographicall Historie of all the Nations of the World, many of which were not long after his time, planted or peopled; but of the first Fathers, who peopled the places by degrees, as they increased in multitude which were neere that *Armenian* centre: and especially he relateth & dilateth of them, whom it most concerned the *Israelites* to know, as the *Canaanites*, whose bounds and nations are exactly described. I could adde much touching the feuerall Nations descending of these three brethren, and the bounds of their habitations, in which *Africanus* sometime took profitable paines, and *Ensebius* out of him, although both be in this part lost: some what hath beene barbarously translated into Latine by an vknowne Author, for the solace of times, tedious; for the substance of history profitable to the Reader: and thereof by *Scaliger* in his edition of *Ensebius* communicated to the world. But the vncertainty maketh me vnwilling to proceed in this argument further, lest I should be that they say

2 Sabtha Sia-
beis super Gnum
Persic. & Meso-
sabatha ex is-
oriundi. Arius
Montanus.

* Pererius, Op-
meris, and o-
ther Commen-
ters on Genes.
and Chrono-
logians, haue
done somewhat
in this argu-
ment, which
yet as in many
we see much
probabilitie, so
very much is
exceeding
doubtfull of
that they say

Of this vncertainie no greater cause can be alleadged, then the diuision and confusion of Tongues, the historie whereof *Moses* declareth. For whereas God had giuen to man two Priuiledges and principall prerogatiues, whereof other creatures are no way capable, his inward *Reason*, and abilitie to vter the same by *Speech*: this benedict of God in Nature was turned into a conspiracie against God and Nature. They said one to another, *Come, let vs make bricke for stone, and lime: had they instead of mortar.* Also they said, *let vs build vs a City and Tower, whose toppes may reach vnto the heauen, that we may get vs a name, lest we be scattered vpon the whole earth.* This was their vaine arrogance and presumption, that when their guilty consciences threatened a dissipation and scattering by diuine Iustice: they would thus harden & harden themselves against God and Man: in stead of thankfulness to God, and honouring his name, they would winne themselves a name and honour: in stead of preventing punishment by repentance, they would in this Giant-like fighting against God prevent future iudgements. But euen that, by which they intended to keepe them from scattering, was the true and first cause of their scattering. So doth God scatter the counsellors of his enemies, and taketh the wise in their craftinesse. Babel or confusion is alway the attendant of Pride. *Sibylla*, leaied by *Iosephus*, testifieth of this confusion of Tongues in these words. When all men before vsed one speech, they erected a high Tower, as if they would ascend to Heauen, but the Gods by tempests ouerthrew their Tower, and gaue to ech of them seuerall Languages, whereof the citie was named *Babel*. According to that of *Moses*, *Therefore the name of it was called Babel*, because the Lord did there confound the language of all the earth. From thence then did the Lord scatter them vpon all the Earth. The Atheists and Naturalists dreame the world to be eternall, and conceiue that all men could not be of one; because of this diuersitie of languages. If such had bene at Hierusalem, and heard the Apostles (not the expertest men in their owne vulgar) speake all Languages: they might then haue scene the like power in a contrary effect to this of *Babel*. Mans sinne caused this, Gods mercie that: the one came from *Babel*, the other from *Ierusalem*, that old *Ierusalem* giuing a taste and earnest of that, which the new *Ierusalem* shal once fully accomplish, when all shal be made new, all shal become one, and God shal be all in all. It appeereth that these Builders lost the vnderstanding of their owne speech, and were indued with other language, whereto their Vnderstandings and Tongues were framed, in stead of that former.

What this former Language was, hath bin doubted, either of ignorance or of curiositie and self-loue. *Theodor. q. 59. in Gen.* esteemeth Syrian the first language, and that Hebrew began with *Moses*, taught him by God as a sacred language. *Psammetichus* K. of Egypt caused two children to be closely brought vp by a shepheard, who should at times put Goats to them to giue them suck, without euer hearing humane voice. After two yeeres they vttered the word *Bec Bec*, which was the voyce that they had heard of their nurses the Goates, but not so interpreted by *Psammetichus*; for he enquiring in what language *Bec* was significant, and hearing that the Phrygians so called Bread, ascribed to them the prioritie of all nations and Languages. *Metabdim Echebar* the great *Mogor* (as the Iesuites Epistles declare) made the like triall of thirty children, whom he caused, without hearing of man, to be brought vp, setting Guards to obseue the Nurses that they should not speake to them: purposing to be of that Religion whereto they should addiect themselves. But neither could they euer speake, or would he euer addiect himselfe to one certaine Religion. *Goropius* by a few Dutch Etymologies grew into conceit, & would haue the world beleue him, that Dutch was the first language; which if it were, we English should reigne with them, as a Colony of that Dutch Citie, a streame from that fountaine, by commerce and conquests since manifoldly mixed. But his euidence is too weake, his authority too new.

The common and more receiued opinion, is, that the Hebrew was the first, confirmed also by vniuersalitie, antiquitie, and consent of the Christian Fathers and learned

y *Ratione & oratione differunt homines a bestis.*
z. *Genes. 11. 3.*

a *Antid. 1. 4.*

b *Genes. 11. 9.*

c *Herodot. 2.*

d *Relat. Regu. Mogor. Ioan. Orani.*

e *IndoCyth.*

f *Origin. Num. 11. 16. in Sg. phon. ca. 3. Chry. in Gen. 30. Aug. de Cinit. De illo. ca. 11.*

diuision and con-
as God had gi-
er creatures are
each : this be-
d Nature. They
instead of mor-
ch vnto the hea-
This was their
es threatened a
e harden them-
honouring his
reuenting pun-
iust God pre-
ep them from
God scatter the
el or confusion
eth of this con-
ch, they ere-
oy tempests o-
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e name of it was
he earth. From
ts and Natura-
not be of one;
m, and heard
anguages; they
bylon. Mans
other from Je-
ne new Jerusa-
come one, and
nding of their
nderstandings
ance or of cu-
language. and
uage. *Psam-*
a shepherd,
er hearing hu-
was the voyce
by *Psammeti-*
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s and langua-
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But neither
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learned men, grounding themselves vpon this reason, That all the names, mentioned in Scripture before the Diuision, are in that Language only significant : besides, it is not like, that *Sher* conspired with these Babylonians, & therefore not partaker of their punishment. Now it is very probable, & almost manifest, that he was the same which after is called *Melchisedech*, King of Salem; betwixt whom & *Abraham*, in that familiaritie, it is not likely, that there was much dissonance in Language. He is also called the father of all the sonnes of *Heber*, by a peculiar proprietic, although he had other sonnes, because the puritie of Religion & Language remained in *Hebers* posterities. And why should *Heber* call his sonne *Paleg* (Diuision) but of this diuision which then happened? The Nation and Language of Israel borrow their name (Hebrew) of him. And if it had happened to himselfe, why should he, more then others, haue so named his sonne?

* See Broughton
on that argu-
ment.
Genebrard.
Cron.
Gen. 10. 21.

CHAP. IX.
A Geographicall Narration of the whole Earth in generall, and
more particularly of ASIA.

WE haue all this time bene viewing one Nation, which alone was knowne in the Earth, vntill confusion of Language caused diuision of Lands; and haue taken notice of the Heads and Authors of those Peoples and Nations, that from that time were scattered ouer the World, and after settled in their proper Habitations. Wee haue not followed the opinion of some, both of the Antients, and later Writers, in defining the number of Nations and Languages through the World, reckoned by them 72. For who seeth not, that *Moses* in that tenth of Genesis is most carefull to describe the posteritie and bounds of Canaan, which God had giuen to Israel, which it were absurd to thinke in so small a territorie to be of so many (that is, eleuen) severall Languages? And how many Nations were founded after that by *Abrahams* posteritie (not to mention so many other Fountaines of Peoples) by the sonnes of *Hagar*, and *Keura*, and *Esau* the sonne of *Isaac*? Neither could the World so suddenly be peopled: and of that, which then was peopled, *Moses* writing a Historie of and for the Church, so farre mentioneth the Affaires and Nations of the world, as it was meet for the Church (and specially that Church of the Israelites) to know, according as it was likely they should haue then, or after, more or lesse to doe with them. *Africanus* hath reckoned the 72 by name. But how easie were it in these dayes to set downe 72 more, of differing Nations, both in Region and Language; and how little of the World was then knowne, shall presently be shewed. Besides, it may be a question, whether diuers of those, there mentioned, did not speake the same Language (as in Chaldæa, Syria, and Canaan) with some diuersitie of a Dialect, a little more then in our Northerne, Westerne, and Southerne English: Which may appeare, both by the pilgrimages of the Patriarchs, *Abraham*, *Isaac*, and *Iacob*, in those parts (which had needed new interpreters, by that rule, in euery two or three daies trauell, except themselves had bene almost miraculously skilful in Languages) and by the Chaldean & Syrian Monuments & Books, which some obserue to come nigh to the Hebrew. *D. Willet* in *Dan. c. 1. q. 23.* reproueth *Philo's* opinion, That the Chalde and Hebrew was all one, because *Daniel*, an Hebrew, was set to learne the Chalde: or that the Syrian & Chalde, according to *Mercerus* opinion, was the same: yet grants, that in the first times the Syrian & Chalde little differed. Perhaps it was with these three Languages, as with the Frankes Language, when they first seated themselves in Gallia, & that which is now called French; or the Saxon & the present English: for there were no lesse mutations and transmutations, by times & warres, in those parts then in these. It seemeth therefore probable, that at the first that spake either the same, or neere in likeness to the same speech, obserued the same neighborhood of Nation, as of speech; which, the names and words of the Phenician, Syrian, Persian, Arabian, and Egyptian Languages, testifie. The diuision of Tongues was

a *Augustin. Language*
Hierom.
Aræbius.
Epiphani.
Broughton &c.

b *Excerpta bar-*
baro-Latina ap-
ud Ios. Scalig.
Enchirium.

c *Gibbins in*
Gen. 11.

d *See Woffgang.*
Lar. & mag.
genialis, lib. 3.
Beat. Adamantius
R. Vossigens
Antiq.
The olde
French and
our old Eng-
lish are very
like both in
their original
Dutch.

was about a hundred yeares after the Flood, *An. Mundi* 1757. as *Cain* and *Bun-*
*im *us* *ac* *comp*.*

Now that wee haue spoken of the first Authors of the principall and first Nations, let vs survey their Lands and Inheritance, which God gaue vnto them, which was the inhabitable Earth. This Earth, together with the Waters, make one Globe and huge Ball, resting on it selfe, supported by the Almighty hand of God, so the roundnesse whereof, the high Mountaines, in comparison of the whole, can be small impediments, and are but as a few motes or dust sticking to a ball. *Ptolemy*, *Erato-*
sthenes, *Hipparchus*, *Plinie*, *Ptolomey*, and others, skillfull in Geographic, haue endeououred by Art to finde out the true quantitie hereof: and although there appeare difference in their summes, yet that is imputed rather to the diuerline of their furlongs, which some reckoned longer then others, then to their differing opinions. But neuer had they so certaine intelligence of the quantitie of the Earth, as in our times, by the Navigations of the Spaniards, the English, and the Dutch, round about the same, is giuen vs; Art and Experience consulting, and conspiring together, to perfect the Science of Geographic. For whereas the Ancients diuided the World into three parts, Asia, Africa, and Europe, and yet neither knew the East and North parts of Asia, nor the South of Africa, nor the most Northerly parts of Europe: not onely these three are by Land and Sea farre more fully discovered, but also three other parts, no lesse (if not much greater) then the former, are added to them; namely, *America Mexicana*, and *America Peruviana*, and *Terra Australis*, or the Land lying toward the South pole. As for the seventh part, which some reckon vnder the North Pole, because we haue no relation but from a Magician, a Frier of Oxford, called *Nicholas de Lyra*, which might with as good conscience lye to vs, as by Art-Magicke take view of those Parts (otherwise it is not certainly knowne, whether it beioyning to Asia, or whether it be Land or Sea) I therefore leaue it out in this diuision.

Europe is diuided from Africke by the Mediterranean Sea; from Asia by the Aegean and Euxine, Maotis, Tanais, and a line from the fountaines thereof Northwards: on the North and West parts washed with the Ocean; which running by the Straits of Gibraltar, floweth along the Coasts of Africke to the Cape of Good Hope, and thence passeth all alongst on the East side thereof into the Arabian Gulfe, where, by a Necke of Land, it is encountered: This Necke, the Mediterranean, and Ocean, doe limit the bounds of Africa: The rest of the old World is Asia. *America Mexicana*, or North, and the South called *Peruviana*, are seuered by the narrow Straits of Dariene, in other places compassed by the Sea: The South Continent is verie little knowne, and containeth the rest of the World, not bounded in the former limits. But in their particular places wee shall heare of each of them more fully.

It cannot be without some great worke of God, thus in the old and decrepit Age of the World, to let it haue more perfect knowledge of it selfe; which wee hope, and pray, may be for the further enlargement of the Kingdome of CHRIST IESVS, and propagation of his Gospell. And, as in former times, in those then-discovered Parts, the Iewes were scattered, some violently, some willingly, through Asia, Africa, and Europe, to vsher the Gospell into those Parts, and make way for that which the most of themselves reiect; who knoweth, whether in the secret dispensation of Diuine Prouidence, which is a co-worker in euerie worke, able euen out of euill to bring good, the Donations of Popes, the Navigations of Papists, the preaching of Friers and Iesuites may be the fore-runners of a further and truer manifestation of the Gospell, to the new-found Nations? For euen a readie it is one good hope of an Atheist and Infidel, to be come a Profelyte, although with some soyle: and againe, the Iesuites there can not play the Statel-men, as in these parts, yea (themselves in their relations being witnesses) they rather take the Euangelicall courses of those, which here they count hereticks, by saying open mens sinne

the diuision of
the Earth

e F. Magellani
f F. Drake.
T. Canend
g Oliver Noort.

h A. Maginus
Geog.

i Mercat. Tab.
Vniuersal.

Europe

Africa
Asia
Northica.

k Testitarum
Epistola.
Thus did Fr.
Iulius, and
the rest of

the rest of
the world
the rest of
the world

and first Nations,

hem, which was

one Globe and

to the round-

an be small im-

Indonus, Erato-

ne, haue ende-

ere appeere dif-

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ions. But ne-

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ut the same, is

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arts of Asia, not

nely these three

other parts, no

nely, *America*

Land lying to-

nder the North

f Oxford, cal-

vs, as by *Ar-*

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thereof North-

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Cape of Good

Arabian Gulfe,

erranean, and

Asia. *America*

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uch Continent

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each of them

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of CHRIST

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e-runners of a

ons? For euen

Profelyte, al-

State-men, as

rather take the

ing open mens

finne

finne through the fall, and diuine iustice, onely by Christ satisfied, doe beat downe infidelitie with diligent Catechisings: although vpon that golden foundation they build afterward their owne *Hay and Stubble*, with their racke of *Confession*, and rabble of *Ceremonies*, and (the most dangerous to new Conuerter) an exchanged Polytheisme in worshipping of Saints, Images, and the *Hust*. But if God shall once shew mercie to Spaine, to make them truly Catholike, and, as a diuine Inquisitor, condemne that deuillish Inquisition to perpetuall exile, how great a window may by that means be opened vnto this new World for their conuersion and reformation? And why may not the English Expedition and Plantation in Virginia, and the Nauigations of other Protestants, helpe this way, if men respected not their owne Pride, Ambition and Couetousnesse, more then the truth and glorie of God? But he that by Fishers conuerted the old World, and turned the wisdom of the World into foolishnesse, subdued Scepters by preaching the Crosse, yea, by suffering it in himselfe and in his members: is able of those stones to raise vp children to *Abraham*. and that by the mouth of *Babes and Sucklings*, by weakest meanes, when it pleaseth him. Let vs therefore pray the Lord of the *Haruest* to send forth *Labourers* into these wide and spacious fields ripe thereunto.

But to returne to our parts of the World, whence this meditation hath withdrawne me. The ancient Geographers were ignorant of a great part of that threefold diuision: as appeareth by their owne Writings. The vse of the Loadstone, found out by *Iohn Gema* of Melis, an Italian (or, as *Belonius* obseueth, by one *Flannus*, but *Alberus Magnus* was the first that wrte of the nature of it) was a great and necessarie helpe to further Discoueries, especially after that *Henry*, sonne of *Iohn* the first, King of Portugall, began to make voyages of discouerie vpon the Coast of Africa, and *Iohn* the second seconded that Enterprise, and vsed the helpe of Mathematicians, *Roderigo* and *Ioseph* his Physicians, and *Martin Bohemus*, by whome the Astro-labe was applied to the Art of Nauigation, and benefite of the Mariner, before vsed onely in Astronomie. This *Iohn* also sent men of purpose into Arabia and Ethiopia, and other Countries of the East, to learne further knowledge thereof: From these beginnings, daily encreasing, hath Nauigation (first in Portugall, and by degrees in other European Nations) by the helpe of Astronomicall rules growne to her present perfection, and by it, Geographic. And if the longitude of places might as easily be found out as the latitude, which our countryman Master *Linton* made promise of, wee should yet grow to better knowledge in those Sciences, and of the World by them. Moreouer, as the Expedition of *Alexander*, and those flourishing Monarchies in Asia, brought some knowledge thereof to the Auncients: So the Histories of latter times, but specially the great Trauels by Land of *Marcus Paulus*, *Odericus*, *Will. de Rubruquis*, *Ioannes de Plano Carpi*, our Countryman *M. Andenile*, and others, before this skill of Nauigation, haue giuen much light to the knowledge of the in-land Countries of Asia, which we are first to speake of.

As for the Circles, the *Aequinoctiall*, which parteth the Globe in the midst, the Tropickes of Cancer and Capricorne 23. degrees and a halfe from either side of the *Aequinoctiall*, the Arctike and Antarkike Circles 23. degrees and a halfe from the North and South Poles, or not much differing (which are vually set in Mappes with red or double lines, for distinction:) The Meridians, which are Circles passing ouer our heads, in what part of the World soeuer we be, and also through both the Poles, the Horizon, which diuideth the vpper halfe of the World which wee see, from the nether halfe which wee see not: the Paralels of Latitude, which the old Cosmographers make (sayth *Blundeville*) but 21. from the *Aequinoctiall* to the North, and as many on the other side toward the South, but now the Moderne make them vp 39: The Climes or Climates, which are the spaces betwixt two Paralels: Also the teames of Poles, which are two, the Arctike, and the Antarkike: and the Axletree of the World (a right line imagined to passe from the one to the other, through the Centre of the Earth:) the Degrees, containing 60. myles (or after

Slips of spaiued
complexion.

I Lege Ortelii
Ætæretis
descrip. & Ma-
ris pacifici
m P. Bellonii
obseru. l. 2. c. 16.

n Barr. dec. 1.
l. 1. Asia Oporina
de Reb. Em. l. 1.
Hist. Ind. Dam. d
Goes de mor.
Ethiopum.
Got. Arthus
Hist. India.

o Comple-
ment of the
Art of Nau-

Tropicks

Meridians

Horizon

Paralels

* P. Merula

Climes

Antarkike

after

after *Cornelius de Iudeis*, 68095 $\frac{1}{2}$ paces, which is a greater summe then the former) into 90 of which degrees euery fourth part of the world is diuided, and amount in the whole to 360. Also the Geographickall tearmes of *Littus, Fretum, Insula, Sinus, Continentes, Promontorium, Isthmus*, that is, Shores, Straites, Islands, Bayes, Continent, Capes, or Head-lands, Neckes of Land, and such like: All these (I say) and other things of like nature, needfull to this kinde of knowledge, the studious shall finde in those Authors which teach the Principles of Astronomie and Geographie, as Master *Blundenile*; and others.

My intent is not to teach Geographie, but to bestow on the studious of Geographie, a Historie of the World, so to giue him meat vnto his bones, and vse vnto his Theorie or Speculation, whereby both that skill may be confirmed, and a further and more excellent obtained. Geographie without Historie seemeth a carcase without life and motion: Historie without Geographie moueth, but in moving wandreth as a vagrant, without certaine habitation. And whereas Time and Place are twinnes and vnseparable companions, in the chiefe Histories to set downe the true time of chiefe Accidents, will adde much light to both; a great taske in one Countrey: but to take vp the whole World on my shoulder, which haue not the strength either of *Atlas* or *Hercules* to beare it; and in the whole to obserue the description of Places, order of Times, and the Historie of Actions and Accidents, especially Religions (*oli robur & as triplex*, thesee happie hee that could happily atchieue it) I confesse beyond my ability exactly to performe; but with the wifely, I hope that the haughtinesse of the Attempt, in a thing so full of varietie and hardnesse, shall rather purchase pardon to my slipes, then blame for my rashnesse. And how can I but often slip, that make a perambulation ouer the World, that see with others eyes, that tell of matters past so many Ages before I had a being? Yet such is the necessity of such a Historie, either thus, or not at all. But as neere as I can, I purpose to follow the best euidence, and to propound the Truth: my fault (where it is worst) shall be rather *mendacia dicere*, then *mentiri*, and yet the Tale-man shall be set by the Tale, the Authors name annexed to his Historie, to shield him from that imputation.

And first we must begin with *ASIA*, to which the first place is due, as being the place of the first Men, first Religion, first Cities, Empires, Arts: where the most things mentioned in Scripture, were done; the place where Paradise was seated; the Ark rested; the Law was giuen; and whence the Gospell proceeded: the Place which did beare Him in his flesh, that by his Word beareth vp all things.

Asia (after some) is so called of *Asia*, the daughter of *Oceanus* and *Thetis*; which was wife to *Tapetus* mother of *Promethus*: Others fetch this name from *Asius* the sonne of *Manus*; both with like certaintie and credit. It is greater then Europe and Africa: yea, the Islands thereof are larger, if they were put together, then all Europe. It is compassed with the Easterne, Indian, and Scythian, Oceans, on three parts; on the West it hath the Arabian Gulfe, that necke of Land which diuideth it from Africa, the Mediterranean, *Egean*, Pontike Seas, the Lake *Mæotis*, Tanais, with an imagined line from thence to the Bay of *S. Nicholas*. Some make it yet larger, and make Nilus to diuide it from Africa, but with lesse reason. *Taurus* diuideth it in the middle: On the North side is that which is called *Asia interior*: on the South is *Asia exterior*. More vnequall is that diuision into *Asia* the greater and the lesse, this being lesse indeed, then that it should sustaine a member in that diuision. *Io. Barrius* diuideth it into nine parts, *Orientalis* into fiue, *Magnus* into seuen, which are these: First, That part of Tartaria betwixt Muscouia, the Northerne Ocean, the Riuer Ob, and the Lake *Kyrai*, and a line thence drawne to the Caspian Sea, and that Isthmus which is betwixt that and the Pontike Sea; secondly, the great *Chams* Countrey, from thence to the Easterne Sea, betweene the frozen Sea and the Caspian: thirdly, That which is subiect to the Turke, all from *Sarmatia* & Tartaria Southwards, betweene *Tigris* and the Mediterranean Sea: fourthly, The Persian Kingdome, betweene the Turke, Tartar, India, and the Red Sea: fifthly, India, within and beyond Ganges,

Geography and
History mutually
useful.

Asia

P. A. Magnus,
Gotardus Ar-
thus Histor. Ind.
Orient. Cornel.
cap. de Iudeis.
Abr. Ortel. &
alij.

then the former)
and amount in the
Insula, Sinus, Con-
ayes, Continent,
(I say) and other
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raphic, as Master

ious of Geogra-
and vfe vnto his
and a further and
carkasse without
ng wandreth as a
are twinned and
ue time of chiefe
tre: but to take
her of *Asius* or
Places, order of
ons (*alli robur &*
beyond my abili-
iness of the At-
se pardon to my
that make a per-
utters past so ma-
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ue, as being the
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eared; the like
the Place which

ms and *Thetis*;
ame from *Asius*
ter then Europe
gether, then all
ceans, on three
ich diuideth it
Arotis, Tanais,
make it yet lar-
Taurus diuideth
or: on the South
r and the lesse,
uision, *Io Bar-*
ten, which are
Ocean, the Ri-
Sea, and that
t *Chamus* Coun-
d the Caspian:
ia Southwards,
Kingdome, be-
in and beyond
Ganges,

Ganges, from Indus to Cantan: sixtly; The Kingdome of China: seuenthly, The Islands. These diuisions are not so exact as may be wished, because of that varietie and vncertainie in those Kingdomes. Many things doth Asia yeeld, not elsewhere to be had; Myrre, Frankincense, Cinnamon, Cloues, Nutmegs, Mace, Pepper, Muske, and other like, besides the chiefeest Jewels. It hath also minerals of all sorts: It nourisheth Elephants, Camels, and many other Beasts, Serpents, Fowles, wild and tame, as in the ensuing discourse, in their due places, shall appeare; yet doth it not nourish such monstrous shapes of men as fabulous Antiquitie fained. It broughe forth that Monster of irreligion, *Mahomet*; whose Sect, in diuers Sees, it fostereith with long continuance of manifold Superstitions. It hath now those great Empires of the Turk, Persian, Mogore, Cathayan, Chinois: it had sometimes the Parthian, and before that, the Persian, Median, Assyrian, Scythian: and first (as it seemeth) before them all, the Babylonian Empire vnder *Nimrod*, which is therefore in the next place to be spoken of.

CHAP. X.

Of Babylon, the originall of Idolatrie; and the Chaldeans Antiquities before the Flood, as *BEROSVS* hath reported them.



Confusion caused diuision of Nations, Regions, and Religions. Of this confusion (whereof is already spoken) the Citie, and thereof this Countrey, tooke the name. ^a *Panie* maketh it a part of Syria, which he extendeth from hence to Cilicia. ^b *Strabo* addeth, as farre as the Pontike Sea. But it is vsually reckoned an entire countrey of it selfe, which ^c *Ptolomey* doth thus bound. On the North which *Mesopotamia*, on the West *Arabia Deserta*; Sufiana on the East; on the South, the Persian Gulfe. *Luke* (*Act. 7. 21*) maketh Babylon a part of *Mesopotamia*; *Ptolomey* more strictly diuideth them: whereunto also agreeth the interpretation of the Land of *Shinar*, that it was the lower part of *Mesopotamia*, containing *Chaldaea* and *Babylon*, lying vnder the Mount *Sangara*. *D. Willes in Danie cap. 4. 11* In this Countrey was built the first Citie which wee reade of after the Flood, by the ingratefull world, moued thereunto (as some thinke) by *Nimrod*, the Sonne of *Cain*, nephew of *Cham*. For as *Cains* posteritie, before the Flood, were called the *Sonnes of Men*, as more fauouring the things of men then of God; more industrious in humane inuentions; then religious deuotions: so by *Noahs* Curse it may appeare, and by the Nations that descended of him, that *Cham* was the first Author, after the Flood, of Irreligion. Neither is it likely, that he which denied his old father, whome *Ages*, *Phoenice*, *Fatherhood*, *Benefits*, and *three greatest Emulion of Monarchie*, *Priesthood*, and *Peperity*, should haue taught him to reuerence: That he (I say) which at once could breake in these bonds and chaynes of Nature and Humilitie; would beheld with any bonds of Religion; or could haue an eye of Faith to see him which is invisible; hauing put out his eyes of Reason and Conscience. Had he feared God, had he reuerenced man, had he made but profession of these things in some hypocriticall shew, he could not so easily haue sitten downe at ease in that *Chair of Booring*, when to we sende now that cuer he arose by repentance. From this *Cham* came *Nimrod*, a mightie hunter before the Lord; not of innocent beasts, but of men, compelling them to his subjection, although *Noah* and *Seth* were yet aliue, with many other Patriarchs, upon whom he had bin called. As for *Noah*, the fabling Heathen, it is like, deified him. The *Berosus* of fabling *Assyria* calleth him Father of the Gods, Heauen, Chaos, the Soles of the World. *Tanus* his double face might seeme to haue arisen hence, of *Noahs* experience of both Ages before & after the Flood. The fable of *Saturus* cutting off his fathers priuities might take beginning of that act, for which *Cham* was cursed: *Satur* is supposed to be that

a *Plin. l. 5. c. 12.*
b *Strab. l. 16.*

c *Ptol. Geogra.*
l. 5. c. 20.

first city of
the Flood

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Melchisedech King of Salem, the figure of our Lord, and the propagator of true Religion; although even in his posteritie it failed, in which, *Abraham's* father, as witnesseth *Ishmael*, served other Gods, *Iaphets* pietie causeth vs to perswade our selues good things of him; *Cham* and his posteritie we see the authors of ruine. *Philo* and *Methuselah* (so are the two bookes called, but falsely) tell, That in these dayes they began to diuine by Starrs, and to sacrifice their children by Fire; which Element *Nimrod* compelled men to worship, and thac to leaue a name to posteritie, they engraue their names in the bricke, wherewith Babel was builded. *Abram* refusing to communicate with them (and good cause, for he was not yet borne) was cast into their Brick-kiln, and came out (long after from his mothers wombe) without harme. *Nakor*, *Lot*, and other his fellowes, nine in number, laued themselves by flight. Others adde, That *Aram*, *Abraham's* brother, was done to death for refusing to worship the Fire, *Qui* *Baniim non adit, ames sua carmina Mani.*

To come to truer and more certaine reports, *Moses* sayth, That "the beginning of *Nimrods* Kingdome was *Babel*, and *Erech*, and *Accad*, and *Calne*, which three some interpret *Edesa*, *Nisibis*, *Callinifum*. And whereas commonly it is translated in the next words, *Out of that land came Ashur*, and built *Nimue*, *Tremellius* and *Ianinus* reade it, *Out of this land he (Nimrod) went into Ashur* or *Assyria*, and built *Ninive* and *Rehoboth*, *Calah*, and *Resen*. But most vsually this is vnderstood of *Ashur* the sonne of *Sem*; who disclaiming *Nimrods* tyrannie, built *Ninive*, which after became the chiefe Citie of the *Assyrian* Empire, to which *Babylon* it selfe was subiect not long after. *Xenophon de Aequroci* (if his authoritie be current) saith, That the eldest of the chiefe Families were called *Saturni*, their fathers had to name *Calum*, their wiues *Rhea*; and out of a pillar, erected by *Semiramis* to *Ninus*, alledged this inscription; My father was *Iupiter Belus*, my grandfather *Saturnus Babiloniens*, my great grandfather *Saturnus Aethiops*, who was sonne of *Saturnus Aegyptius*, to whom *Calus Phoenix Ogyges* was father. *Ogyges* is interpreted *Noah*, therefore called *Phanix*, because of his habitation (as is thought) in *Phoenicia*, not farre from whence, in *Ierusalem*, *Sem* reigned. *Saturnus Aegyptius* may be the name of *Cham*, of whose name *Egypt* is in Scripture named the land of *Cham*; *Saturnus Aethiops* is *Cush*; *Nimrod Babiloniens*, the father of *Belus*, who begat *Ninus*. But this cannot be altogether true. For *Ninive* hath greater antiquitie then *Nimrods* nephew (howsoever the Greeke Historie ascribe this to *Ninus*, and *Babylon* to his wife *Semiramis*) except wee say, that by them these two Cities, formerly built, were enlarged and erected to that magnificence, which with the growth of the *Assyrian* Empire they after obtained.

Enochus in the first booke of his Chronicle attributeth the originall of Idolatrie to *Serug*, the father of *Nakor*. *Peda* sayth, in the daies of *Phaleg* Temples were built, and the Princes of Nations adored for Gods. The same hath *Isidore*. *Epiphanius* reffereth it to *Serug*; and addeth, That they had not grauen Images of Wood or Metall, but pictures of men. *Thara*, the father of *Abraham*, was the first Author of Images. The like hath *Suidas*. These times, till *Abram*, they called *Scythismus*. The reason of their Idolatrie *Enochus* alledgeth; That they thus kept remembrance of their Warriors, Rulers, and such as had achieved noblest Enterprises & worthiest Exploits in their life time. Their posteritie, ignorant of that their scope (which was, to obsecure their memorials) which had been authors of good things, and because they were their fore-fathers) worshipped them as heathenly Idols, and sacrificed to them. Of these *God-making*, or *Canonization* this was the manner: In their sacred Bookes or Kalendars they ordained, That their names should be written after their death, and a Feast should be solemnized according to the same time, saying, That their soules were gone to the Isles of the blessed; and that they were no longer condemned or burned with fire. These things lasted to the dayes of *Thara*; who (sayth *Suidas*) was an Image-maker, & expounded his Images (made of diuers matter) as Gods to be worshipped; but *Abraham* broke his fathers Images. From *Serug* the Author, and this Practice, Idolatrie passed to other Nations: *Suidas* addeth, specially into Greece; for they worshipped

f 10th. 14. 2.
g Philo de An-
tiq. Method.
Reuel.

h The build-
ing of Babel
was An. Mund.
1747. and A-
braham was
born An. 1948.
i Chronic. be-
fore the Bible.
Gen. 10. 9.

k Ar. Mantian.
Melancthon
Chron.
Gram. Apsa.
Galienus a
manuscript
Suidas

labb. eadiv.
Suidas. and
Enochus.

l p. 78. 51.

m Chron. Gr.
Edit. Scal. p. 9.
o 13.
n Ped. Chronic.
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b *Oenomann*
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ed. *Euseb. de*
preparat. l. 5.
c. 15.
c *Orosius* a. c. 2. l.
d *Polyhist* in
Euseb. Chron.
e *Tatianus apud*
Scalig.

f *Fragments*
hee extant in
Chron. gr. Euseb.
l. 1. per Scalig.

the Superstition of the Vulgar, the gainesfull Collusion of their Priests, the Cunning of Artificers, and above all, the Malice of the Devils, worshipped in those Idols, their giuing Answers and Oracles, and receiving Sacrifices, the ^b Histories of all Nations are ample witnesses. And this Romane Babylon, now Tyrant of the West, is the heire of elder Babylon (sometimes Ladie of the East) in these denotions, that then and still Babylon might be the mother of Whoredomes and all Abominations. To which aptly agree the Paralels of Babylon and Rome in ^c *Orosius*, the Empire of the one ceasing, when the other began first to haue a being; which he further prosecute in many particulars.

But before wee prosecute these Babylonian affaires after the Flood, it shall not be amisse to shew here the Chaldean fables of Antiquities before the Flood, out of *Berosus*, a Chaldean Priest, which liued in the time of *Alexander*. *Polyhist* d citeth out of *Berosus* his first Booke this report of himselfe; and *Tatianus* e saith hee was the Priest of *Belus*, and wrote his Chaldean storie to *Antiochus*, the third after *Seleucus*, in three bookes. His name by *Scaligers* interpretation signifieth the sonne of *Osce*.

Alorus reigned the space of tenne *Sari* (*Sari* with them is three thousand sixe hundred yeares) *Alasparus*, three *Sari*; *Amelus*, thirteene *Sari*; *Amennu*, twelue; *Metularus*, eightene; *Daorus*, tenne; *Edoraebus*, eightene; *Amphis*, tenne; *Otiartes*, eight; *Xinxibrus*, eightene: in his time, as is said before, the Flood happened. The whole space is an hundred and twentie *Sari*, which amounteth to foure hundred thirtie two thousand yeares. This I thought not vnfit (although incredible) to report from *Berosus*, both because my scope is to declare as well false as true Religions (it being not Theologicall but Historicall, or rather Historically Theologicall) and because the Ancients, *Cicero*, *Lactantius*, *Augustine*, haue mentioned this monstrous Computation of the Chaldean Kalender, which yet they racke higher to foure hundred threescore and tenne thousand yerres. Here you haue the particulars, out of *Apollodorus* and *Abidenus*, which both borrowed them of *Berosus*. ^f *Polyhist* addeth, That there came one out of the red Sea, called *Oannes*, and *Anvedonius* a Monster (otherwhere like a fish, his head, feet, and hands like a man, as saith *Photius*, but *Al. Polyhist* ascribeth two heads, one of a Fish, and the other of a man) the Image whereof was vnto his times referued. This Monster liued without meat, and taught them the knowledge of Letters, and all Arts, buildings of Cities, foundations of Temples, enacting of Lawes, Geometrie, and Husbandrie, and all necessities to mans life. Afterwards he returned to the Sea: and after him appeared other such monsters. Foure of them came out of the Sea, saith *Abidenus*, when *Daos* (whom *Apollodorus* calleth *Daorus*) reigned; their names were *Eneadocus*, *Enengamnis*, *Enaboulus*, *Anementus*. *Pentabiblus* (it seemeth) was then their chiefe Citie. That *Oannes* the first did write of the first beginning: That all was darkenesse and water, in which liued monstrous creatures, hauing two formes; men with two wings, and some with foure; with one bodie, two heads, one of a man, and another of a woman, with the priuities of both sexes: others with hornes and legges like Goats; some with Horse feet; some like Centaures, the former part Men, the after part Horses: Bulls also headed like Men, and Dogges with foure bodies &c. with many monstrous mixtures and confusions of creatures, whose Images were kept in the Temple of *Belus*.ouer all these ruled a woman, named *Omorka*, which signifieth the Sea, and by like signification of Letters, the Moone. Then came *Belus* and cut her in twaine, and made the one halfe of her Land, the other Heauen, and the creatures therein appeared. This *Belus* made Men & Beasts, the Sunne, Moone, & Planets: These things reporteth *Berosus* in his first booke; in the second he telleth of the Kings (before mentioned) which reigned till the flood. After the flood also the same *Polyhist* out of him sheweth, That *Sisubrus* hauing, by *Saturnus* warning before, built an Arke (as is before said) & layd vp all monuments of Antiquitie in *pparis*, a Citie dedicated to the Sunne, & now with all his world of creatures escaped the flood, going out of the Arke did sacrifice to the Gods, & was neuer seen more. But they heard a voice out of the aire giuing the this precept, *to be religious*. His wife, daughter, & Shipmaster were partakers with him

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him of this honour. He said vnto them, the Country where they now were was Ar-
menia, and he would come againe to Babylon, and that it was ordained, that from
Sipparis they should receiue letters, and communicate the same to men: which they
accordingly did. For hauing sacrificed to the gods, they went to Babylon and dig-
ged out the letters, writings, or bookes, and building many Cities, and founding
Temples, did againe repaire Babylon. Thus farre out of Alexander Polybistor, a large
fragment of the true Berofus.

* Sipparis

CHAP. XI.

Of the City and Countrey of Babylon: their sumptuous wallis;
Temples and Images.

Hauing these Antiquities, rotten with age, let vs come to take better
view of this stately City: Herodot. l. 2. Philestrat de vita Apollon l. 1. c.
18. Plin. lib 6. c. 26. & Solinus c. 60. report concerning the compasse of
Babylon, That the wallis contained 480. furlongs, situate in a large
plain, foure square, inuironed with a broad & deep ditch ful of water:
Diodor. l. 3. c. 4. saith, That ther were but so many furlongs as are daies
in the yeare, so that euery day a furlong of the wall was buile, and 100000. work-
men employed therein. Strabo* ascribeth to the compasse 380. furlongs: and Curtius
l. 5. 358 (ninety furlongs thereof inhabited, the rest allotted to tyllth and husbandry.)
Concerning the thicknes of the wallis, or the height, they also disagree. The first Au-
thors affirme the height 200. cubites, the thicknesse 50. They which say least, cut off
halfe that summe. Wel might Aristot. esteeme it a country rather than a city: and, not
without cause, was it reckoned among the wonders of the world. It had 100. brasen
gates, & 250. towers. It was indeed a mother of wonders: so many miracles of Art ac-
companied the same, the works partly of Semiramis, partly of Nabuchodonosor: which
I would desire the Reader to stay his hastie pace, and take notice of. Euery where I
shall not, I can not, be so tedious in these kinds of relations. Diodor. lib. 3. (or after the
Greek l. 2. c. 4.) thus addeth of Semiramis; She built also a bridge of furlongs. The
wallis were made of bricke & asphaltum, a stony kind of pitch which that country yiel-
deth. She built two pallaces, which might serue both for ornament and defence; one
in the west, which inuironed sixty furlongs; with high brick wallis: within that a lesse,
and within that also a lesse circuit which containeth the tower. These were wrought
sumptuously with images of beasts, and therein also was game and hunting of beasts:
this had 2. gates. The other in the east, on the other side the riuer, contained but 30.
furlongs. In the lower country of Babylonia she made a great square lake containing
200. furlongs: the wallis whereof were of bricke, and that pitchy mortar; the depth
thirtie fute foot. In the midst of the Citie she erected a Temple to Iupiter Belus (saith
Herodotus lib 2.) with brazen gates (now in his time reynaying) foure square: each
square containing two furlongs, in the midst whereof is a solid tower of the height
and thicknes of a furlong: vpon this another, & so one higher then another, eight in
number. In the highest tower is a chappell, and therein a faire bed couered, and a ta-
ble of gold, without any Image. Neither, as the Chaldean Priests affirme, doth any
abide here in the night, but one woman, whom this God shal appoint. They say the
God himselfe there lieth. In regard of this exceeding height, Diodorus affirmes, that
the Chaldeans did thereon make their obseruations of the Starres. Hee also addeth;
that Semiramis placed in the top three golden statues: one of Iupiter forty foot long,
weighing a thousand Babylonian talents; till his time remaining: an other, of Ops,
weighing as much, sitting in a golden throne, & at her feet two lions, & iust by, huge
serpents of siluer, each of 30. talents: the third Image was of Inno standing, in weight,
300. talents. Her right hand held the head of a serpent, her left, a scepter of stone. To all
these was common, a table of gold 40 foot long, in breadth 12, in weight 50 talents;

Babylon

in length and
compass

* Lib. 10.

height

* Politic. l. 3. c. 3

asphaltum.

* 70 cubits, &
a furlong is six
hundred foot.

Iupiter 40
feet high in Ba-
bylon.
Ops.
Inno.

*See Babylonian
Babylon.*

Pensile gardens

*a Aree Syro.
Diod.*

*b Berof. fragm.
apud Ioseph.
contra Appian.
lib. 1.*

c Dan. A. 4.

*d Pseudo Berof.
lib. 5.*

*e Nec designa-
tam urbem fun-
davit. lib. 4.
Fundamenta
designata Baby-
lonis, oppidi
maioris quam ur-
bis, et civitatis.*

There were also two standing Cuppes of thirtie talents, and two vessells for perfume of like value: Three other vessells of gold, whereof one, dedicated to *Ishtar*, weighed twelue hundred Babylonian talents: (every Babylonian talent is said to containe seven thousand *drachme Attice*, sixtie three pounds, nine ounces, and an halfe, and halfe a quarter Troy weight.) All these the Persian Kings tooke away.

Without the Temple, by *Herodotus* testimony, was a golden Altar, and an other huge one besides, for their solemne sacrifices, the other being not to be polluted with blood, except of sucking things. In that greater the Chaldeans burnt yerely in their sacrifices a hundred thousand talents of Libanotus. One statue of gold twelue cubits high *Darius*, affecting, spared: but *Xerxes* both tooke it, and slew the priest that forbade him. I might heere also tell of those *Pensile gardens*, borne vp on arches, foure square, each square containing 4. hundred foot: filled on the rooffe with earth, wherein grew great trees and other plants. The entrance was (as it were) a hill: the arches were builded one vpon another in conuenient height, still increasing as they ascended: the highest which bare the walls were fiftie cubits high, and twelue in breadth: There were within these arches, lynes. There was also a conueyance of water to the watering thereof. This garden was made long after *Semiramis* time by a king which heerein seemed to lord it ouer the Elements and countermaund Nature, being himselfe the seruant of his wiuues appetite, who in this lowly vally wherein Babilon stood, would faine haue some representation of her owne hilly and mountainous country of Media.

This King was *Nabuchodonosor*, as witnesseth *b Berofus* in *Iosephus*, who hauing conquered Egypt, Syria, Phœnicia, Arabia, enriched the Temple of *Belus* with the spoiles, and added a new citie to the olde, without the same. And prouiding that the enemy might not after turne the courfe of the riuer, and approach to the city, he compassed the inner city with three walls, and the vtter city with as many, these of brick, those also with bitumen, or pitchie slime of that countrey, adding therunto stately gates. And neare his fathers pallace he built another more sumptuous: and this hee did in fiftene dayes. Therein he raised stone-works like vnto mountains, and planted the same with all manner of trees. Hee made also a pensile garden. Many more things (saith *Iosephus*) doth *Berofus* adde, and blameth the Greeke Writers for ascribing the building of Babylon to *Semiramis* an Assyrian. This fragment of *Berofus* cited by *Iosephus*, doth well serue vs to cleare both the holy and prophane Historie. In the one, *Daniel* induceth *Nabuchodonosor* walking in his royall pallace in Babel, with words answerable to his pride, *Is not this great Babel that I haue builded for the house of the kingdome, by the might of my power, and for the honour of my maiestie?* His words (euen in the speaking) were written in the Booke of God, and an enditement thereof framed in the highest Court; where he was adiudged presently the losse of Reason, which he had thus abused, *Till hee knew that the most High bare rule ouer the kingdome of men, giving the same to whomsoever he will.* Well might he say he had built it, in regard of this new city & pallace, with other miracles thereof: with more truth then some Expositors, which accuse him herein of a lie, for arrogating that which *Semiramis* did.

And for *Semiramis*, profane histories generally make her the founder of this City, and among others *d Annius* his *Berofus*, who (contrary to this fragment of the true *Berofus* in *Iosephus*) saith, that *Semiramis* made Babylon of a towne, a great City, that she might be rather esteemed the builder thereof, then enlarger. *Nimrod* had before built the Tower, but not finished it, and did not *e found the citie*, which hee had designed and set out, and *Belus* his sonne had erected those designed foundations rather of the towne then the city Babylon. *Moses* testifieth that at the first building, they were (by confusion of language) forced to cease their worke, *Genesis* 11. 8. leauing a name of their shame, in stead of that renowne and name, which they had promised to themselves. It may be that *Semiramis* did amplify this: and happily so did other Assyrian and Babylonian kings, as *Augustine* and *Abydenus* asseure; *Hanc quidam*

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quidam putant condidisse Babylon, quam quidem potius instaurare. August. de civitate Dei li. 18 ca. 2. likewise *Abydenus* in *Euseb. Prap. lib. 9* saith, that the walles being by inun-
dation fallen, were built againe by *Nabuchodonosor*, and agreed in other things with
Berosus.

But the Græcians are children, in comparison of ancient History, and little of this
matter can we asseme on their testimonie; their first Historian *Herodotus* liuing long
after this age in the time of the Persian monarchie. Howsoever, *Nabuchodonosor* is he
which (by diuine and humane testimonie) there established that golden head of the
Image, the seate of the Babylonian monarchie, raising it to that high top of world-
ly excellence. Yea *Daniel* cha. 2. speaketh of one more sumptuous Image, then anie
mentioned by *Herodotus* and *Diodorus* set vp by this king threescore cubits high, and
six broad, enioyning a Catholike and vniuersall idolatry thereunto, which the three
Saints *Shadrach, Meshach, and Abednego* refused, and in a serie trial, were found both
Martyrs and Confessors.

Strabo out of *Metasthenes* (whom *Annus* hath set out as truly as he hath done
Berosus, saue that he stutted at the name, and called him *Metasthenes*) saith of this
King whom he nameth *Nabucadrosor*, more esteemed of the Chaldeans then *Hercu-
les*, that he came in his expeditions as farre as the Pillars of *Hercules* (the straights of
Gibraltar) and as farre as *Tearcon* the Aethiopian, and that he conducted an armie
out of Iberia into Thracia, and Pontus. This *Tearcon* is he whom the Scripture cal-
leth *Tirhaka*, which warred against *Senacherib*.

But to returne to our pensile gardens, which *Diodorus* and *Curtius* attribute to a
Syrian King (which was no other but this Conqueror of Syria, *Nabuchodonosor*) and
both they and *Strabo* doe at large describe and account among the worlds wonders,
as were also the bridge and the walls of the citie. And no lesse wonderfull was that
Obelisk, or needle: a square stone made spire-fashion, cut by *Semiramis* out of the
mountains of Armenia, one hundred and fiftie foot long, and foure and twentie thick,
on many waines brought to the riuer, thence to Babylon, and there erected. *Plinie*
testifieth, that the Temple of *Belus* still remained in his dayes: and that *Belus* was in-
uentor of Astronomie. This Temple was the same with the Sepulchre of *Belus*, which
Strabo saith was rased by *Xerxes*: yet not so, but that *Alexander* would haue repaired
it; but in regard that it asked so much labour and time (for onely the cleansing of the
earth required tenne thousand men two moneths worke) hee was not able to finish
that which he had begunne. In the Description he saith lesse then *Herodotus*, that it
was a *Pyramis* or spire-worke a furlong or fixe hundred foot in height, and each of
the foure squares containing as much. *Arrianus* affinneth that *Alexander* had the
same of other Temples also. The Temples, saith he, which *Xerxes* had ouerthrowne,
he commanded to be repaired; and among them the Temple of *Belus*, whom the Ba-
bylonians with singular Religion worship. At his returne homewards, *Belus* in
thankfulnesse (it seemeth) sent his Chaldean Priests to meet him, and forbid him to
enter the citie, as he loued his life; whose oracle *Alexander* contemning, there ended
his daies. The cause why he listened not to them, is thought a mistrust that he con-
ceiued of the Chaldeans. For whereas *Xerxes*, at his returne out of Greece, had ra-
sed this and all other sacred places of the Babylonians: *Alexander* minding the re-
paire hereof, hauing already remoued the rubbish, thought with his whole armie to
atchieue this enterprise. But the revenue which the Kings of Assyria had left for the
maintenance of this Temple-sacrifices, after the ouerthrow thereof, was shared a-
mong the Chaldeans; which they by this attempt were like to loose, and therefore
were willing to want his presence.

This Temple some suppose to be that Tower of Babel mentioned by *Moses* Gen.
11. and supposed still in part to remaine. For about seauen or eight miles from Hag-
dat, as men passe from *Felugia* a towne on Euphrates, whereon old Babylon stood, to
this new citie on *Tigris* (a worke of eightene houres, and about fortie miles space)
there is seene a ruineous shape of a shapelesse heap and building, in circuit lesse then a
mile,

Herodotus
Curtius

Strab. lib. 15.
Metasthenes
Ann.

2. Kings 19.

Isa. 37.

Arrian de
rebus gestis A-
lexand. lib. 3.
n. Ar. lib. 7.

Gen. 11. 4.

mile, (some say, but a quarter of a mile) about the height of the stone-woke on *Pauls* steeple in London: the bricke being six inches thicke, eight broad, and a foot long (as master *Allen* measured) with mattes of Canes laid betwixt them, yet remaining as sound, as if they had bene laid within a yeares space. Thus master *Eldred*, & master *Fisch*, maister *Cartwright* also, and my friend maister *Allen*, by testimony of their owne eies, haue reported. But I can scarce thinke it to be that Tower or Temple, because Authors place it in the midst of old Babylon, and neare *Euphrates*: although I will not contend about it. Some affirme, (I know not with what truth) that *Nimrod's* Tower was in height five thousand one hundred seuentie and foure paces. But it is now, as we see, come to confusion. Also there is yet beyond *Tigris* some ruines of a Temple, which is called the Temple of *Bel*, with high yron gates, as is reported.

Dominicus Niger hath these words: Seleucia in processe of time hath changed her state and her site. For it was on the western bank of *Tigris*, which a Cut from *Euphrates* flowed into; in which place are now seene the ruines thereof, where the shepheards haue erected them cottages: and on the Eastern bank haue the Barbarians built the City and called it *Bachdad*, right ouer-against the old. If this be true, vaine is the conceit of credulous Trauellers, which suppose those ruines to bee the monuments of *Babylons* buriall, and confound againe this later world, with the reports of *Sabels* Tower.

The Bitumen or slime pitch which they vsed in stead of mortar in their building, is, as *Dominicus Niger* & out of *Trogus* reporteth, common in those parts. *Herodotus* telleth, that eight dayes iourney from Babylon was another Citie, named *IS*, with a small rill of the same name, which runneth into *Euphrates*, carrying thither (as tribute) much of this slime matter. *Niger* mentioneth one place, where out of a cliff or opening of the earth proceedeth such a stinke, that it killeth the birds which flie ouer it. And at this day, two daies iourney from Bagdat at a place called *Air*, is a mouth continually throwing forth boiling pitch, therefore by the Moores called *Hel* mouth, which runneth into a great field alwayes full thereof: and herewith they pitch their boats. The water, as my friend maister *Allen* (who liued in Bagdat diuers moneths) told me, is warme & accounted medicinable, for which cause he hath drunke largely thereof: the liquid pitch floateth on the toppe of the water, like clouted cream, to vse his owne phrase.

The Country of *Babylonia* hath bene the most fruitfull in the world, yeelding ordinarily two hundred, and in some places three hundred increase: the blades of the wheat and barley about foure fingers broad. *Plinie*, somewhat otherwise: They cut (saith he) or mowe their corne twice, and feed it a third time in *Babylonia*, otherwise it would be nothing but blade: & yet to their barren land yeeldeth fiftie, their best an hundred increase. *Tigris* and *Euphrates* ouerflow it, but bring not farnesse to the soile, as *Nilus* in *Egypt*, but rather cleanse that superfluous farnesse which naturally it hath.

The soile is of a rosenne clay, saith master *Allen*, and would still retaine in likelihood his ancient fertilitie, if it were watered with like diligent husbandry: In digging it yeeldeth corrupt waters, fauouring of that pitchy slime. In the ancient *Babylon*, it seemeth that in euery garden of any citizen of sort were rilles made out of the riuier. The ruines from the tower aforesaid to Bagdat (which some call *Babylon*) & beyond on the other side of the riuier, containe twentie two miles, yet to be seene: which happily are the ruines, not of old *Babylon*, so much, as of the neighbor townes here built, *Seleucia*, *Vologesocerta*, and *Ctesiphon*: which I rather thinke, because they reach beyond *Tigris* aswell as on this side.

To returne to the religious places in *Babylon*: *Calvus Rhodig. lib. 8. ca. 12.* tells, that in the Temple of *Apollo*, was found a golden Chest of great antiquity, which being broken by some accident, thence issued a pestilent vapour, that infected not those alone which were present, but the neighbouring Nations, as farre as *Parthia*. *Ammianus Marcellinus* hath the like Historie of the Image of *Apelio Choro-*

o *Verstegan*
Antiq.

p *Dom. Nig.*
Asia Com. q.

Bitumen ou
pitch.

moneth R. *Stiche*, *Flak.*
Voy. to. 2.

Herod lib. 2.
e *Plin. nat. hist.*
lib. 18. ca. 17.

u *Ammianus*

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at Seleucia, which was brought to Rome, and there placed by the Priests in the tem-
ple of *Apollo Palatinus*: and whenas a certaine hole which the Chaldean *Wise-men*
had by Art stopped, through the couetousnesse of certaine souldiers breaking in thi-
ther for spoile, was broken vp, the world was thence poysoned with a contagion
from Persia, as far as France. * *Philostatus* telle of *Apollonius*, that he saw at Babylon
such stately Palaces, as scarce agree with the state of Babylon in the time of *Apollo-*
nus, which was while *Domician* reigned: amongst other things he saw Galleries full
of Greeke Images, as of *Orpheus*, *Andromeda*, &c. He came also into a Gallery, the
rooffe whereof was made bowing like the heauens, and couered with Saphire, so to
resemble Heauen, and the Images of their Gods, made of gold, were there set. From
the rooffe there hanged foure birds of gold, representing the Goddesse of Reuenge,
which they called the tongues of the Gods, I know not by what art or myserie, ad-
monishing the King not to exalt himselfe.

x *Philost. de ci-*
ta Apol. lib. 1.
cap. 18.

CHAP. XII.

of the Priests, Sacrifices, religious Rites, and customes of
the Babylonians.



He Chaldeans (saith * *Diodorus*) were of reputation in Babylon, as the
Priests in Egypt: *Chaldaan*, being a name sometime applied to the
whole Nation; sometime appropriated to the Priests, who spent
their whole time in religious seruices, and in Astrologie. Many of
them by Diuination foretold things to come, as we haue shewed be-
fore in the Historie of *Alexander*; and the booke of *Daniel* witnesseth this their pro-
fession. By their auguries, or diuination by birds, by sacrifices and enchantments,
they were accounted to doe good or harme to mankind. They were most expert
in their sacred Rites, in the knowledge whereof they were brought vp from their
child-hood; and continued in that course of learning all their liues, the childe being
instruēt in his fathers science. They professed the interpretation of dreames, and
prodigious accidents in Nature. Their opinions were, That the world is eternal, with-
out beginning and end: the order and furniture of all was done by diuine providence:
all heauenly things were perfected, not by chance, or of their owne accord, but by
the determinate and firme decree of the Gods. By long obseruation searching the
course and nature of the Starres, they foretold things to come. But the greatest
Power they attributed to the fixe Planets, and especially to *Saturne*. They call them
Mercuries, because when others are fixed, these haue their proper motion, and shew
future things, as the Interpreters of the Gods, by their rising, setting, and colour. Vn-
der their course they giue the title of Gods b to thirtie other Starres, the one halfe, a-
boue; the other, vnder the earth, beholding all accidents. And in ten dayes one of
the higher is sent to the lower, as an angell, or messenger of the Starres, and one from
them to the higher: And this course they take eternally.

a *Dio. Sic. l. 3.*
cap. 8.
Chaldaean:

Philostatus de ciuitate
Apollonis lib. 1. cap. 18.

Saturnus princeps
of Planets.

b *Dij Consultatores.*

12. Signis quibus

They hold twelue principall Gods, each of which hath his peculiar moneth, and
his signe in the Zodiake; by which the Sunne, and Moone, and fixe Planets, haue
their motion. These Planets they esteeme to conferre much good or euill in the ge-
neration of men, and by their nature and aspect, things to come may be foreknowne.
Many things they foretold to *Alexander*, *Nicanor*, *Antigonus*, *Silencus*, and to priuate
men, beyond the reach of men. They number foure and twentie constellations with-
out the Zodiake, twelue towards the North, and as many towards the South. These
Northernly are seene, which they attribute to the liuing: those Southernly are hid-
den, and present (they thinke) to the dead, which they hold the Iudges of all. Con-
cerning the site, motion and eclipse of the Moone, they hold as the Greekes; but of
the Sunnes Eclipse they haue diuers opinions, and dare not vtter their opinion there-
of, nor foretell the time. The earth they conceiued to be hollow like a boat. They rec-
koned 42000. yeares, vntill the coming of *Alexander*, since first they had begunne
their obseruations of the Starres.

These

These years *Xenophon de aquinoctis* interpreteth of months: for so (saith he) the *Chaldeans* reckoned their antiquities; in other things they kept their computation according to the Sunne. But of their fabulous antiquities we haue heard before: where we haue also touched, that one beginning of Idolatry did arise of this curious & superstitious *Star-gazing*, especially in the countries of Egypt, where not at all visually; and in Chaldeæ; where diuers months together they haue neither raines nor clouds. *Strabo* diuideth the Chaldeans into sects, *Orebeni*, *Borsippeni*, & others, diuersly opinionate of the same things. Borsippa was a Citie sacred to *Diana* and *Apollo*.

Some doe call the Babylonian Priests, *Magi*; but because they were by this name best knowne & most esteemed among the Persians, which in that vicinity of regions had as neere neighborhood in religions, we will speake of these *Magi*, in our Persian relations. And it is thought that the Persian *Magi* came from these Chaldeans. *Morus* reckoneth among the Chaldeæ opinions, that of *Oromases*, *Mitris*, & *Ariminix*, that is to say, *God*, *Mind*, & *Soule*; which he applieth to the Christian doctrine of the holy Trinity. The Oracle of *Apollon*, pronounced the Chaldeans & Hebrews to be only wife.

The Chaldean opinion concerning iudiciall Astrologie, was not received of all the Chaldeans, as *Sirabo* reporteth. And *Bardesanes Syrus*, the best learned of the Chaldeans (it is *Enseb.* testimony) doth at large confute that opinion (which yet many Wisards, carkasses of Christians, still follow) He affirmeth that in those things which a man hath common with a beast, eating, sleepe, nourishment, age, &c. a man is ordered by Nature, as the beasts are. But Man hauing also a reasonable soule, & freedom of wil, is not subiect to that naturall seruitude; which at large he proueth by the diuers customes of men, both in diuers, & in the same countries, in diet, gouernment, and religion: as the Reader, willing to read so worthy a discourse, may find related at large in *Enseb. Alexander Polyhistor* & out of *Enoplenus*, telleth that in the tenth generation after the Flood, in Camyrine a citie of Babylonia, which other call *Vr*, *Abram* was borne, which excelled all in knowledge, & was the inuentor of Astrology among the Chaldeans. He by diuine precept went into Phenicia, and taught the Phœnicians the course of the Sunne & Moone: & when the Armenians, warring vpon the Phœnicians, had taken his brothers son prisoner, he by a band of his seruants recovered him, & freely dismissed the captiues, which he had taken. He after liued with the Priests at Heliopolis in Egypt, & taught them Astrology; confessing that he had receiued that Art by succession from *Enoch*. He addeth that *Belus* reigned the second in Babylon, and was called *Saturnus*, the father of a second *Belus*, and *Canaan*; which *Canaan* was the father of the Phœnicians, and the Aethiopians, brother of *Mizraim* the Author of the Egyptians: with many other things not much differing from the Diuine Historie.

Astronomy in all likelihood was known to *Abraham*, to whom the heavenly stars might be Remembrancers of that promise, *for I shall thy seed be*: his country also, where it was practised, might therein further him, & the excellence of the Science in it selfe. But this Star-gazing destiny, Judicial, Cōicēdural, Genethiical Astrology, Reason, & Experience, God and Man haue condemned. Vr signifieth light, which agreeth to *the Fire*, the Chaldean deity, which the Persiās & Chaldeans fained to haue receiued frō heauen, & kept euer burning; as the Vestals in Rome. They held Water and Fire to be the beginning of all things. They made a chalenge of this their *fiery God*, to contend with any other gods of the godlesse Heathen: an Egyptian encountered & ouercame them thus: he caused his *Cannopus* to be made full of holes, (stopped with wax, & hollow in the middle, which he filled with water: & the Chaldeans putting their fire vnder, the wax melting, opened a quier of watry arrowes, that cooled the heat of their deuouring god, and deuoured him. They had yet a more foolish God, euen an *Onyon* which they worshipped. They obserued diuers wicked Sciences, of diuining, by Fire, Aire, Water, Earth, consulting with the dead, and with wicked spirits, --- (*baldaauonis Imperat ante dñs*, saith *Claudian*.

Every day the King^k offered a Horse, furnished, vnto the Sunne; as did also the
Persians. *Phidolizer* saith, that it was a white Horse of the Nisæan race, supernaturally
trapped, *lib. 1. cap. 20.* They observed a feast in Babylon (*Athanasius*¹ calleth it out of
Bero(n))

Ribera affirmeth that divers later Authors, & before them *Theodoret*, do esteeme the name *Bel* or *Baal* to be a general name, agreeing to all the Gods of the Gentiles, according to the signification of the word, to wit, a Lord. It was a name general to their Idols, which it was put upon. But particular with some addition, as *Bel-zabub*, *Baal-zebub*, *Bel-shamem*, and *Serapis*, is as though that *Belus* the father of *Dido* descended of that ancient *Belus* the first King of the *Affyrians*, which people worshipped *Saturnus* & *Iuno*, which were after worshipped in *Africa*, where the *Phoenicians* called *God Bal*, (from whence came the names *Hannibal*, *Acherbal*, and such like) the *Affyrians* in some respect call *Beli*, and *Serapis*, and the *Sunne*. This opinion that in *Bel* they worshipped

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CHAP. XIII.

The Chaldean, and Assyrian Chronicle, or Computation of Times, with their manifold alterations of Religions and Government, in those parts untill our time.

^a Chap. 10. p. 188.
^b Scaliger. Can.



E have before shewed the prodigious Chronologie of the Chaldeans, reckoning the reignes of their Kings before the Flood, 432000. years. They tell also after the Flood of diuers Dynasties or governments, in this countrey of Babylon.

^b Scaliger. Can.
^c The Chaldean Dynastie.
^d The Arabian Dynastie.

First, ^b the ^c Chaldeans, *Enechoos* reigned 6. yeares, *Chomusbo-*
los, 7. *Peros*, 25. *Nechubus*, 42. *Abios*, 48. *Oniballos*, 40. *Zinzires*, 45.

He being dispossessed by the Arabians, ^d *Mardocentes* began the second Arabian Dynastie, and reigned 45. yeares, and after him, *Sisimardacos*, 28. *Abias*, 37. *Parannos*, 40. *Nabonnabos*, 25. ----- 41. The space of these two Dynasties is reckoned 440. yeares. Thus *Scaliger* relateth: but in my minde, as the former was beyond all possibilitie of Truth (which they tell of before the Flood) so this hath no great likelihood, at least for so long a space before *Belus*, with whom the most histories begin their relations, and *Scaliger* his ^e third Dynastie, of one and fortie Kings in this order.

^e The Assyrian Dynastie.
Moses, Gen. 14. 1. speaketh of *Amraphel* King of Shinar, that is, of these parts of Babylonia, as his companions reigned not farre hence.

1	<i>Belus</i> , 55	15	<i>Mamylus</i> 30	29	<i>Arabelus</i> 42
2	<i>Ninus</i> , 52	16	<i>Sparticus</i> 42	30	<i>Chalaos</i> 45
3	<i>Semiramis</i> 42	17	<i>Ashatades</i> 38	31	<i>Anabos</i> 38
4	<i>Ninyas Zames</i> 38	18	<i>Amyntes</i> 45	32	<i>Babios</i> 37
5	<i>Arius</i> 30	19	<i>Belochus</i> 25	33	<i>Tbinas</i> 30
6	<i>Aralius</i> 40	20	<i>Balatores</i> 30	34	<i>Dercylus</i> 40
7	<i>Xerxes</i> 30	21	<i>Lamprides</i> 30	35	<i>Eupacmes</i> 38
8	<i>Amamithres</i> 38	22	<i>Sesares</i> 20	36	<i>Laolthenes</i> 45
9	<i>Belochus</i> 35	23	<i>Lampraes</i> 30	37	<i>Pyritiades</i> 30
10	<i>Balus</i> 52	24	<i>Panyas</i> 45	38	<i>Ophratans</i> 21
11	<i>Seibus</i> 32	25	<i>Sosarmos</i> 42	39	<i>Ephatheres</i> 52
12	<i>Mamylus</i> 30	26	<i>Mubraos</i> 27	40	<i>Acraearnes</i> 42
13	<i>Ashbalios</i> 28	27	<i>Tentamos</i> 32	41	<i>Tonos Concoleros</i> 20
14	<i>Spharnus</i> 22	28	<i>Tenians</i> 44	qui & Sardanapalus } 20	

The summe of this Dynastie, 1484. yeares.

^f The Median Dynastie.

The fourth Dynastie was ^f of the Medes, begun by *Arbaces*, who deposed *Sardanapalus*, he reigned 28. yeares, his sonne *Mandances* 50. *Sosarmus* 30. *Artycas* 50. (In the 19. yeare of this King, *Nabonassar*, the Babylonian, rebelled, and began a new Dynastie in Babylonia. And in the 43. yeare of his raigne *Salmanassar* captiued the ten Tribes) *Arbaces*, or *Cardaces* 22. *Arseos*, or *Deioes* 40. *Seleneus* called also *Phraortes* 22. *Astibaras* or *Cyaxares* 40. *Apandus* alias *Astiyages* 40. In all 322. yeares.

^g The Persian Dynastie.

The fifth ^g Dynastie was of the Persians, begun by *Cyrus*, which ouerthrew *Astiyages*, and reigned 30. yeares: His sonne *Cambyses* 8. the *Magi* 7. moneths. *Darius* sonne of *Hystaspes* 36. yeares, *Xerxes* 20. *Artabanus* 7. moneths, *Artaxerxes Longimanus* 40. *Xerxes* 2. moneths, *Sogdianus* 7. moneths, *Darius Nothus* 19. yeares, *Artaxerxes Mnemon* 40. yeares, *Artaxerxes Ochus* 26. *Arses* 4. *Darius* 6. in all 231. yeares.

^h The Macedonian Dynastie.

The sixth ^h Dynastie was of the Macedonians, the first of which was *Alexander*, who after the conquest of *Darius* reigned 6. yeares, *Antigonus* 12. *Seleneus Nicator* 22. *Antigonus Soter* 19. *Antigonus Theos* 15. (In the 12. yeare of his raigne, *Artaces* the Persian rebelled) *Seleneus Callinicus* 20. *Seleneus Ceraunus* 3. *Antiochus Sidagrus* 36. *Seleneus*

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ter 12. *Alexander Bala* 10. *Demetrius Nicator* 3. *Antiochus Sidetes* 9. *Demetrius*
D. F. 4. *Antiochus Grypus* 12. *Antiochus Cyrenensis* 18. *Philippus* 2. In all 237. And
from the beginning of the first Dynastie 2622. These I haue heere inserted out of
Sealiger, rather to shew the continued succession of the *Easterne* Empire, then with
any intent to perswade, that all these were Kings, and ruled the countrey of Baby-
lonia. For after *Arfaces* rebelled, the Parthians dispossessed the Syrian Kings of
these parts: and before, the Babylonians often rebelled: as in the time of the Persi-
ans, when *Zopyrus* by a strange stratageme, recited by *Isidus* and others, restored
them to *Darius*: but especially in the times of the Medes, whose Dynastie was much
disquieted: sometime the Scythians (saith *Orosius*) and sometimes the Chaldeans, i. *Oros. lib. 2. cap. 19.*
and sometimes the Medes prevailing. Sometimes also (as the Scripture witnesseth) the
Assyrians renewed their ancient power. Yea in the time of the Assyrian Dyna-
stie, the Chaldeans are said to warre (in the reigne of *Panyas*) against the Phenici-
ans, which argueth that they were then free.

The Scripture and other Histories speake of *Phul*, *Teglath-Phalasar*, *Iareb*,
Sargon, *Salman-asar*, *Senacherib*, *Asar-haddon*: which were great and mightie, not
onely strong enough to defend themselves against the Medes, but to invade forren
Nations, yea did translate people from one kingdome to another, and seated the
captiues of Israel in the Cities of the Medes, and sent Babylonian Colonies to Sama-
ria; which they could not do, if they had not commanded both Assyria, and Media,
with Babylonia. k 2. Reg. 17. 24.

Nabonassar rebelled, as is said, against *Artaxerxes*, and began the Chaldean Dyna-
stie, from whom, for this restitution of libertie, the Chaldeans began their Astrono-
micall computations: he reigned 14. yeares, *Nassus* 2. *Chinxerus* and *Porus* 5. *Di-*
lulus 5. *Mardokempadus* 12. * Hee sent Ambassadors to *Hezekia*. *Arkenas* 5. * Called Me-
Interregnum 12. *Belibus* 3. *Aperonadachus* 6. *Herigebalus* 1. *Nesnoemondachus* 4. *In-*
terregnum 17. *Ieraadin* 13. *Sasducius* 9. *Kmiladachus* 14. *Nabopolassar* 29. *ro-*
(In the seuenteenth yeare of his reigne, hee sent his sonne *Nabuchodonosor* into Sy-
ria with an armie.) *Nabuchodonosor* 30. *Enlmerodach* 6. *Neregasolarus* 5. *Na-*
bonidus 17. This was a Mede by linage (not as some say, King of the Medes) and
therefore called *Darius Medus*, deprived by *Cyrus*, who after that reigned nine
yeares. From the beginning of *Nabonassar*, to the end of *Cyrus*, are 217. yeares.
From thence to the Asiaticke Empire of the Macedonians 201. From thence to the
rebellion of *Arfaces* the Parthian, of whom the Parthian Kings were called *Arsa-*
cida 79. And the Dynastie of the Parthians continued 479. yeares: the last of
them *Artabanus*, being slaine. These Kings, and the times of their reignes are not
easie to set downe, and *Osnoprius* is therefore reprobued of *Sealiger*, for vnder-
taking this taske, in which Authoritie faileth him. Of them wee shall speake in due
place.

The 1 second Persian Dynastie continued till the Mahumetans deprived them. 1 The second
The first, *Artaxerxes* reigned 12. yeares, *Sapores* 31. *Ormisdas* 1. *Wataranes* 3. *Wa-*
taranus 2. --- 17. *Wataranes* 3. four Moneths, *Narset* 7. *Ormisdas* 7. *Sabores* was
borne King, and raigned 70. yeares, *Artaxerxes* 4. *Sabores* 5. *Wataranes* 4. --- 11.
Iedigerdes 21. *Wataranes* 5. --- 10. *Iedigerdes* 2. --- 17. *Perozes* 24. *Obalus* 4.
Cabades 11. *Zamaspes* 4. *Cabades* againe --- 30. *Cosroes Magnus* 48. *Ormisda* 8.
Cosroes 39. *Sirges* 1. *Adefer* 7. moneths, *Barafas* 6. moneths, *Baram* 7. moneths,
Ormisda *Iedigerdes* 3. in all 402.

The Saracens succeeded, whose names and times you may see in our ^m Saraceni-
call relation. After the Saracens, reigned the Tartars; and since, sometime one fa-
mily, sometime another, among the Persians, till *Solyman* dispossessed the Sophian
of the Babylonian dominion, vnder which Turkish seruitude it groined, till our daies,
in which the present Persian hath recovered it. m Lib. 3. cap. 1.

I dare not take vpon me to bee vmpire and decider of those many alterations a-
mongst

mong Chronologers: but haue simply followed *Scaliger*, whose verie name is able to shield mee from contempt, if not to yeeld mee commendation. Let others, that haue more lust and leifure, trauesse these matters at their pleasure: my intent is, most of all, the Histories of Religions: and the successions and alterations of States I haue lightly touched: But precisely to determine in what yeare of the world euery King began his reigne, and to dispute the same with all opponents, would bee somewhat tedious to the Reader: to mee (perhappes) in these varieties of opinions, impossible. Leauing therefore the more studious, to the Chronologers, let vs take a litle reuiue of some principall occurrents in the former Catalogue.

Africanus beginnes the Assyrian Monarchie at *Belus*, and not, as the most, with *Ninus*. That *Belus* some thinke to be the same with *Nimrod*, whom *Ninus* as wee said before, consecrated. *Semiramis* is reported to bee the first, that caused Eunuchies to bee made. *Ninias*, which succeeded, left not like monuments of his great exploits, as his Predecessours before him. *Buntings* thinke him to bee that *Amraphel* King of *Shinar*, mentioned, *Genes.* 14. and that *Arioch* King of *Elasar* was his sonne. How euer, it breedes much difficultie, to reconcile the ancient historie of the Babylonian and Assyrian great and long continued Empire, with the kingdomes and Kings in that Chapter by *Moses* mentioned. *Eupolemus*, as before is cited out of *Eusebius*, saith that those Kings were Armenians; *Diodorus Tarsensis*, as *Pererius* affirmeth, reckons them Persians, *Iosephus*, Assyrians: *Pererius* himselfe thinks them vassals, and tributaries to the Assyrian: *Genebrara* suspects the Historie of *Moses* and *Ioshua*, concerning the Kings in those parts, for ought can bee gathered, yeelding no subiection to Babylon. And the Sodomite and his neighbours had bee the tributaries of *Chedorlaomer* King of *Elam*, and not of *Amraphel* King of *Shinar*: vntlesse we say that violent things are not permanent, and the yoke imposed before by the Assyrians, was now in *Ninias* daies reiected: *Semiramis* being weakened with her Indian expedition, and *Ninias* by killing her, giuing occasion of discontent to her followers, the men of warre, which might hereupon (contemning this effeminate King, who had suffered his mother to possesse the Scepter *Sabazus*) fall to sharing for themselves, and erect pettie kingdomes. *Arius* (happily) reioyced the Empire thus decayed, if it bee true that *Buntings* writeth, that hee was a great warriour, therefore called *Arius* and *Mari*, and, as the God of warre, inuocated by the Assyrians. When *Tentamos* reigned, *Diodor. lib. 3.* testifieth, that *Priamus*, then besieged by *Agamemnon*, as vassall and tributarie to the Assyrians, sent to him for aide, who sent to his succour *Memnon*, with 20000. souldiers.

But to descend vnto times neerer both vs and the truth, and to view the ruine of that great citate: we read in the same Author, and in others, that *Arbaces* (whom *Isidore* calleth *Arbastes*; *Orosius*, *Arbastes*) was by *Sardanapalus* made capitaine of the armie which was yearely sent to *Nina*, or *Niniue*, where a conspiracie was contracted betweene him and *Belus* a Chaldean Priest, Capitaine of the Babylonians, who by his Chaldean skill in diuination, had foretold *Arbaces* this destined Empire, and was promised, for his share, the Babylonian principallitie. Thus the Medes, Babylonians, and Arabians, enterprising rebellion, assembled to the number of 400000. whom *Sardanapalus* overthrew in battaile twice; but being still animated by *Belus* predictions, which (said he) the Gods by the Starres fore-signified: and by corrupting of the Bactrian armie, sent to succour the King, and adioyning themselves to the enemy, they at the third battell overthrew the forces of *Sardanapalus*, led by *Salamennus* his wiues brother. The King fled into *Niniue*, trusting to a prophecie, That the Citie should neuer bee taken till the riuer were enemy to it. After two yeares siege, by extreame raines, the riuer swelling overflowed part of the Citie, and cast downe twentie furlongs of the walles.

n *Cassius T. lib.*

13. cap. 29.

o *Diodor. Sic. lib. 3. cap. 7.*

* *Tullius. lib. 2. Orosius lib. 2.*

p Some thinke this *Belus* to bee *Daniel*, whom the Babylonian King called *Belsazar*. *Broughtons Conuent.*

rie name is able
Let others, that
e: my intent is,
ations of States
the world eue-
ents, would bee
varieties of opi-
the Chronolo-
the former Cata-

ot, as the most,
d, whom *Ninus*
first, that caused
numents of his
him to bee that
King of *Elasser*
the ancient hi-
mpire, with the
emus, as before
ndorus *Tarsensis*,
ererius himsele
ects the Histo-
all the Histo-
ght can bee ga-
his neighbours
Amraphel King
the yoake im-
Semiramis be-
giving occa-
night hereupon
to possesse the
gdomes, *Arins*
ingus writeth,
nd, as the God
Diodr. lib. 3.
d tributarie to
on, with 20000.

w the ruine of
Arbaces (whom
made captaine
onspiracie was
of the Babylo-
aces this desti-
alitie. Thus the
d to the num-
being still ani-
res fore-signi-
our the King,
ouethrew the
The King fled
bee taken till
raines, the riu-
urlongs of the
walles.

walls. Whereupon despairing (as seeming to see God and Man against him) he, which before had chambered himselfe with women, and accustomed himselfe to the Distaste, in a womans both heart and habite: now in a new resolution (if it may not more fitly be called a Feminine Dissolution, which thunneth from that danger which it should encounter) gathered his treasures together, and erecting a frame in his Pallace, there burnt them, himselfe, his wiues, and eunuchs together. The Ashes, vnder pretence of a Vow thereof, made to *Belus*, *Belus* obtained of *Arbaces* the new Conquerour and Monarch, to carrie to Babylon. But the counsaige being knowne, and *Belus* condemned for the treasures, which with the ashes he had conueyed, *Arbaces* both gaue it, and forgau him; adding the praefecture of the Babylonians, according to promise. Some say that *Belus*, whom they call *Phul* *Beloch*, shared the Empire with him, *Arbaces* reigning ouer the Medes and Persians, the other ouer Ninuie and Babylon: following heerein the forged *Metasthenes*, who (as *Annius* maketh him to say) out of the Sufian Librarie penned his Historie, hauing before fabled a Catalogue out of *Berosus* of the auncient Kings, contrary to that which out of the fragments of the true *Berosus* before is deliuered.

Sardanapalus is written (saith *Scaliger* in his Note on *Ensebius*) with a double *S*. *Sardanapallus*, a name, sitting to his effeminate life. *ma* and *ga* signifie the same, whence are those words of *Cicero* 3. *De Repub.* *Sardanapallus ille viuis mul- to quam nomine ipso deformior.* *Sardanapalus* built *Tarsus* and *Anchiale* (saith *Ensebius*) at the same time: the one famous for the most famous Diuine that euer the Sunne saw, (except the Sunne of Righteousnesse himselfe) *Paul* the Apostle and Doctor of the Gentiles: The other for the Authors Monument and stony Image, with this *Assyrian Epigramme*; *Sardanapalus, the sonne of Anacynadaraxis, built Anchiale and Tarsus in one day: and thou O stranger, Eat, drinke, play.* And Verses were annexed, which I haue thus englisht.

Mortall, thou knowst thy selfe: then please thine appetite
With present dainties: Death can yeeld thee no delight.
Loe, I am now but dust: whilome a Prince of might.
What I did eate, I haue; and what my greedy minde
Consum'd: how much (alas) how sweet, left I behinde?
Learne this, (O man) thus liue: best wisdome thou canst finde.

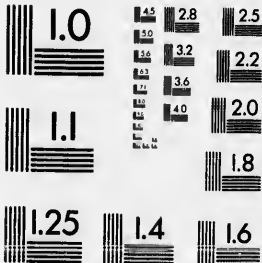
This his Legacie hee hath bequeathed to all Epicures, the liuing Sepulchres of themselves, breathing graues (not of so many Creatures onely better than themselves, which they deuoure, but) of Reason, Nature, Religion, Soule, and (if it were possible) of God, which all lie buried in these swine, couered with the skinnes of Men. *Let vs eate and drinke, for to morrow wee shall die.* Who knoweth whether *Paul* did not allude to this speech of the Founder of his Citie? This subuersion of the Assyrian Empire was Anno mundi 3145. after *Bannings* accompt. Of the Medes see more in their proper place.

The Babylonian Empire renewed by *Nabonassar*, continued till *Cyrus*, of which times wee haue little record, but in the Scripture, as neyther of those Assyrian Kings, which before had captiued Israel, and inuaded Iuda. *Senacherib* is famous, even in the Ethnike history, although they had not the full truth. For thus *Herodotus* telleth, That *Sanacharib* King of the Arabians and Assyrians warred on Aegypt, where *Setbon* (before, *Vulcanus* Priest) then reigned: who, being forsaken of his souldiours, betooke him to his deuotion, amidst the which hee fell asleepe. And the god appearing, promised aide, which hee performed, sending an Armie of Mice into the Armie of *Sanacharib*, which did eate his Souldiours quiuers, and the leathers of their shields, and armour, in so much, that the very next day they



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all fled. In witnesse whereof, the Image of the King, made of stone, standeth in the Temple of *Vulcan*, holding a mouse in his hand, uttering these words; *He that looketh on me, let him be religious*. This History the Egyptians, in vanity and ambition, had thus perverted and arrogated to themselves.

Funcius and *Osiander* make *Nabopolassar* and *Nabuchodonosor* to be one and the same, and diuerse Commenters vpon *Daniel* hold the same opinion, whom *Scaliger* and *Calsius* confute at large. *Nabopolassar* is supposed to begin his reigne *Anno mundi* 3325. which he continued nine and twenty yeres: in his ¹⁹ieuecenth yere *Nebuchadnezzar* (so the Maſorites miſ-call him, ſaith *Scaliger*) or *Nabuchodonosor* his sonne was sent by him, to subdue the rebellious Egyptians, Iewes, and Palestini-ans: at which time he carried away *Daniel* into captiuitie. ¹ Hee beganne his reigne *Anno mundi* 3354, and in the yere 3360. destroyed Ierusalem. In the yere 3386. *Eulmerodach* his sonne succeeded him, whom *Nerigleſſor* (as *Scaliger* affirmeth) slew, thereby to aduance his owne sonne the nephew of *Nabuchodonosor*, called *Laborſarchadus*. to the Scepter; which himſelfe ſwayed as Protector in the minoritie of his sonne. But he being dead, & his sonne more fit for a Chamber then a Throne, *Nabonidus* conspired against him, and slew him. This *Nabonidus*, saith he, is *Darius Medus*, and *Laborſarchadus* is that *Baltasar* mentioned by *Daniel*, after *Scaligers* interpretation of the Prophet out of *Berosus* and *Megasthenes*.

y Berosus apud
Iosephum contra
App. lib. 1.
Caluſius.
z Animaduſc.
in Eusebium
pag 85.

It is a world to see how the Catholikes (so they call themſelves) sweate in finding out that *Nabuchodonosor* mentioned in *Iudith* 1. *Pmitus* would make it a common name to the Babylonian Kings, as *Pharao* to the Egyptians: *Peterinus* will haue two of the name; others will haue him to be *Cyrus*; others, *Cambyſes*, *Artaxerxes*, *Ochus*. Once, *Babel* is a mother of confusion to her children, and makes them babble, while they will canonise Apocrypha-ſcriptures.

Cyrus ended the Babylonian monarchie, and hauing wonne Babylon, and taken *Darius Medus* at Borsippa, he gaue him his life, and the gouernement of Carmania. *Anno mundi* 3409. As *Nabuchodonosor* had by Edict proclaimed the God of *Daniel*, so *Cyrus* ended the captiuitie of his people; giuing liberty to such, as would, to returne. But many Iewes abode there still, and thence sent their yeerely offerings to the temple. In the time of *Artabanus* the Parthian (when *Caligula* tyrannized at Rome) *Asinaus* and *Anilens*, brethren of the Iewish nation, grew mightie, and haughtie withall, forgetting God and themſelves, which caused the Babylonians to conspire against the, & (after the death of the brethren with thousands of their partakers) they slew in Seleucia fiftie thousand of the Iewish Nation. Neerda and Nisibis were then much peopled by the Iewes. And thus Religion partly held the ancient course, partly was mixed (according to the custome of Conquests) with the Persian, Macedonian, Parthian, besides the Iewish and Syrian, vntill the Apostles preached heere the Christian veritie.

* Ioseph. Antig.
lib. 18 ca. 12.

* Seleucia was
built by Seleu-
cus Nicator on
a channel dig-
ged out of Eup-
hrates into
Tigris. Plan. lib.
6. ca. 26.

About the same time, *Helena* and her sonne *Izates* King of Adiabena (which is in these parts of Assyria) became Iewish Profelytes. *Seleucia built by *Seleucus* (as it were the marriage-Chamber of Euphrates and Tigris, which there meete and mix their waters: Nature being by mans industry forced to yeeld to the match) as *Plinie* saith, for that purpose, emptied Babylon of her Inhabitants, and inherited her name also, with her people. It was from Babylon ninetie miles, or, as some reade it, fortie, inhabited with sixe hundred thousand citizens. To spoile the spoyler, the Parthians built Ctesiphon three miles from thence, and failing of their purpose, *Vologesus* built another towne by, called *Vologesocerta*. Yet did Babylon it selfe remaine (but not it selfe) in the time of *Ammianus Marcellinus*, and after.

a Pansanias
Arcad. lib. 8.

b Hieron in
ef. 13.

Oriellus thinketh that Bagdat was called Babylon (as Seleucia before had beene) because it stood neere to the place where Babylon had stood. For that old Babylon in **Pansanias* time, had nothing left standing but the Temple of *Bel*, and the walls; sometimes, saith he, the greatest Citie that euer the Sunne saw.

In *Ieromes* time, ^bwithin those walls were kept beaſts for the Kings game. It was after inhabited with many thousands of Iewes, and was laid euen with the ground, as
Ios.

tion, standeth in the words; *He that loo-*
anity and ambition,

or to be one and the
nion, whom *Scal-*
egin his reigne *An-*
seuenteenth yere
or *Nabuchodonosor*
ewes, and Palestini-
beganne his reigne
In the yere 3386.
Scaliger affirmeth)
odonosor, called *La-*
tor in the minoritie
ber then a Throne,
faith he, is *Darius*
niel, after *Scaliger*s

sweate in finding
make it a common
erius will haue two
Ariaxerxes, *Ochus*.
hem babble, while

abylon, and taken
ment of Carmania.
God of *Daniel*, so
would, to returne.
ferings to the tem-
nized at Rome)
nie, and haughtie
onians to conspire
eir partakers they
Nisibis were then
cient course, part-
erian, Macedoni-
reached heere the

bona (which is in
t by *Seleucus* (as it
re meere and mix
re match) as *Plinie*
herited her name
some reade it, for-
spoyler, the Par-
ir purpose, *Polo-*
on it selfe remaine
r.

efore had beene)
that old Babylon
Bel, and the walls;

ngs game. It was
ith the ground, as
Ios.

Ios. Scaliger affirmeth, in the yere, after the Iewish accompt, foure thousand seuen hundred ninetie and seuen, and after the Christian, one thousand thirtie and seuen. Maister *Fox* hath a little lengthned the date and fate thereof, shewing that *Almaricus* King of Ierusalem rased and ruined it, and that it was neuer after inhabited.

Before that time was Bagded built by *Buglasar* as *Barrius* calleth him, or after *Scaliger*, *Abugephar Elmanazar*, who beganne to reigne in the one hundred thirtie and sixe, and died in the one hundred fiftie and eight yere of their *Hegeira*, *Scaliger* and *Lydyate* agree of this place (which in their Emendations of Time disagree so eagerly) that it was *Seieucia*, or built in the place, & of the ruines thereof: an opinion not improbable, as theirs is altogether which thinke the present Bagded to be the old Babylon. The story of this Bagded or Baldach, and her Chalifs, ye may reade in our Saracenicall Historie. Authors agree, that *Haalon* the Tartar sacked it, about the yere one thousand two hundred and three score. *Mustratzem* being then Chalipha, the foure and fiftieth, and last of those Saracenicall Popes. He found a miserable death, where others with miserableness seeke a blessed life, being shut vp and starued amidst those Treasures, whereof he had store, which Niggardise forbade him to disburse in his owne defence.

There is yet a bone left of this Calipha's carkasse, or some ghost and shadow of that great and mighty body, I meane that ancient name and power of the Calipha's, which, magnificent *Solyman* the Turkish Emperour in his conquest 1534. would seeme to acknowledge, in accepting the royall ensignes of that new conquered state at the hands of their Calipha: a ceremony which the Soldans in Egypt and Persia vsed, more for forme then necessitie; this Assyrian and that Egyptian Caliph hauing but gesture and vesture, the Souldans themselves enjoying both body and soule of this authority.

In the yere one thousand one hundred fiftie nine, the riuer Tigris overflowed Bagded, and desolated many Cities. *Barrius* affirmeth out of the Arabian and Persian Tarigh, which he saith hee had seene, that Bagded was built by the counsell of an Astrologer, a Gentile named *Nobach*, and hath for ascendent *Sagittarius*, was finished in foure yeares, and cost eighteene millions of gold. These studies of Astrologie did there flourish. One *Richardus* a Frier Preacher saith, That here was an Vniuersitie, the Students whereof were maintained at publike charge, of which number himselfe was one. That Caliph, that founded it, for the preuenting of Sects, banished Philosophie out of these Schooles, and accounted him a bad Saracen which was a good Philosopher. The reason whereof grew from some, which, reading *Aristotle* and *Plato*, relinquished *Mahomet*.

Marco Polo or *Paulus* the Venetian saith, that they studied here in his time, the Law of *Mahomet*, Necromancie, Geomancie, Physiognomy, Physicke, and Astrologie: And that it was then a great Staple of the Indian Commodities. This was within few yeares after the Tartar had wonne it. Hee addeth that there were many Christians in these parts: and that in the yere one thousand two hundred twentie and siue, in derision of the Gospel, the Chaliph commanding by a day, that the Christians should remove a mountaine in testimony of their faith, according to the words of CHRIST, or else to abide the perill; this was effected by a Shoomaker, and the day in remembrance thereof yeerely solemnized with fasting the Euen.

The Iewes goe still to visite the Denne which is there shewed, as the place of *Daniels* imprisonment, with his terrible Gaolers or fellow-prisoners, as Maister *Allen* tolde me.

A certaine Merchant, (the Discourse of whose voyage *Ramusius* hath published) speaketh of *Orpha*, a towne in the way from Byr to Babylon, wherein the people foolishly suppose, that *Abraham* offered *Isaac*: at which time (say they) there sprang a fountaine which watereth their Countrey, and drieth their milles. Here was a Christian Temple called Saint *Abraham*, after turned into a Mahumetane *Moschee*, and now called *Abrahams well*, into which if any enter so many times (they

c *Scal. animad-*
versus *Eucl.*
pag. 126.

d *Aff. & Mor.*
ex *Di. S. Canon.*

c *I. di Bar. Af.*
dec. 1. lib. 1.

f *Scal. can. lla.*
lib. 2. c. 3.

g *Lydyat. Em.*
Tem.

h *Loyls Roy.*
lib. 8.

Knolls *T. H.* pag.
113.

M *Polo Ven.*
Haiton *Armen.*

i *Decad. Asli.*

k *Rich. contra*
Alcoran. ca. 13.

g *g. can. g.*
m *ney of de-*
uotion.

l *M. Po. lib. 1.*
ca. 7.

faith worth
mentioning.

* *Cap. 8.*

(they haue a set number) with deuotion, he is freed of anie feuer : The fishes which are many, haue tak en Sanctuarie in these waters, and none dar take them, but hold them holie. Six miles from hence is a Well, holden in like sacred account, which cureth Leprosies, Nisibis, Carræ, and Edeffa, were chiefe Cities of Mesopotamia : at Edeffa reigned *Abagaru*, betwixt whom and our Sauour passed (if we may beleue it) those Epistles yet extant.

m Polater. li. 11.

n Alex. ab Alex. and. gen. dier. lib. 4. cap. 8.

o Lib. 2. cap. 24

p Cartwright.

q Curio Sar. bish. lib. 1.

r Maginus.

s Assyrias Latino maculauit (an. guine Carræ: faith Lucan. e Cartwright.

At Carrhæ there was a Temple of the Moone, in which, they which sacrificed to the goddesse *Luna*, were subiect to the gouernement of their wiues : they which sacrificed to the god *Lunus*, were accounted their wiues Maisters. Hee saith, that the Babylonians allowed marriages of parents and children. * Case is two dayes iourney from Bagdet, Religious for the buriall of *Hah* and his sonnes, *Hassan* and *Ossain* : whereunto is resort of Pilgrims from Persia, whose kings were wont here to be crowned. But this city *Curio* calleth Cufa, assigneth it to Arabia, & saith that of this accident it was called Massadale, or the house of *Ali*, slain here by *Muani* his copetitor.

Mesopotamia is now called Diarbeth. * The chiefe Cities in it are Orfa, of seuen miles compasse, famous, say some, for the death of *Cassius*. * Caramit the mother-citie of the Countrey, of twelue miles compasse : Mosul and Merdin, of which in the next Chapter. Betwene Orpha and Caramit, was the Paradise of *Aladenles*, where he had a fortresse destroyed by *Selim*. * This his Paradise was like to that which you shall finde in our Persian Historie : Men, by a potion brought into a sleepe, were brought into this supposed Paradise, where at their waking, they were presented with all sensuall pleasures of musicke, damosells, dauidies, &c. which (hauing had some taste of an other sleepe drinke) after came againe to themselves. And then did *Aladenles* tell them, That he could bring whom he pleased to Paradise, the place where they had bin : And if they would commit such murders, or haughty attempts, it should be theirs. A dangerous deuise. *Zelim* the Turke destruyed the place.

CHAP. XIII.

Of Ninive and other neighbouring Nations.



WE haue hitherto spoken of Babylonia, but so, as in regard of the Empire, and some other occurrents, Necessitie now and then compelled vs to make excursions into some other parts of *Assyria*, Mesopotamia, &c. And I know not how, this Babylon caused confusion in that Sea of affaires, and in regard of the diuision of *Assyria* (as sometimes of Tongues) of such as haue written thereof. Hard it is to distinguish betwene the Assyrian and Babylonian Empire, one while vnited, an other while diuided, as each party could most preuaile: and no lesse hard to reconcile the Ethnike and Diuine Historie touching the same. *Ptoleme* straitneth *Assyria*, on the north, with part of Armenia neere the riuer *Niphates*; on the west with Mesopotamia; on the south with *Susiana*; and Media on the east. But her large Empire hath enlarged the name of *Syria*, and of *Assyria* (which names the Greeks did not well distinguish) to many Countreies in that part of Asia. The Scripture deriueth *Syria* from *Aram*, and *Assyria* from *Ashur*. Both were in their times flourishing, and mention is made from *Abrahams* time, both of the warres and kingdoms in those parts: yea before, from *Ashur* and *Nimrod*, as already is shewed.

a Lib. 6. cap. 1.

Mesopotamia is so called, and in the Scripture *Aram* or *Syria* of the waters, because it is situate betwene Euphrates and Tigris: the Countreies *Babylonia*, and *Armenia*, consiuing the same on the North and South. Whereas therefore wee haue in our former Babylonian relation discoursed of *Assyria*, extending the name after a larger reckoning: here we consider it more properly.

b Ion. 2. 3.

c Doctor King

on Ionas Lect. 2

v. Genes. 10. 11.

The chiefe Citie thereof was *Ninive*, called in *Ionas*, * A great and excellent Citie of three dayes iourney. It had (I borrow the words of our reuerend *Diocesan*) * an ancient testimony long before in the Booke of * *Genesis*. For thus *Moses* writeth, That

Ashur

The fishes which
take them, but hold
account, which
of Mesopotamia:
ed (if we may be-

which sacrificed to
es: they which sa-
Hee saith, that the
two dayes journey
Tassan and Ossan:
t here to be crow-
that of this acci-
man his copetitor.
re Orfa, of seuen
nit the mother-ci-
1, of which in the
Aladenles, where
o that which you
to a sleepe, were
ey were presented
rich (hauing had
elues. And then
Paradise, the place
aughy attempts,
the place.

egard of the Em-
and then compell-
Mesopo-
nfusion in
eines (as
is to distinguish
, an other while
acile the Ethnike
ia, on the north,
Mesopotamia; on
re hath enlarged
well distinguish)
from Aram, and
on is made from
yea before, from

Sibewaters, be-
Babylonia, and
therefore wee haue
the name after a

and excellent Citie
cesan) an an-
ses writeth, That
Ashur

Ashur came from the land of Shinar, and built Niniveb and Rehoboth, and Calish, and Resin. At length he singled out Ninive from the rest, and setteth a speciall marke of prehemine vpon it, *This is a great Citie*: Which honour, by the iudgement of the most learned (though standing in the last place) belongeth to the first of the foure Cities, namely to Ninive. Others imagined (but their coniecture is without ground) that the foure Cities were closed vp within the same walls, and made but one, of an vnusuall bignesse.

d Annim vpon
Bereg.

Some ascribe the building of Ninive to *Ninus*, the sonne of *Belus*: of whome it tooke the name, to be called either *Ninus*, as wee read in *Pliny*: or after the manner of the Hebrewes, *Ninive*: and after a few words; *By the confession of all, both sacred and Gentile Histories, the Citie was very spacious, hauing foure hundred and fourescore furlongs in circuit, when Babylon had sever almost (as some report) by an hundred: and as afterwards it grew in wealth and magnificence, so (they write) it was much more enlarged.* *Raphael Volaterranus* affirmeth, *That it was eight yeares in building, and not by sever at once then tenne thousand workemen. There was no Citie since, by the estimation of Diodorus Siculus, that had like compass of ground, or flatelnesse of walls: the height whereof was not lesse then an hundred foot; the breadth sufficiently capable to haue receiued three Carts on a rowe: and they were furnished and adorned besides with fiftene hundred Turrets.* Thus farre our reuerend and learned Bishop.

Diodorus telleth out of *Ctesias*, That *Ninus*, after he had subdued the Egyptians, Phoenicians, Syrians, Cilicians, Phrygians, and others, as farre as Tanais, and the Hyrcanians, Parthians, Persians, and other their neighbours, hee built this Citie. After that, he led an Armie against the Bactrians of seuentene hundred thousand footmen, and two hundred thousand horse: in which Expedition he tooke *Semiramis* from her husband *Menon*, who therefore (impatient of loue and griefe) hanged himselfe. He had by her a sonne of his owne name, and then died, leauing the Empire to his wife. His Sepulchre was nine furlongs in height (each of which is sixe hundred feet) and tenne in breadth. The credit of this Historie I leaue to the Author, scarce seeming to agree with *Moses* narration of the building of Ninive, any more then *Semiramis* building of Babylon. Some write, That *Semiramis* abusing her husband loue, obtained of him the swaying of the Empire for the space of fve dayes; in which time she deprived him of his life, and succeeded in his Estate.

e Diod. Sic.
13. c. 1.

f Elian. var.
bisp. 17. c. 1.

But least the name of this Citie callvs backe againe too much to those Assyrian Relations, before dilated as much as concerneth our purpose; let vs see what can be said of their Religion here. Of this we finde little, but as before is shewed of the Babylonians.

Nisroch was the Idoll, in whose Temple *Senacherib* was slaine by his owne sonnes. But what this *Nisroch* was, I cannot finde. Certaine it is, that hee which had vpbraided confidence in the true God, findes his Idoll, euen in the place and time of his Worship, his Traytor; and hee which had blasphemed the God of Heauen, findes Heauen and Earth, and his owne bowels, against him.

Nisroch.
Sin. punished.

Venus Urania is reckoned among the Assyrian deuotions, and *Adad* was their chiefe God, which they interpret One, (and *Macrobius*, the Sunne, which, as before is said, they worshipped) and *Atargatis*, the Earth. *Belus* also was here worshipped, as witnesseth *Dion*, *Enschinus*, and *Cyrillus*.

Venus: Urania
g Wolph. in Sun
a. Reg. 19. Eue
worshipped

Lucian saith, That the Assyrians sacrificed to a Doue; the touching of which Foyle required inuch ceremonie for expiation: Whereto accordeth the fable, that *Semiramis* was turned into a Doue.

h Luc. in Iome
Tragado. w
i Metam. 4.

Concerning *Adad* and *Atargatis*, *Macrobius* saith, That the Assyrians ascribe all power to these two. The Image of *Adad* shined with rayes or beames downwards,

k Saturnal. 1. 2.
23. p. 23. 1. 1.
de.

designing the Sunnes force: That of *Atargatis*, with beames vppwards, as it were ascribing to the heauenly influence all her plentie: vnder the same Image were the shapes of Lyons, as also the Phrygians fained the mother of the Gods, that is, the *Earth*, to be borne on Lyons. But of this *Atargatis* more in the next Chapter.

l Gramy. Af.
Sigon. in Sulpit.

Ionas was sent to preach to the great Citie of Ninive, as some¹ thinke in the dayes of *Sardanapalus* his next predecessor. *Broughton* (with some other) thinketh in the daies of *Pul*, or *Phul*. *Assur*. Their repentance stayed that iudgement. *Nabum* after denounced the like iudgement, which accordingly came to passe. *Phraortes* King of the Medes (mentioned in the former Chapter) besieged it. His sonne *Cyaxares* succeeded in the Kingdome, and in this siege. After that, the Scythians invaded Media, and held it eight and twentie yeares, according to the prophetic of *Ieremie*, 49. 34. and in the same Expedition obtained Ninive. But *Cyaxares* after preuailed against the Scythians, and *Assyages* his sonne ouer-turned and destroyed Ninive, that it should no more be a receptacle or encouragement to the Assyrians, to rebell against the Medes.

m Nab. 2. 6.

Nabum threatneth^m opening of the gates of the Rivers, and destruction to the Temple, as *Tremellius* readeth it, noting thereon the casting downe of the Forts on Tigris, and amongst them the Temple of *Belus* there erected; out of whose notes on the first Chapter of *Nabum*, I inserted the former relation. *Herodotus* in the Historie hereof sayth, That *Phraortes* there perished in the siege, with most part of his armie. *Cyaxares*, to reuenge his fathers death, renewed the siege, but was not able to hold his owne against the Scythians, vntill, after eight and twentie yeares, that the Scythians had enjoyed the Empire of Asia (vnder pretence of feasting being entertained in a banquet) the most of them, in their drunkenesse, were slaine by the Medes; and so the Scythians loosing what before they had gotten, *Cyaxares* recouered the Empire, and destroyed Ninive. Thus was that Citie destroyedⁿ, whose Riches, Beautie, Antiquitie, Largenesse, and Puissance, the Scripture so often mentioneth.

n Dorotheus in his Synopsi affirmeth, that by an Earthquake the lake which compassed the Citie drowned it, and a fire consumed the vpper part thereof.

A man may compare Ecobatana of the Medes, Babylon on Euphrates, and Ninive on Tigris, to the *Triumviri* at Rome: So did they both emulate and share the Eastern Empire, as each could make her selfe strongest; now Babylon, another while Ninive, and sometime Ecobatana preuailling: which is the cause of no small difficultie in these Histories, M. *Carterwright*, an eye-witnesse, hath beheld (he sayth) the ruines of this Citie, and agreeth with *Diodorus* in the inequalitye of the sides: two of which contained an hundred and fiftie furlongs, the two other but fourescore and tenne on a side.

o G. Bo. Ben.
few parts. 1. lib. 2.

p M. Paul.
l. 1. c. 6.

Mosul is supposed to be Ninive, happily for the neerenesse, or for that (as a post-hume issue) it hath sprung from the former. The ashes yet haue not yeelded such a Phoenix as the former was. ^o Mosul is in fame for Cloth of Gold and Silke, for fertilitye, and for the Patriarchall Sea of the Nestorian Christians, whose authoritie stretcheth to Cathay and India. Merdin, a Towne on the same Riuer, is also a Patriarchall Sea of the Chaldees (or Mahumetane Sect.) In *Paulus Venetus* his daies^p they were in the Prouince of Mosul, partly Mahumetans, partly Christians: and in the Mountaines dwelt the Curdi, that were Participles or Mungrels in Religion, professing partly Christ, partly *Mahumer*, in practise robbers and wicked. The Christian Patriarch hath Archbishops and Bishops vnder him, as the Roman Pope. The Mahumetans are called *Aratri*.

q Magia. Geogr.

Assyria (sayth q *Maginus*) is now called by *Niger*, *Adrinfa*; by *Gwara*, *Azemias*; by *Pinetus*, *Mosul*; by *Mercator*, *Sarh*; and of *Cassaldus*, *Arzerum*. It sometime contained the Prouinces, *Arapachite*, *Adiabena*, and *Sittacene*, now called (after some) *Bontan*, *Sarca*, and *Rabia*.

r I. Boem. l. 1.
early is, a slowe

Boemius telleth of a strange fashion aunciently vsed in Assyria; That the maids which were marriageable were yearly brought forth in publike, and set to sale to such as would marrie them. The money which was giuen for the fairest, was giuen to the more deformed for their portion in marriage.

The

ards, as it were af-
e Image were the
Gods, that is, the
xt Chapter.

hinke in the dayes
inketh in the daies
um after denoun-
ortes King of the
axares succeeded
Media, and held
49. 34. and in the
gainst the Scythi-
that it should no
gainst the Medes,

to the Temple, as
rts on Tigris, and
notes on the first
ne Historie hereof
s armie. *Cyaxares*,
hold his owne a-
cythians had en-
tained in a ban-
e Medes: and so
covered the Em-
se Riches, Beau-
entioneth,
ates, and Ninive
nd share the Ea-
n, another while
no small difficul-
d (he sayth) the
f the sides: two
r but fourescore

that (as a post-
yeelded such a
d Silke, for ser-
authoritie stret-
to a Patriarchall
daies? they were
nd in the Moun-
tion, professing
the Christian Pa-
. The Mahume-

era, Azemia, by
ime time contai-
after some) Bo-

That the maids
and set to sale to
st, was giuen to

The

The Assyrians vsed to wash themselues daily, but chiefly after carnall com-
panie.

As for the Saracenicall Religion, we shall more fitly handle the same by it selfe, then
reidiously repeat the same things. For this therefore, and other Countries subiect to
Turkish or Persian seruitude, the Reader may reade of their superstitions in their true
place, when we speake of the Saracens, Turkes, and Persians. The relation of their
Christian Rites belong to another Tome.

But let vs come out of Assyria into Syria; the Histories of which are not a little,
as is said, confounded together, and many Rites were common to them both, and
to all these parts, from the Persian gulfes to Asia the lesse, as being to often subiect to
one Empire, or rather still parts of that one Empire, which receiued often alterati-
ons vnder the Assyrians, Babylonians, Medes, Persians, Macedonians, Scythians,
Parthians, &c.

CHAP. XV.

Of Syria, and the ancient Religions there: Of the Syrian Goddesse,
and her Rites at Hierapolis: Of the Daphnean, and
other Syrian superstitions.



SYRIA is called, in Scripture, Aram, of *Aram* the sonne of *Shem*,
Gen. 10. 22. as before is said. And *Strabo* (*lib. 1.*) calleth the Syrians
Arammei. Hence also his *Arimi* are deriued and *Arami* (*lib. 13.*) It
is diuersly bounded by diuers Authors: some confounding the names
of Syria and Assyria. *Enstatius* doth reckon these fiue parts thereof,
viz. Commagena, Seleucide, Coelesyria, Phoenicia, and Iudæa. *Mela*
extendeth it further, *lib. 1.* and *Pliny, lib. 5. cap. 12.* nameth, as part of Syria, Palaesti-
na, Iudæa, Coele, Phœnice, Damascena, Babylonia, Mesopotamia, Sophene, Com-
magene, Adiabene, Antiochia. And in this large sence doth *Postellus* and *Brocardus*
Arabia. But *Dom. Niger*, and before him *Ptolomey* (whome wee especially follow)
make it abutte on the North vpon Cilicia, and part of Cappadocia, by the Mount A-
manus; on the South, vpon Iudæa, and part of Arabia Petrea; on the East, vpon Ara-
bia Deserta and Euphrates; on the West, vpon the Syrian sea.

This Countrey is thought to haue beene the habitation of our first parents, be-
fore the Floud, and of *Noah* and his sincerer familie (as wee haue said) after. Yet
how soone, and how much, they degenerated in the wicked off-spring of cur-
sed *Cham*, whose posteritie peopled a great part hereof, till they were thence by
the Israelites expelled, the Scripture is sufficient record. Yea, euen from *Noahs*
time did they deriue their Idolatrie, as appeareth by *Lucians* narration of the Sy-
rian Goddesse, which he partly saw with his eyes, and partly receiued of the Priests
report. This Goddesse was with godlesse Rites serued and obserued at Hierapolis;
which, although *Strabo* placeth it beyond the Riuer in Mesopotamia, is by *Pliny* ac-
counted in Coelesyria, called also *Bambyce*; and, of the Syrians themselues, *Ma-*
gog; and by *Ptolomey* named among the Syrian Cities of the diuision *Carristica*, in
71. 15. Longit. and *56. 15. Latit.* And *Lucian* (who himselfe was there; for hee
calleth himselfe an Assyrian, and was borne at Samosata in Commagena) placeth
it on this side the Riuer. *Plinie* and *Strabo* (deceiued in the name) mention the
worship of *Atargatis* (called of the Greekes *Derceto*) in this place: but *Lucian*
(other-where a scoffer, here an Historian) at large describeth it, making this diffe-
rence betwene *This* and *That*, that *Atargatis* was halfe a fish, but the Syrian God-
desse wholly resembled a woman.

a G. Post. Bar.
Syr. descrip.
Broc. descrip.
Ter. san.
b Lib. 5. c. 15.

c Lucian, de
Dea Syria.

d Lib. 16.
e Lib. 5. c. 23.

f Glib. cognat.
in Annot.

Atargatis
Derceto

The

The Citie he thinketh to haue receiued the name Hierapolis (*Holy Citie*) of these holy things here obserued; in which respect it giueth place to none other place in Syria: hauing a stately Temple, enriched with gifts, Statues, and (as they esteemed them) Miracles, Arabia, Phœnicia, Babylonia, Cappadocia, Cilicia, and Assyria brought her Presents, and celebrated her solempne Feasts.

This Temple was (in the Syrians opinion) first founded by *Denealion*, whose Historie you would thinke *Lucian* had learned of the Hebrewes, not of the Syrians, or Greekes; so liuely doth he expresse the infidelitie and crueltie of the old World; the manner of the Flood; the Arke wherein, with himselfe, his wife, and children, he saved also all other creatures that liued on the earth, which came to him by couples, by dispensation of *Iupiter*. Hereunto these Hierapolitans adde, That in their Territorie was made a great Clift, which swallowed vp those waters: which Clift (but then verie little) was shewed to our Author: to whome also they reported, That, in memorie hereof, *Denealion* instituted that Rite, which to his time continued; that twice every yeare, not the Priests onely, but many out of all Syria, Arabia, and beyond Euphrates, went to the Sea, and from thence brought water, which they poured downe in the Temple which he had built ouer that Clift vnto *Iuno*; all which water was receiued into the same.

Some ascribe the building of this Temple to *Semiramis*, in honour of her mother *Derceto*: others to *Attes*, for the worship of *Rhea*: which *Attes* was a Lydian, and was author of the superstitions of *Rhea*, to the Phrygians, Lydians, and Samothracians: but the opinion most probable was, that *Dionysius* or *Bacchus* was founder of it; two substantiall witnesses, besides others, affirming the same, namely two *Phalls*, or *Priapi* (huge Images of the priuie part of a man) erected at the entrie of the Temple, with an inscription, That *Bacchus* had consecrated them to *Iuno*. That ancient foundation being consumed by time, this later Temple was erected by Queene *Stratonice*, who being in a dreame enioyned this office of *Iuno*, and, for neglecting the same, punished with sicknesse, vowed vpon her recouerie to performe it. The King ioynd in Commission with her, as General of his Armie, and ouerseer of these holy workes, a beautifull young man, named *Combabus*; who fearing what might happen, gelded himselfe, and closing those his dismembred members (first for their preservation embalmed) in a boxe sealed, as some great treasure, he committed to the Kings fidelitie, to be safely referred to his vse. Which his practise faued his life accordingly, being after produced to cleare him of adulterie with *Stratonice*, which had been layd to his charge by his eniuous accusers, and by the ielous King greedily apprehended. In memorie whereof, a brazen Statue of *Combabus* was set vp in this Temple, and both then (whether to solace *Combabus*, or by inspiration of *Iuno*) and yearly euer after, many in this Temple gelded themselves, and put off together the nature and habit of men, attyring themselves like women. These Man-women Priests were called *Galli*.

The Temple was built in the midst of the Citie, compassed with a double wall; the Porch looking Northwards, almost an hundred sadome high; where stood those *Priapi* aforesaid, about the height of three hundred sadome: vp to one of these one ascendeth twice a yeare, and abideth in the top thereof seuen dayes. He carrieth with him a long chayne, which he letteth downe, and thereby draweth vp to him such things as he needeth. Many offer Gold, and Siluer, and Brasse, and one appointed receiue their names, which he sheweth to him aboue, and he maketh his prayers for euery of them, sounding, while hee prayeth, a little Bell. The Temple withint shineth with Gold, and the Roofe is wholly of this Metall; it yeeldeth so fragrant a sinell, that the Garments of those, which come thither, retaine this sent long after.

There is also another inner Roome or Quire, whereinto the chiefe of the Priests onely haue entrance; yet is it open without any dore. In this Sanctuarie are the Images of the Gods; *Iupiter*, supported with Bulls, but *Iuno* sitteth vpon Lyons, holding

(Holy Citie) of these
one other place in Sy-
they esteemed them)
Assyria brought her

Deucalion, whose Hi-
not of the Syrians, or
of the old World; the
and children, he sa-
to him by couples, by
at in their Territorie
ch Clift (but then ve-
ed, That, in memorie
ed; that twice every
nd beyond Euphra-
poured downe in the
water was received

honour of her mother
es was a Lydian, and
ns, and Samothraci-
m was founder of it;
umely two Phalls, or
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Temple within shi-
eeldeth so fragrant
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chiefe of the Priests
Sanctuarie are the
th vpon Lyons, hol-
ding

ding in one hand a Scepter, and in the other a Dittasse, in some thing or other resem-
bling diuers other Goddeses, by the Egyptians, Indians, Armenians, Babylonians,
Aethiopians, and Medes, adorned with many Jewels: and among the rest she bath on
her head a stone called *the Lampe*, of the effect, yeelding light in the night season, as if
all the Temple were hanged with Lampes. Thus statue goeth twice a yeere to the sea,
for the water before mentioned: neither of the Syrians is called by any name, but
onely the Image, not expressing of whom.

In the temple is the image of *Apollo* clothed, with a beard, (contrarie to the
custome of the Greekes, and in a farre more glorious manner) giuing forth Oracles:
for it moueth it selfe, which, the Priests espying, lift it vp aloft (otherwise it sweatech
and moueth it selfe forward neuertheless) and being thus supported, it turneth it selfe
and them about, and leapeth from one place to another. Then doth the chiefe of the
Priests, make supplication and request for all things: which if it misliketh, it goeth
backwards; if it approveth, it carrieth them forwards: and without these Oracles they
enterprise nothing neither private nor sacred: and *Lucian* saith hee saw it leauing the
Priests (the supporters) and mouing it selfe aboue in the ayre. Here are also the
statues of *Atlas*, *Mercury*, and *Lucina*, and without, a great brasen Altar, and many
brasen images of Kings and Priests, and many others recorded in poets and histories.
Among others standeth the image of *Semyramis* pointing to the temple with her fin-
ger, which (they say) is the signe of her repentance, who hauing giuen commaunde-
ment to the Syrians, to worship no other God but her selfe, was by plagues (sent from
heauen) driuen to reuoke that former edict, and thus seemeth to acknowledge and
point out another Deitie. There were also places inclosed, wherein were kept and fed,
sacred Oxen, horses, Eagles, Beares, Lyons.

The Priests were in number about 300, some for killing sacrifices: some for offer-
ings: some ministring fire to others at the altar: their garment all white: their head
couered: and euery yeare was chosen a new High-priest, which alone was clothed
with purple, and a golden head-tire. A great multitude there was besides of Musici-
ans, *Galli*, and Propheticall women: they sacrificed twice a day, whereat they all as-
sembled. To *Iupiter* they vse neither song, nor instrument, in sacrifice: as they doe
to *Iuno*.

Not farre hence was a lake of 200. fadome depth, wherein were preserued sacred
fishes, and in the midst thereof an altar of stone, crowned alwaies with garlands,
and burning with odours. They haue a great feast which they call *the going downe to*
the lake, when all their idols descend thither.

Their greatest and most solemnne feast was obserued in the spring, which they cal-
led *the fire*: which they solemnised in this sort. They felled great trees, and laide them
in the Churchyard (as we may terme it) and bringing thither goates, sheepe, and o-
ther beasts, they hanged them on these trees; & together with them, foules, and gar-
ments, and workes of golde and siluer, which being set in due order, they carry the
images of the gods about the trees, and then set all on fire. They resort to this feast
out of Syria, and the coasts adioining, & bring hither their idols with them: and great
multitudes resorting to the sacrifices, the *Galli*, and those other sacred wights beat and
wound each other. Others play on instruments, and others, raiuisht by diuine furie,
prophecie: and then doe the *Galli* enter into their orders: for the furie raiuishteth ma-
ny of the beholders. Whatsoeuer yong man commeth prepared to this purpose, hur-
ling off his garments, with a great voice he goeth into the midst, and drawing his
sword geldeth himselfe; and runneth through the Citie, carrying in his hands, that
which he would no longer carry on his bodie. And into whatsoeuer house he casteth
the same, he receiveth from thence his *womanish habite and attire*. When any of them
die, his fellowes carrying him into the Suburbs, couer him and his horse with stones,
and may not enter into the Temple in 7. daies after: nor after the sight of any o-
ther carkasse in one day, but none of that family where one hath died, in 30. dayes:
and then also with a shauen head. *Swine* they hold for vnclene beasts: And the *Dons*
they esteeme so sacred, that if one touch one against his will, he is that day vnclene.

H

This

stone called
the Lampe.

Apollon worship

The statues of
Mercury, and

God only to be
worshipped.

sacred fishes.

Lucianus aduocatus

Pollution by dead

swine vnclene.

of Dons sacred

* Euseb de prep.
l. 8. c. 5.

This causeth Dones in those parts to multiply exceedingly : neither doe they touch fishes : This because of *Deveeto*, halfe a woman, halfe a fish : that, for *Semiramis* vvhich vvas metamorphosed into a Doue.

Many are the ceremonies also to be performed of the religious Pilgrims, or Votaries that visite this holy Citie : for before hee setteth forth, hee cuts off the hayre of his head and browes, hee sacrificeth a sleepe, and spreading the sleece on the ground, hee kneeleth downe on it, and layeth vpon his head the head and feete of the beast, and prayeth to be accepted : the rest he spendeth in the banquet. Then doth hee crowne himselfe, and his fellow pilgrims, and after sers forward on his pilgrimage, vsing for his drinke and washing colde vwater, and sleepeeth alway on the ground till his returne home. In this Citie vvere appointed publique Hostles, for diuers Cities diuers, called *Doctores*, because they expounded these mysteries : They haue also one manner of sacrificing, to hurle downe the beastes destinied herevnto, from the toppes of the porch, which die of the fall. They haue a like rite to put their Children in a Sacke, and carry them downe, branded first on the necke or palme of the hand : and hence it was that all the *Assyrians* were branded. The young men also consecrated their hayre from their Natiuitie, vvhich being cut in the Temple, vvas there preferred in some boxe of golde or siluer, with the inscription of the owners name thereon. And this did I (saith *Lucian*) in my youth : and my hayre and name remaine in the Temple still. Of Atergatis see more in the chapter of *Phaenicea*.

Suetonius tells of *Nero*, that hee contemned all Religions but this of the Syrian Goddesse : of vvhich also hee grewe weary, and desired her with Vrine. After which he obserued a litle Needle, supposed to haue a power of fore-signifying danger : and because soone after hee had it, hee found out a conspiracie intended against him, he sacrificed thereto three times a day.

Plutarch calleth the *Syrians* an effeminate Nation prone to teares : and saith, that some of them after the death of their friends haue hidden themselves in Caves, from the sight of the sunne many dayes.

Rimmon the idoll of the *Syrians*, and his temple is mentioned, 2 *King*. 5. 18. But I haue litle certainty to say of him.

Antiochia built by *Selencus*, (to whom, in honour of his memorie, in mount *Casius* they obserued sacred solemnities, as to a demigod) sometimes the seate royall of the Syrian Kings, third Citie of the Roman Empire, third seate of the *Christian Patriarches*, and first, where that melodious name of *Christian* was heard : is now the Sepulchre (saith *Boterus*) of it selfe, or, (as *Niger*) a greater wilderness, vvherein it selfe is least part of it selfe, beeing left but a small Village (saith another) in the midst of it's owne walles.

About fise miles from *Antiochia*, was that faire and sacred *Daphne*, vvhich *Ortelius* in his Theater hath presented to the spectators, with a peculiar description, and of vvhich the elder Authors haue plentifully written. It was 10. miles about : a place every way enuironed vwith many stately Cypresses, besides other trees, which suffered not the Sunne to kisse their mother (Earth :) vvhose lappe was according to the diuersitie of the season replenished with varietie of flowers, her breastes flowing with streames of watery nourishment. A spring there was, deuining (as men supposed) her water from the *Castalian* Fountaines, to which auncient superstition (and therefore superstitious Antiquitie) attributed a diuining faculty with like name and force to that at *Delphos*. This also was furthered by the Legend of *Daphne*,^k recorded by the Poets, beleueed (and what will not Superstition beleuee, but the truth ?) by the credulous multitude : who was said to haue fled from *Apollo*, and here turned into a tree. But thus could not *Apollo* bee turned from his loue, which hee continued both to the Tree and place. This was Lettice futable to the lips of vaine youth. ^l *Et quia confusilem Inferas* (saith amorous *Cherea* of *Iupiter* in the Comicke)

1 Ter. in Euri-
clo.

*Iam olim ille ludum, impendio magis,
Animus gaudebat mihi, &c.
Ego homuncio non facerem?*

There needed no other lecture of sensualitie to them, then this Legend, especially in this schoole, where every place might be a place of argument (vnder pretence of reason and religion) to thrust true Religion, and reason out of the place, especially with scholars greedy of this conclusion.

Here you might haue heard the whisking windes in a murmuring accent breathing this lullfull Oratorie: the Enamelled floore did offer her more then officious courtesie, (a soft, sweet, and inlayed bed) to lie in; the ayre with Temperature, seemed to further Intemperance: The eye of the Day, & watchmen of the Night, were prohibited by the Cypresse rooffe, with their vnwelcome light, to tellise those workes of darknes, which those guilty boughes, couered from discovering: Once, the concurring objects of each sense, did in silence speake and perswade to sensuall pleasure, inso much that by a general Decree, *Temperance* and Temperate men were hence exiled, and scarce would the vulgar allow him the name of a man, which here would not bee transformed into a beast, or would presume, without a Curtesau, to tread on this holy ground. Needs must they goe whom the diuell driueth: such God, such religion. Here were erected sumptuous buildings: the temple of *Apollo Daphneus*, with a stately Image therein; the worke (as was thought) of *Selencus*; also *Dianas* chappel & sanctuary. *Iulius Capitolinus* writeth that *Vernus* a voluptuous Emperour spent his summers here, and wintered in *Antioch*. *Senerus* (more truly answering his name) did to death certaine Tribunes (saith *Lampridius*) by whose negligence the Souldiours here were suffered to ryot. The Oracles added repowne to the place, which were deliuered out of these *Daphnaan* waters by a certaine winde or breath. *Hadrian* the Emperour is reported to haue hence receiued the faculty of Diuining, by dipping a Cypresse leafe in the Fountaine. *Julian* resorted hither often for that purpose. But his elder brother *Gallus*, whom *Constantinus* had called to be *Cesar*, & after (saith *Ammianus*) for his outrages executed, had in the time of his abode at *Antioch*, remoued the bones of *Babylas* their Bishop, & other holy Martyrs his companions in suffering, to this place, where also he built a church. Now when as *Julian* in his Persian expedition had sent others to visite all the other Oracles in the Romane Empire, himselfe here consulted with *Apollo*, (an Apostata Emperour with an Apostata Angell) about the successe of those warres. But all his sacrifices obtained no other answer, then that he could not answer, by the countermand of a more diuine power there liuing in those dead bones. Hereupon *Julian* commanded the Christians to remoue those ill neighbours: which they did (saith *Theodoret*) with a solemn procession, singing the Psalmes, & dancing with the heart of *Dauid*, making this the burthen, and foote of each verse, *Confounded be all they that worship graven images*: wherewith *Julian*, enraged, persecuted the Christians. *Enagrios* affirmeth, that he built a temple in honour of *Babylas*: how truly, I know not. But the True God confounded both the Idol & Idolater, shortly after, calling the one to giue account of his ill employed stewardship; vncertaine whether by diuine or humane hand: and for the other, his temple was consumed with fire from aboue, together with the Image, one pillar whereof remained in *Chrysostomes* dayes. The Pagans attributed this fire to the Christians: and no maruell: for what did not that fire of blind Idolatry (kindled with Zeale) attribute to the innocent Christians? herein testifying that it came from hell, & must to Hell againe, by that hellish Chastiter and impression, of so great fire, and as great Darknesse. Such is Hell, & such is ignorant Zeale: a fire but no light. *Apollos* priest by no torments could be forced to confesse any authour thereof: & the officers of the temple affirmed it was fire from heauen, which certaine country people confirmed by their owne sight. *Julian* to satisfie his rage caused some temples of the Christians to be burned. *Nicephorus* telleth of the continuance of this *Daphnaan* groue, honoured with Buildings and Spectacles, by *Ammianus* and *Chosroes*. *Apollo's* image was made of wood, couered ouer with golt. *Theodosius* forbade the cutting of any of those Cypresses.

Orontes is a river which riseth in Cœlesyria, and payeth Tribute to all the three brethern,

Brethren, it visiteth *Pluto's* pallace, running with a long tract vnder the Earth, and then heauing vp his head, maketh his glad some homage to *Iupiter*; and after his customes paid to the Antiochians, in fine poureth himselfe into the lappe of *Neptunne*, entring the Sea neere to Seleucia. ^{n Strab. l. 16.} It was called Typhon, vntill *Oromer*, building a bridge ouer it, caused it to be called by his name. They had heere a tale of Typhon a huge Dragon, which diuided the earth, as he went seeking to hide himselfe, and perished by the stroke of a thunderbolt. Thus did he indent a passage for this river. Not faire hence was a sacred Caue called Nymphœum: also Mount Casius, and Anticafius, and Heraclia; and nigh thereto the temple of *Minerva*. In Laodicea was this Goddesse honoured, to whome they offered ^{o Enf. de l'ind. c. 11. de Const. anti.} in yearely sacrifice in olde time a maide, after that in steede thereof a hart.

I may here mention also that, which *Tacitus* ^{p Tacit. l. 2. b. ff.} reporteth of the Mount Carmel (as he placeth it,) betwixt Iudea and Syria, where they worshipped a God of that name with Ethnicke rites. They had not any Temple or Statue to this God, an Altar onely and Reuerence was here seene: *Vaspasian* did in this place offer sacrifice, where *Basilides* the Priest viewing the entrails, foretold him of his good successe. Laodicea, a citie of Syria, vsed this sacred butchery once a yeere, to offer a maide in sacrifice: as testifieth *Enseb. de prop. Enang. l. 4. c. 8.*

CHAP. XVI.

Of the Syrian kings, and alteration in Gouernment, and Religion, in those countries.



Yria quickly grew into peoples and kingdomes, although Time hath long since deuoured both them and their memories. Of *Menon* the husband of *Semiramia* (mentioned by *Diodorus*) is spoken before. *Adadazer* was in *Dauid's* time, king of *Aram Zaba*, which some take for *Chobal* in Syria, some for *Sophene* in *Armenia*, and some for the *Nubis*: whatsoeuer they were, *Dauid* made them tributarie Anno mundi, 2903. *Benhadad*, *Hazael*, and others the scripture also mentioneth: but certaine succession we finde not recorded of these Syrian kings, till the time of *Alexander*, which conquering all from Macedonia, to India, by his unexpected death, left his huge Empire to bee shared among his chiefe followers. *Selencus*, the sonne of *Antiochus*, a Macedonian, first, maister of the Elephants; then Tribune; after that Deputie of the Babylonians, at last obtained the kingdome of Asia, Anno M 3638. of whome *Appianus* thus writeth: The first King of Syria after *Alexander* was *Selencus*, called *Nicator*, because hee was of very great stature; and as a wilde bull had in a sacrifice of *Alexander* broken loose, he helde him with both his hands. Hee built 16. Cities, called by the name Antiochia, of his father *Antiochus*: and five Laodicea's, in memory of his mother *Laodice*: nine Seleucia's of his owne name: three Apamea's, and one Stratonicea, after the names of his two wiues. He prospered in his warres, tooke Babylon, subdued the Bactrians; pierced to the Indians, which had staine *Alexanders* gouernours (placed amongst them) after *Alexanders* death. He slew *Lyfimachus*, and seven monethes after was circumcumented and slaine of *Ptolemie* (whose sister *Lyfimachus* had married) being seuentythree yeeres olde.

To him succeeded his sonne *Antiochus*, surnamed *Soter*. A. 3667. who had obtained *Stratonice* his mother in lawe, of his father (moued thereunto by his sonnes violent loue, and his Physicians subtil perswasion.) His sonne *Antiochus Theos* was (contrarie to his name) poisoned by his wife: whose sonnes *Selencus*, *Callinicus*, and *Antiochus* succeeded: and after them *Antiochus Magnus*, the sonne of *Callinicus*, who much enlarged his Empire, adding thereto Babylon, Egypt, and Iudea: but inuading Græcia, prouoked the Romans against him, with whom hee compounded on base and meane conditions: He did yet comfort himselfe for his losse among his friends,

ter the Earth, and
r; and after his cu-
r: lappe of *Neptune*,
Orontes, building a
re a tale of Typhen
le himfelfe, and pe-
for this river. *Nus*
Cafius, and *An-*
In *Laodicea* was
office in olde time a

Mount Carmel (as
God of that name
ed, an Altar onely
rifice, where *Baſe-*
le, *Laodicea*, a citie
sacrifice: as testi-

Religion,

though Time hath
s. Of *Menon* the
spoken before. *A-*
which some take for
some for the *Nu-*
tarie *Anno mundi*.
: but certaine ſue-
Alexander, which
uth, left his huge
: ſonne of *Antio-*
; after that Depu-
Anno M 3638.
r *Alexander* vvas
; and as a wilde
th both his hands.
r *Antiochus*: and
f his owne name:
es. He prospered
the Indians, which
Alexanders death.
d name of *Ptole-*
es olde.
7. who had obtai-
y his ſonnes vio-
ochus Theos was
s, *Callinicus*, and
f *Callinicus*, who
Iudea: but inua-
compounded on
loſſe among his
friends,

friends, ſaying, that he was a beholden to the Romanes, that eaſed him of ſo weighty
a burthen, and leſſened his cares of gouernement: (for they had coped him in a cor-
ner of his kingdome beyond *Taurus*.) After this he was ſlaine: exhibiting in him-
ſelfe a true example of the worlds falſhood, that playeth with Scepters, and vieth
Diademes, vſing men like Counters or Figures, in numbring and caſting accounts,
where the ſame, with a little difference of place, is a pound, ſhillings, or peny, one, 10.
or 100. And yet as earthly happines herein comes ſhort of heauen, that it is neuer
meete and vnmiſt, but hath ſome ſowre ſauce to reſiſh it: ſo falſeth it as farre ſhort
of hell, that not onely hope, but the moſt miſerable hap, hath ſome glimpe of com-
fort.

But to come to our hiftorie. *Antiochus* his ſonne, ſurnamed *Epiphanes*, and after
Epimanes for his furious inſolence, (who began his raigne *A. M.* 3774.) was firſt
ſent to Rome in hoſtage, for ſecuritie of his fathers faith: and after that *Selenus*, his
brother (which ſent *Heliodorus* to rob the Temple at *Ieruſalem*) had a while war-
med the throne, ſucceeded in the Syrian kingdome. Of him and his tyranny *Daniel*
had long before prophecied in the interpretation of *Nabuchodonosors* Image, e whole
legges are interpreted to be this Syrian, and the Aegyptian kingdomes, both heauy
and hard neighbours to the Church in Iudea lying betwixt them: but more eſpecially
in his viſions in the 7. chapter. Where, after other things, he fore-telleth of the 10.
horns, e which are the eight kings aforenamed, and two Aegyptian *Ptolomies*, *E-*
uergetes, & *Philopater*, in their times preuailing in Syria, and inſeſſing Iudea. And the
laſt ſhall ſubdue three Kings, which were *Ptolomey* of Aegypt, driuen out of Syria,
Selenus his brother, and *Demetrius*, to whom, after *Selenus*, the right of the Scep-
ter belonged. His policie, and blaſphemie, and tyranny, are alſo by *Daniel* plain-
ly fore-ſignified, and in their euent as fully in the hiftorie of the *Maccabees*
related. There you may reade his wicked life, and vttered death: Hee
tooke *Ieruſalem* *Anno M.* 3781, and ſlew 80000. people, robbed the Temple of
1800. talents, and of the holy veſſels; polluted the Temple; forbade the Sacrifice;
named it the Temple of *Iupiter Olympius*; forced men by tortures from their re-
ligion; with other execrable outrages, which would require a iuſt volume to de-
ſcribe.

As he was thus madde and raging againſt the true religion: ſo *Athenens* ſhew-
eth his vanitie in his owne, whoſe pompous ſolemnitie at the *Daphnean* feaſt hee
thus relateth. *Antiochus*, in emulation to *Paulus Emilius*, proclaimed this ſolemn
feſtiuitie in the Cities of Greece, and performed it at *Daphne*. Firſt paſſed in or-
der 5000. men, armed after the Roman manner: next followed 5000. Myſians, and
3000. Cilicians, with crownes of gold: of Thracians, 3000. of Galatians 5000.
of braſſe: after theſe, 240. couples of champions which ſhould fight in ſingle com-
bate. There followed 1000. Piſcean horſe-men, and 3000. of the Citie, the moſt
whereof had crownes and vials of gold, others trappings of ſiluer: Next came the
band, called *Socia*, nothing inferiour in pompe or number: then 1000. extraordinary,
and another thouſand in the band called *Agema*. Laſtly, the barded horſe 1500. all
theſe in purple veſtures, which many had embroidred, or embossed with gold: Chariots
drawne with 6. horſes, 100. & 40. drawne by ſoure; one drawne by Elephants: exten-
ded with 36. other. The reſt of the pompe is incredible and tedious: 800. youtnes with
golden crownes: 1000. fat Oxen, and 300. perſons to attend the ſacrifices: 800. Ele-
phants, ſome gilded, ſome clothed with golden veſtures, their fabulous hiftories being with
great pompe annexed. After all theſe, the Images of *Day*, *Night*, *Earth*, *Heauen*, *Mor-*
ning, and *Noone*. Then came a 1000. boyes, each hauing a peece of plate of a 1000.
drains: 600. with veſſels of gold: 80. women were carried in chaires footed with gold,
and 500. in others footed with ſiluer, very ſumptuouſly attired: 200. of them out
of baſons of golde ſhewed ſweet odours. Theſe ſpectacles laſted 30. dayes. A thou-
ſand (and ſometimes 1200.) halles or dining roomes, were furniſhed for bankets,
the

Antiochus, ſonne
of *Val. Max. l. 4.*
c. 1.

b 2. Mac. 3.

c Dan. 2.

d. Dan. 7. 24.

e Trem. l. un.

in Dan.

D. Downam of

Antichrist.

D. W. Let on

Dan. 4. c. 7.

f Caluſt.

g Ath. l. 5. c. 4.

Antiochus in ſea

the tables of the
d distemper; ac-
ing, and dejected
pride produceth a
Humilitie.

Machabees seeme
Chapter saith, he
and in the ninth
cough disease, and
his history Cano-
them *Canus*: but
ner, but *Epipha-*
that Trent-mini-
Lor when he was
pressed; whereas
his fellowes in pee-
sooth) could goe
haue no delicate
en they vwill vp,
reason and sence
at vvith these la-
his vveakenesse:
to bee Canoni-

arius, Alexander,
at Antioch, in
hee would haue
and after slaine by
Pompey set an
tries of Syria, till
in their due place.
by warre, made
and they by the
held the Syrian
Empire, vnder
you in the pro-

elder and later
ay affirmeth: cal-
d Great. It is in-
rewes tradition)
sacens sanguinis,
which in the times
much as when the
don the Christi-
this Citie to the
ls of it. *Stephanus*
re into the riuier:
of Arcadia, built
ch had cut vp his
am. and so is the
may finde in our

gainst it: The Ba-
bylonians

bylonians subverted it: After that the *Ptolomeys* repaired it: *Pompey* wanne it: *Paul* hallowed it: The *Saracens* (as is said) polluted it. The Christians in vaine besieged it, in the yeere one thousand one hundred fortie and seuen. y *Haalon* the Tartar, one thousand two hundred threescore and two, obtained it, and about one thousand foure hundred *Tamerslane* besieged it; and as hee had done at Aleppo, filling the ditch with the bodies of captiues and slaine carkasses, cast wood and earth vpon them, and at last forced it and the Castle. Hee spared the Citie for the Temples sake, which had forrie Porches in the circuite, and (within) nine thousand Lampes of gold and siluer. But the *Egyptians* by a wile possessing it, hee againe engirt it, and recovered it. Hee commaunded *Mahomet*, the Pope or Chalife, and his priests, which came to meete him, to repaire to the Temple, which they did with thirteene thousand Citizens, where he burnt them all: and for monument of his victorie, left three Towers erected of skulles of dead men. The *Egyptians* regained and held it till *Selim* the Turke dispossessed them 1517.

Now in thus many alterations of State, who doubreth of diuersitie in Religions in Syria: First, the true Religion in the times of *Noah*, and the first Patriarkes. Next, those superstitions of *Rimmon*, and the rest before related, in the Assyrian, Babylonian, Persian, Macedonian, and Roman gouernements: After which long night, the *Sunne of Righteousnesse* shone vnto the Syrians, and made a more absolute Conquest then all the former, not by Legions and Armies, but by a handfull of Fishermen, (manifesting his Power in their weakenes) the Reason of Men, and Malice of Devils, not being able to withstand their Euangelicall weapons, which were mighty through God to cast downe holdes & bringing into captiuitie euery thought to the obedience of CHRIST, inso much, that hence the *Christi* world receiued first that name. And, how sweete would thy name remaine, O S. a Antiochia, euen now in thy latest fates, which first wast christned with the name *Christian*, hadst thou not ouliued thy Chriſtianitie, or rather, (after the soule departed) remained the carkasse of thy selfe; which ceasing to be Christian; hast long since ceased to be, had not the Diuine hand referued a few bones of thy carkasse to testifie this his iustice to the world! And what harmonie could haue beene more gratefull to the Gentiles eares, then thy memorie (*Damascus*) where the *Doctor of the Gentiles* was first taught himselfe, and made a Teacher of others? But in thee was the Chaire of Perſilence, the Throne of *Sathan*, the sincke of Mahumetan impietie to the rest of the world, infecting with thy contagion, and subduing with thy force more Nations then euer *Paul* by preaching conuerted. Syria, first in the first and principall Priuiledges of Mankind, embracing in her rich armes (if some bee right Surciours) the promised Possession (the Seale of a further and better Inheritance) was with the first subdued to Saracene seruitude: vnder their Caliph, vnder the Turke, vnder the Christians from the West, vnder the Tartars from the East, vnder the Mamalukes from the South, and from the North the Ottoman, by new successions and vicissitudes of miseries and mischiefes, become a common Stage of blood and slaughter.

And in all these later changes of State, and chaunces of Warre, Religion was the life that quickened those deaths, and whetted those murdering swords: no crueltie or sacriledge against God, or man, so irreligious and inhumane, but Religion was pretended to be the cause, and bare the Standard to Destruction; a new Religion alway erected with a new Conquerour. The rest of which, as professing their owne peculiar rites; haue their peculiar standing in this field of our Narrations assigned them: this one (which followeth) as a confusion and gallymaufry of diuers, I thought fittest here to insert.

The *Drusians* are accounted reliques of the Latin Armies, which here warred against the Turkes for recouerie of the Holy Land: These are circumcised as the Turkes, they take the liberty of Christians, in drinking Wine, and the licentiousnesse of beasts, in incestuous copulations with their owne daughters: They kene their owne Lords, and are not subiect to the Turkes. Their habitation is not farre from

y Ch Adrichom.
theatrum Ter-
re sacra.
Ty. bell. San.
lib. 17.
Hicold con-
tin. 6.

a 2. Cor. 10. 5.

b Acts 11. 26.

J. new
c Gio. Ba. Ber.
Drunk. magis

from Damasco. *Knolles* in his Turkish History saith, That the right Drusians are not circumcised, otherwise agreeing with the former report; and addeth: That they follow one *Isman* a prophet of their owne. A friend of mine, one master *Iohn Pountesse*, who hath been acquainted with them, saith they are circumcised. *Selim* and *Amurath* laboured to depriue them of their freedome, which was in part by Turkish policy, and their own discords, atchieued by *Ebrahim* the Turkish Basha Anno 1585. Onely *Mon-ogli* or *Ebneman*, a Drusian Lord, kept himselfe out of his hands; and deluded his subtile practises: And thus these Drusians, with some Arabians in the midst of the *Ottoman* Empire, retaine some freedome from the Turkish thraldome.

Maginus saith, That Tyrus, now called Suri, or Sur, is an habitacle of those Drusian Robbers. Some place them betwene Ioppa and Damasco: I thought this the fittest place therefore for their mention, as being accounted to Syria, and neighbors to Damasco, and of this horch-potch Religion.

CHAP. XVII.

Of the Theologie, and Religion of the Phœnicians.

a Euseb. de
prep. Euang. lib.
1. 6. c. 6. & 7.

See Euseb.
in synon.



Phœnicia is the Sea coast of Syria, after *Plinie*, or that coast and tract bordering on the Sea from *Orthosa* (now *Tortosa*) to *Pelusium*. *Strabo* lib. 16. *Sachoniatibos* a Phœnician, supposed to haue liued before the Trojan warre, wrote in his owne language, the Historie of his Nation, which *Philo Biblus* translated into Greeke. This *Philo* in the beginning of his Worke saith, That his Author, *Sachoniatibos*, as hee was generally learned, so especially he searched out those things, which *Taanus*, called of the Egyptians *Theuth*, of the Greekes *Mercury*, the first inuenter of Letters, had written: hee also blamed those, that by Allegories and Tropologies peruert and obscure the Historie of their Gods; affirming plainly, That the auncient Phœnicians, Egyptians, and others adored those men for Gods, that had bene the Authors of good things to men, applying to them also the names of those *Naturall Gods*, the *Sunne*, *Moon*, &c. so making some Gods in tall, some immortal. According to this *Taanus* therefore, the first beginnings of all things were a darke disordered Chaos, and the spirit of the darke aire. Hence proceeded *Moth*, which wee may interpret Mire, from whence issued the seedes and generation of all creatures in the Earth and Heauen. The Sunne by his heate separating these new-formed Creatures, their conflict in the aire produced Thunder, which noyse awaked, and caused to leape out of their earth, this flumie generation; after of the *Winde Colpa*, and *Baan* (which signifieth Night) were borne men, named *Age* and *First-borne*, of whome descended in succeeding generations those Giants, that left their names to the hills where they dwelt, *Cassim* & *Libanus*, that contended against their brother *Vsfon*, who first aduentured the sea in the bodies of trees burned, (in which manner the Indians, euen yet, make their canoas or boats) and he erected two Statues to the *Winde* and the *Fier*, whom he adored with the bloud of beasts.

These first men after their death had Statues consecrated to them by posteritie, and yearly solemnities. To these succeeded others; inueters of Artes, hunting, fishing, building, yron-workes, tents, and such like. To *Miser*, one of these, was borne *Taanus*, first Author of Letters. At that time was borne *Ehus*, and *Bernib* his wife, which dwelt in *Biblos*, the Parents of *Celus*, and *Terra*, (his wife and sister) who deified with rites and ceremonies their father *Ehus*, being torne of wild beasts. To these were borne *Saturne*, *Bardus*, *Dagon* and *Ailus*.

But

ht Drusians are not
eth: That they fol-
ster *Iohn Pounieffe*,
Selim and Amu-
in part by Turckish
Bassa Anno 1585.
of his hands; and
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at coast and tract
to Pelusium, *Strabo*
haue liued before
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But

But *Calus* taking other wiues, there arose a great quarrell betwixt him and his former, aided herein by her sonnes: of whome *Saturne* the eldest, created *Mercurie* his Scribe, by whose Magicall Arts, and by those Weapons (first by him, and *Minerua* the daughter of *Saturne* deuised) *Calus* was ouerthrowne: who, after two and thirtie yeares warre betwixt them, was taken by his sonne, and deprived of his genitorics.

Saturne had issue (besides his daughters *Minerua* and *Proserpina*), *Amor*, *Cupid*, *Saturne*, *Iupiter Belus*, and *Apollo*, of his sisters, *Ascarie*, *Rhea*, *Dione*. Then also were borne *Typho*, *Nereus*, *Pontus*, the father of *Neptune*. *Saturne* suspecting his brother *Atlas*, buried him in the ground, and cast vp a high hill ouer him: where, not long after, was a Temple erected to him. *Dagon* was inuenter of Tillage; and therefore called *Iupiter of the Plough*. But *Saturne* becomming a great Conquerour, bestowed *Egypt* on *Taanus* or *Mercury*, who first made a mysterie of their Theologie, as the sonne of one *Thaion* first did among the Phœnicians; applying allegoricall interpretations thereof to Nature; and instituting rites to Posteritie. This allegoricall Theologie of *Taanus* was interpreted by *Symonolus* and *Thurro*. It followeth in the Historie, That it was then a custome, in great calamities, for the Prince to appease the angry *Demon* with his best beloued sonne, and thus (in the time of a perillous warre) was *Leid* the sonne of *Saturne*, by a Nymph, named *Anobresh*, cloathed in royall apparrell, offered on an Altar erected for that purpose. This was practised long after by the King of Moab 2. King. chap. 2. who being besieged by three Kings of Israel, Juda, and Idumæa, sacrificed his eldest sonne: which yet some interprete of the eldest sonne of the King of Idumæa.

Taanus ascribed Diuinity to the *Serpent*, as being of a most fierie and spirituall nature, mouing it selfe swiftly, and in many formes, without help of feede, and a creature which reneweth her age. The Phœnicians and Egyptians followed him herein, they calling it a happy Spirit or *G. o. d.*; these, *Eneth*, and framed thereto the head of a Hawke: of which in his place we haue spoken. And thus far haue we bene indebted to *Euseb. de prep. Euang. li. 1.* In the time of those warres betwixt *Saturne* and *Calus* was borne *Hercules*: to whom was a Temple of great Antiquitie at Tyre. To *Hercules* were also celebrated games at Tyrus, euery five yeares, to which Iason sent three hundred temples for a sacrifice 2. Mac. 4. 19. *Hiram* in *Solomons* time pulled downe the old Temples of *Hercules* and *Astarte*, and built new. Hee first erected a statue to *Hercules*, and in the Temple of *Iupiter* consecrated a golden Pillar. *Ioseph. antiq. li. 8.*

The Sydonians also worshipped *Astarte* in a stately and antient Temple to her builded: whom some interprete *Luna*, some *Venus*, and one of her Priests, to *Lucina*, *Enropa*. It is more probable, that *Astarte* was *Inno*: for she was worshipped of the Punickes (a Phœnician colony) by that name. *Lucian* saith, that hee sawe also at Biblos the Temple of *Venus Byblia*, wherein are celebrated the yeerely rites of *Adonis*, (who they say, was slaine in their Countrey) with beatings and wofull lamentings; after which they performe Obsequies vnto him, and the next day they asseme him to be aliue, and shauē their heads. And such women as will not be shauē, must prostitute their bodies for one day vnto strangers, and the money hence accrewing, is sacred to *Venus*. Some affirme that this ridiculous lamentation is made, not for *Adonis*, but *Osiris*; in wittnes whereof, a head made of paper once a yeere in seven daies space commeth swimming from Egypt to Byblos, and that without any humane direction: Of which *Lucian* reporteth himselfe an eye-wittnes. Heereby runneth the Ruer *Adonis* also, which once a yeere becometh red and bloudie: which alteration of the colour of the water, is the warning to that their Mourning ariseth indeede of the windes, which, at that time blowing violently, do with their force carrie downe alongst the streame a great quantity of that redde Earth or *Minium* of *Libanus* whereby it passeth. This constancie of the wind might yet seeme as meruailous as the other, if diuerse parts of the world did not yelde vs instance of the like. In *Libanus* also was an auncient Temple dedicated to *Venus* by *Cinyras*.

Astarte

Saturne in his signe

*Iupiter Ara-
trius.*

Serpent was signified

Trem. & Iun.

Hercules for *W. A.*

Astarte

Luc. Dea Syr.

cum annulat.

Gilberti Cognat.

Petr. Mart.

Comm. in 1. Sa. 7

ci. de Natur.

deor. lib. 3.

So chryseus,

& before him,

Eusebius and

P. Leum in Mer-

cator.

Astarte.

Astarte or *Astartoth* was worshipped in the formes offleepe, not of the Sydonians onely, but of the Philistims also. 1. *Sam. vi.* in whose Temple they hanged the armor of *Saul*. And wife *Salomon* was brought by doting on women to a worse dotage of Idolatrie with this Sydonian idoll among others. And not then first did the Israelites commit that fault, but from their first neighborhood with them, presently after the dayes of *Ioshua*. This *Sidon*, the ancient Metropolis of the Phœnicians (now called *Saito*) in likelihood was built by *Sidon*, eldest sonne of *Canaan*, *Gen. 10. 15.* and fell to the lot of *Asber*, *Ios. 16. 28.* whence it is called *Great Sidon*. It was famous for the first Glasse-shops, and destroyed by *Ochus* the Persian. This faire mother yeelded the world a daughter farre fairer; namely, *Tyrus*, now called *Sur*, (whose glory is sufficiently blazed by the Prophets *Esay*, and *Ezechiel*) being situate in an Iland seven hundred paces from the shore, to which *Alexander* in his siege vnted it; whome it held out eight moneths (as it had done *Nabuchodonosor* for thirteen yeeres, which long siege is mentioned *Ezec. 26. 7.*) in nothing more famous, then for helping *Salomon* vnder *Hiram* their king, to build the Temple a hundred fifty five yeeres before the building of *Carthage*. This *Hiram* (*Iosephus* reports it out of *Dius* a Phœnician Historiographer) enlarged the Citie, and compassed within the same the temple of *Iupiter Olympius*, & (as he addeth out of *Menander Ephesus*) therein placed a golden Pillar: he pulled downe the old temples and built new, and dedicated the temples of *Hercules* and *Astarte*. *Ithobalus*, *Astartes* priest, slew *Phelles* the King, and vsurped the Crowne. He was great grandfather to *Pygmalion* the brother of *Dido*, Founder of *Carthage*.

e 1. Reg. 11. 5.

f Iud. 2. 13.

g Chytraus O. nomast.

h Anno mundi.

2933. & d.

i Ios. contr. Ap.

lib. 1.

k Her. lib. 4.

l Ioseph. de bel.

Iu. lib. 2. ca. 9.

Pli. 5. 19. & 36

26.

Strabo 16.

m Euseb. de

laudib. Constant.

orat. & de Prep.

lib. 4. ca. 7.

n Aug. de Ciui.

Dei lib. 4. ca. 10.

o Lib. 2. ca. 3.

p Macrobius.

Saturn. lib. 1. c. 21.

q S. P. Sid. Arc.

lib. 1.

The Phœnicians, famous for Matchandise and Mariner-ship, sailed from the red sea round about *Afrike*, and returning by *Hercules* pillars, arriued againe in *Egypt* the third yeere after, reporting (that which *Herodotus* doubted of, and to vs makes the *Storie* more credible) that they sailed to the South-ward of the *Sunne*: They were sent by *Pharao Necop*. *Cadmus* a Phœnician was the first Author of Letters also to the *Greekes*. At *Tyrus* was the fishing for purple: not far off was *Arad*, a populous Towne, seated on a rocke in the sea, like *Venice*.

Alongst the shore is *Prolemais*, neere which runneth the Riuer *Belus*, and nigh to it the Sepulchre of *Memnon* hauing hard by it, the space of a hundred cubits, yielding a glasse sand: and how great a quantitie foeuer is by ships carried thence, is supplied by the *Windes*, which minister new sands to be by the nature of the place changed into glasse. That would seeme strange, if this were not yet stranger, that this new glasse if it be cast vpon the brinks of this place, receiue the former nature of sand againe.

Belus and *Hercules Tyrinus* and the *Sunne*, called of them *Heliogabalus*, were Phœnician Deities. *Eusebins* also relateth other Phœnician abominations, both bloudy and beastly: the one in yeerely sacrifice of the deereft pledges of Nature to *Saturne*: the other in that temple of *Venus*, built in the most secret retreat of *Libanus*, where *Sodomie* (burned with fire from aboue, and drowned in a dead sea) seemed to reuiue: such was their practise of impure lusts, intemperately vsing the Naturall sex, & vn-naturally abusing their owne: worse in this then the *Sodomites*, that these intended sensuality; they pretended Religion. *Constantine* raised these suburbs of Hell, & destroyed both the customs, statues, and temple it selfe. *Angustine* saith, That the Phœnicians prostituted their daughters to *Venus*, before they married them. Of *Melcanibor*, *Vfor*, and other their gods (sometimes men) I forbear to speake. *Alexander* ab *Alexandro*, affirmeth, That the priest of the *Sunne* in Phœnicia, was attired with a long sleeued garment, hanging downe to the feet, and a golden Crowne.

We may adde to these Phœnician superstitions, their mysticall interpretation by *P. Macrobius*. He expoundeth *Venus* and *Adonis*, to signifie the Earth and the *Sunne*. The wild Boare which wounded *Adonis*, is the *Winter*, which for the absence of her Louer maketh the Earth to put on her mourning weedes (at whose approach she after putteth on her new apparrell, saith our English Arcadian Oracle) This was shadowed in a certaine Image in mount *Libanus*, pourtrayed in mourning habite. And to this

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Great Sidon. It was
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this sence he applieth the Aegyptian rites of *Osiris* and *Isis*, and of *Orus*, which is *Apollo* or the Sunne, and likewise the Phrygian mysteries of *Atinia*, and the mother of the Gods. He saith that they abstained from swines flesh,

The Philistims and all that Sea-coast, by *Strabo* and *Plinie*, are reckoned to the Phœnicians. Their originall is attributed to *Misraim*; They had five principall Cities, Ascalon, Accaron, Azotus, Gath, Gaza. Of their sheepish *Astarte* yee heard mentioneth. What this *Dagon* was (saith *Martyr*) is not well knowne. But by the deriuation of his name (which signifieth a fish) it seemeth he was a Sea-god. For such Sea-deities had the Greekes and Latines, as *Neptune*, *Leucothea*, *Triton*: about his belly hee was of humane shape, beneath like a fish. Such is Idolatrie, diuine it will not be, it cannot content it selfe with humane, but proueth monstrous in the vgly and deformed image, exhibiting the character of the true Author of this falsehood. When *Cicero* saith, the Syrians worshipped a fish; it may be construed of this *Dagon*. Happily (saith *Martyr*) they intended *Neptune*, or I know not what Deuill. *Tremellius* thinketh *Triton*. This may we see and say, when men are giuen ouer to themselves, then they become beasts, monsters, deuils: yea, worse then such, for while they worship such, they professe themselves as Clients and Votaries to bee worse and baser then their Deities. *Dryden* deriueth not this *Dagon* of *Dag* a fish; but of *Dagon*, which signifieth Wheate, whereof *Ensebius* saith, *Dagon* inuento frumento & aratro vocatus est (saith *Agostinus*); & *Philo Byblus*, *Dagon*, ē; ἐστὶν οὖν: that is, is called Wheate or Bread-cornie.

When the Philistims had placed the captiued Arke in *Dagon's* Temple, hee fell on his face before the Arke: But they placing him againe in his roome, with a second fall, his head and hands were cut off vpon the threshold: *The stump* (or as *Tremellius* and *Vatablus* reade it) *Dagon*, or that part of him which resembled a fish, remained. And, therefore the Priests of *DAGON*, and all that come into *DAGON's* house, need not on the threshold of *DAGON*. Thus true Religion, the more opposed, the more it flourished: the prison-house of her captiuitie is the throne of her Empire: blinde superstition, the more it is detected, the more enraged, addeth new deuotion, to increase, not caring to amend the former.

Of *Astarte*, we haue before shewed, why it is vsed in the plurall number, as *Ribera* affirmeth for her many Idols, as we say our Lady of Walsingham, our Lady of Loretto, &c. The word *Astar* signifieth a flocke of sheepe: and it is likely, this *Iuno* was in the forme of a sheepe worshipped, as *Iupiter Ammon* in likeness of a Ramme. Their *Dagon*, it seemeth (seeming wee haue, no true being nor being of truth, in Idols) was the same which Poets call *Derceto* or *Dercetis*, the mother of *Semiramis*, whose Image *Lucian* saith he saw in Phœnicia, not vnlike to that which is reported of the Mermaid, the vpper halfe like a woman, the other like a fish: (therefore of *Plinie* called *Prodigiosa*) in reuerence of whom the Phœnicians were said to abstaine from fish. Authors doe also call this Idoll *Atergatis*: and *Athenians* reporteth, That the Country-lawe of the Syrians depriued them of fish: and that *Gatis* (a Syrian queene) prohibited the eating of fish *Ater Gatis*, that is, without *Gatis*, without her licence, and therefore was called *Atergatis*, as a forestaller of the fish to her owne delicate tooth. *Mopsus*, a Lydian, after drowned her in the lake of Ascalon, where this fish-deuourer was of fishes deuoured. They yet esteemed her a Goddesse, and offered vnto her fishes of gold & siluer: and the Priests all day long set before her true fishes roasted and sodden, which after themselves did eate; & it is not to be doubted but the metall-mawes of those Ostriges could also digest the other.

Diod. Siculus telleth, That hard by a lake, full of fish, nere vnto Ascalon was a Temple dedicated to this fish-woman: her Story followeth, That shee yeelding to the lust of a yong man, had by that copulation *Semiramis*, whom (now too late repenting of her folly, she exposed on the rockes, where she was nourished by birds; of which birds (called in their language *Semiramis*) shee receiued that name. The Sheepheards after espying this hospitalitie of the birds, found the childe, and presented

Strabo lib. 16
Ptolemaei 5. ca. 12.

Iud. 16. 23.
1. Sam. 5. 2.
Comm. Petr.
Mart. in Iud. 16.

u. Cic. de Natur.
deor. lib. 3.

x. Petr. Mart.
com. in 1. Sam. 5.
y. Tremell. an-
not. in Iud. 16.
23.

y. Drus. Quæst.
beb. lib. 1. q. 82.

Truth
Discip. upon
Ex. 20.

z. Ribera in
Hof. 2.

a. Metans lib. 4.

b. Luc. dea Syr.

c. Plin. lib. 5. c. 29.

d. Athen. lib. 1. c. 6.

e. Diod. Sic. lib.
3. ca. 2.

ted her to *Sinima* the Kings sheeheard, who brought her vp as his owne daughter. The mother (not able to swallow her shame and griefe) cast her selfe into the lake to be swallowed of the water, but there by a new Metamorphosis, was turned into a fish, and hallowed for a Goddesse; and (for company) the fishes of that lake, and the Birds of that Rocke were canonized also in this deifying deuotion.

f *Niceph. lib. 1.*

ea. 9.

g *Pet. Mart. in*
2. *Reg. 1.*

h *D. Chytr.*
onomast.

i 2. *Reg. 1. 2.*

k *Matt. 10. 25.*

In Ascalon was a Temple of *Apollo*: and *Herod* father of *Antipater*, ^f grandfather to *Herod* the Great, hence called *Ascalonita*, was seruant to *Apollo's* Priest. At *Accaron* was worshipped *Baalzebub*, that is, the Lord of Flies, either of contempt of his idolatry, so called; or rather of the multitude of Flies, which attended the multitude of his sacrifices; or for that he was their Larder-god (as the Roman *Hercules*) to driue away flies: or for that ^hforine of a Flie, in which he was worshipped, as *Nazianzene* against *Italian* reporteth. He was called *Sminthius* or *Myiobes*: and was their *Esculapius* or Physicke-god, as appeareth by *Abaziah* ⁱ who sent to consult with him in his sicknesse. And perhappes for this cause the blaspheming Pharisees, rather applied the name of this then any other idoll to our blessed Saviour, ^kwhom they sawe indeede to performe miraculous cures, which superstition had conceiued of *Baalzebub*, and if any thing were done by that idoll, it could by no other cause be effected, but by the Deuill, as tending (like the popish miracles) to the confirmation of idolatry.

l *Deut. 13. 2.*

What the deuill had at *Beelzebubs* Shrine to this end performed, blinded with rage and malice, they imputed to the miracles of *CHRIST*, which, in regard of the *Efficient*, were inore excellent then could bee Satans impostures, as countermaunding him and all his proiects: for the *matter*, were meere supernaturall; in the *Forme* were acted by his will, signified by his naked word: and for the *end* (which is ^lthe only touch-stone for vs to trie all miracles) were to scale no other truth then was contained (for substance) in the *Lawe* and the *Propheets*, which hee came not to destroy, but to fulfill. If an Angell from heauen, yea with heavenly miracles, (if it were possible) should preach vnto vs otherwise, *Paul* biddeth vs to holde him accursed: and cursed be that deuill of Hell, that vnder colour of miracles (one of Antichrists ensignes, 2. *Theff. 2. 9.*) hath taught the World to worship the ^mLipsian ⁿLauretan; and I know not what other Ladies: not that *Virgin*, on Earth holy, in Heauen glorious; but their idol-conceits, and idol-blockes of her. Our Lord hath taught vs plainly in *Mathew*, chapter 4. verse 10. to serue God onely, without sophisticall distinctions.

m *Lipsij vir go*
Halensis &c.
n *Historia Lau-*
retana Tur-
lini.

o *Matt. 12. 39.*

p *Matt. 12. 41.*

As for these Heathenish & Popish, and all those other packets of miracles, which we receiue by the Iesuites annuall relations from the East and West Indies; I esteeme them with Doctor *Hall* (a hall of Elegance, all-Elegance) Dec. 1. xpi. 6. That they are either falsely reported, or falsely done, or falsely miraculous, or falsely ascribed to Hea-men. But I know not how (pardon it Reader) I am transported to *Hale*, *Zichern* and *Loretto*, from our Phœnician ports. The name of *Beelzebub* hath bene occasion of this parenthesis. But the power of *Beelzebub* (I feare) hath induced *Bellarmino*, to fall downe, and thus to worship him, for his purple aduancement. For amongst the Notes of the Church, he hath reckoned for one, this of miracles: *Mainisipse miraculum*, a greater miracle hee, that now will not beleue without miracles that gospel, which at first was thereby sufficiently proued. We reade that the ^oJewes seeke for signes, and are therefore called, an euill and adulterous generation; and not only ^pfalse Christ and false Prophets, and Antichrist himselfe, but the heathens had their Legends of miracles: as the whole course of our History will shew. Goe now and reckon a Catalogue of miracles through all Ages, euen to the time of blessed *Ignatius* and his Societie: and aske of vs miracles for prooue of our doctrine. Our doctrine hath already by the Apostles and Prophets (Pen-men of holy Scriptures) bene proued that way; and we leaue to you the stile of *Mirabiliarij* Miracle-mongers, which *August. Tractat. in Io. 1. 2.* for like bragges of things miraculouly wrought by them, giueth the Donatists. With vs, Miracles must be proued by the Truth and the Church, and not by miracles. But let vs come backe to Phœnicia.

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orshipped, as *Na-
Ayiothes* : and was
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d the Church, and

The

The Phœnicians are accounted first authors of Arithmeticke and Astronomie; as also of the Art of Nauigation (*Prima ratem ventis credere dotta Tyrus*, saith *Tibullus*) and obserued the North-starre to that Sea-skill. The Sidonians are reputed first authors of Weights and Measures. *Herodotus* affirmeth, That the Phœnicians, which came with *Cadmus* into Greece, taught the Græcians both other Sciences, and also Letters, which before that time they knew not. These letters after changed their sound and forme, being by the Ionikes principally learned, who called them Phœnician, and called their Skinnes or Parchments *biblos* (haply of *Byblos* in Phœnicia.) He saw the Cadinean letters engrauen in a Temple at Thebes, much like the Ionike letters. *Scaliger* hath giuen vs a view of the one and the other, the auncient Ionike, then the onely Greeke letters, out of certaine old inscriptions, much resembling the present Latine letters; and the auncienter Phœnician (I may say with him, the auncientest) vsed by the Canaanites and Hebrewes of old, and by the Samaritanes at this day: For those which the Iewes now vse, he affirmeth to be new, corrupted from the Syrian, and these from the Samaritan. His learned discourse thereof were worthie the reading, but here would be too prolix.

Of the Phœnician Kings here might be inserted a large Historie; but I feare tediousnesse. Their Catalogue is thus in *Scaligers* Canons; first *Abibalus*, two yeares; *Hiram*, the sonne of *Abibalus*, 38. yeares; *Baleazaros*, 7; *Abdestarius*, 9; the Nurces sonne, 12; *Astartus Dalasfri* F. 12; *Aserymus*, 9; *Pheles*, 8. moneths; *Ithobaal*, the Priest of Astarte, 12. yeares; *Badezorus*, 6; *Margenus*, 9; *Pygmalion*, 47. In his time *Dido* fled into Lybia. A long time after this reigned another *Ithobalus* 19. yeares; *Baal*, 10; and then Iudges ruled: *Ecmibalus*, 2. moneths; *Helbes*, 10. moneths; *Abbarus* the high Priest, 11. moneths; *Balator*, 1. yeare; *Mygonus* and *Gerestratus*, 6; *Mervbal* (sent from Babylon) 4; *Hiram* his brother, 20. Thus much out of the Phœnician Antiquities: the rest of their Historie is for substance, the same with the Syrian before handled.

Ioppe (sayth *Mela* and *Plinie*) was built before the Floud; and *Cepheus* reigned there, witnessse certaine auncient Altars, there obserued religiously, and bearing titles of him and his brother *Phineus*. They shew monstrous bones, the Reliques of the Whale, from which *Persus* freed *Andromeda*. Mount *Casius* had in it the Temple of *Iupiter Casius*, and *Pompeys* Tombe.

CHAP. XVIII.

Of Palestina, and the first inhabitants thereof, the Sodomites, Idumaans, Moabites, Ammonites, and Canaanites, with others.



Phœnicia is stretched by some (as you haue read) euen to *Aegypt*, all alongst that Sea-coast; and in that respect partly, and partly because they obserued some neerenesse in Religion, I haue adioyned the Philistims to the Phœnicians; howbeit, others doe confine Phœnicia betwixt the River *Valania* and Mount *Carmel*. Thus hath *Brocard* written, and after him *Maginius*; who doe reckon vnto Palestina, *Gallilæa*, *Samaria*, *Iudæa*, and *Idumæa*; leauing our Phœnicia, bounded as aforesaid, to make a part of Syria by it selfe. Of this Region I purpose to make larger discourse in the next Chapter; here intending to rake out of their dust the auncient Nations which inhabited this Land, before the Israelites were Lords thereof. The Sodomites sometimes inhabited a pleasant and fertile valley, watered by *Iordan*; which *Moses* compareth to the Garden of the LORD, and the Land of *Aegypt*, for pleafull and plentie. To the Sodomites I reckon also those other Cities partakers of the same fertilitie and vengeance, *Gemoirba*, *Adma*, *Zeboim*, and little *Zoar*, saued

Præhensio
Navigation
Herod.
Terpse.

Biblos.

Animad. in
Euseb. Chron.
pag. 103. & d.
ad 113.

Can. Isagog. l. 2.

P. Mela. l. 1.
l. 11. Plin. l. 5.
c. 13.

Brocard. de
script. Terre
santæ, Maginus
Geogr.

Gen. 13. 10.

at the request of *Lot*. Their Kings and their Warres are mentioned, *Gen. 14*. Their wickednesse in many places of Scripture; which *Ezechiel* reduceth to these foure heads, *Pride, Gluttonie, Idlenesse, and Cruelty*, or hard-heartednesse. Their indgement both *Moses* and others, and the place it selfe doe record. Their Religion was an irreligion, and prophane contempt of *GOD* and *Man*. Europe (I would I could not say England) can now yeeld the like: sauing that in our subtilie, and more warie age, *Politic*, hauing eaten vp Religion, hath with the bloud thereof died her cheekes, and would seeme more shamefast then those former Sodomites. Thus did *Esay* speake to the *Princes of Sodome* (in his time) and the people of *Gomorah*, in respect of that their wickednesse, which surruied them, and hath fructified vnto vs, among whome yet the *LORD* of Hosts (as with them) hath reserved a small remnant from this worse plague then *Sodoms* brimstone, a *Reprobate sense*. The difference betwixt ours and them is, that they were more open, ours more close, both in like height, but not in like weight of wickednesse; our darkenesse excelling theirs both in the sinne, and in the punishment, in as much as a greater light hath shined, which wee withhold in *unrighteousnesse*. And if you will haue the maine character of difference betwixt these and those; the one were beastly Men, the other are Devils in the flesh.

First, from a sparke of Hell *Concupiscence*, (guided by *Sensual Lust*, attended by *Ease and Prosperitie*, and further inflamed and blowne by the Deuill) an *unnaturall fire*, (which still beareth the name of *Sodomie*) was kindled, which gaue coales to a supernaturall Flame, raised by the *LORD* in *Brimstone and Fire from the LORD out of Heauen*, and burning euen to Hell againe (the *α* and *ω* of wickednesse) where they suffer (sayth *Iude*) the vengeance of eternall fire. This is written for our learning, on whom the ends of the world are come, their ashes being made an example vnto them that should after liue vngodly. Let not any obiekt the Preacher here, and require the Historian, seeing that Historie builds not Castles in the ayre, but preacheth both ciuill and diuine knowledge by examples of the passed, vnto the present Ages. And why should not I preach this, which, nor my calling alone, but the very place it selfe exacteth?

They being dead, yet speake, and the place of their buriall is a place to our memorie, being turned into a Sea (but a *Dead Sea*) which couereth their sinnes, that it may discouer ours; which, as astonished at their vnnaturalnesse, hath forgotten her owne nature: It dovneth the Earth, which it should haue made (as whilome it did) fertile: it stayes it selfe with wonder and indignation, and falling in a dead swowne, sinketh downe with horror, not wakened, not moued with the windes blustering; refusing the light of the Sunne, the lappe of the Ocean, the commerce of Strangers, or familiaritie of her owne, and (as it happeneth in deepe passions) the colour goeth and commeth, changing three times euery day: it gaspes forth from her dying entrailes a stinking and noysome ayre, to the neere dwellers pestiferous, sometimes auoiding (as it were excrements) both lighter ashes, and grosse *Asphaltum*: The neighbour-fruits participate of this death, promising to the eye toothsome and wholesome foode, performing onely smoake and ashes. And thus hath our *GOD* shewed himselfe a consuming fire, the *LORD* of anger, to whome vengeance belongeth; all creatures mustering themselves in his sight; and saying at his first call to execution, *Loe we are here*. That which I haue said of these miracles, still liuing in this Dead Sea, is confirmed by testimonie of many Authors. *Brocard* telleth of those Trees, with ashes, growing vnder Engaddi, by this Sea; and a vapour, arising out of the Sea, which blasteth the neighbour-fruits; and the *Slinie-pits* on the brinkes of this Sea, which he saw. Neither Strangers nor her owne haue access there, where Fishes (the naturall inhabitants of the Waters) and Water-fowles (the most vsuall guests) haue no entertainment, and men or other heauie bodies cannot sinke. *Vespasian* proued this experiment by casting in some bound, vnskilfull of swimming, whome the waters (surfettted with swallowing her owne) spewed vp againe. The Lake,

c Ex. 16. 49.

d Es. 1. 10.

e Pro. 1. 32.

* Jude, v. 7.
† 2. Pet. 2. 6.

g Jordan runneth into the Dead Sea, and there stayeth without issue to the Ocean.

h Ioseph. de bel. lud. l. 3. c. 5.
cornel. Tacit. lib. 5. These two describe it at large. Also Strabo, lib. 16. Plin. lib. 5. c. 16. besides the moderne and elder Christians. Ptolomey placeth the midst thereof in 66. 50. & 31 10. 17. c. 16. Gen. 14. 10.

ed, Gen. 14. Their
eth to these foure
e. Their indgement
Religion was an ir-
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Thus did ⁴ Esay
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character of diffi-
er are Devils in the

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h the windes blu-
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sle *Asphaltum*:
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Lake,

Lake, *Iosephus* sayth, is five hundred and fourescore furlongs in length (*Plinie* hath an hundred myles) the breadth, betwene sixe and five and twentie myles, *Strabo* telleth of thirteene Cities still, (whereof Sodome was chiefe) of threecore furlongs compasse; whereof some were consumed by fire, or swallowed by Earthquakes and sulphurous Waters, the rest forsaken: some Remainders (as bones of those carcases) then in his time continuing. ¹ *Vertomannus* sayth, That there are the ruines of three Cities on the toppes of three Hills: and that the Earth is without water, and barren, and (a greater miracle) hath a kinde of bloudie mixture, somewhat like redde Waxe, the depth of three or foure cubites. The ruines of the Cities are there seene still.

Idumæa lyeth Southward from Iudæa: it had name of *Edom*, the surname of *Esaü*, sonne of *Isaak*. The Historie of this people, and the Horites, ioyned with them, is related by ^k *Moses*. It was subdued by *Dauid*, according to the Prophecie, *The k* Gen. 36. elder shall serue the younger. They rebelled vnder *Ioram* the sonne of *Iehoshaphat*; as *Isaak* had also prophecied. From that time they continued bitter enemies to the people of G O D, ¹ till *Hircanus*, the sonne of *Simon*, compelled them to accept both 1 *Ios. Antiq. 13.* the Iewish Dominion and Religion: after which they were reckoned amongst the Jewes. Of the Idumæans were the Amalekites, ^m destroyed by *Saul*. They were 17. South from Iuda, ⁿ *Elphaz* the Themanite, it seemeth, was of *Esaü* his generation, and of the right Religion. The Idumæans, Moabites, and Ammonites are by some placed in Arabia, of which I will not contend: I here mention them, as both borderers and subiects to the Israelites; of which we reade much in the Scripture; little elsewhere that maketh to our purpose. South from Amalek was Kedar, a countrey abounding with flockes of Sheepe and Goats. But I may not now dwell in the *Tents of Kedar*, till I come to the Israelites.

On the East side of the Lake of Sodome is that Region which the Moabites (so often in Scripture mentioned) sometime inhabited: and before them the Emims, which were Gyants, tall as the Anakims, *Dent. 2. 10.* The Moabites were the posteritie of *Lot*, by incest with his daughter. ^p Moab had on the East the Mountaines of Horeb; on the West the salt Sea, and part of Iordan; Arnon on the South, and the North border stretched from Iabbok to the Mountaines of Pisga. That part of the Countrey, betwene Iabok and Arnon, *Sihon* King of the Amorites had taken from them, and lost againe to the Israelites. *Balac* their King, fearing to loose the rest, sent for *Balaam* the Wizard to curse the Israelites; who yet, by Diuine power, was forced to blesse them. Yet the lustre of *Balacs* promises so dazeled his eyes, that ^q he taught *Balac* to put a stumbling-blocke before the Israelites, and by sending amongst them their women, to draw them to carnall and spirituall whoredome; so to prouoke the wrath of G O D s ielousie against them. But the zeale of *Phineas* stayed it; and *Balaam*, in his returne homeward to his Countrey of Mesopotamia, was slaine by the Israelites among the Madianites, partakers with the Moabites in *Balaams* idolatrous proiect. These Madianites descended of *Abraham*, ^r by *Keturah*, and dwelt in a part of Arabia, neere to the Moabites, on the East. Some of them dwelt neere to Mount Sinai, *Exod. 2. 15.* and in the Desert, on the East side of the Red Sea. Their mightie Armie was miraculously destroyed by ^t the Sword of the L O R D, and Gedeon. The Moabites were subiected to Israel by *Dauid*, and so continued to the Kings of Samaria, till that State being rent, they freed themselves. It seemeth they worshipped the Sunne; as the names *Kircherebeth*, *Beth-Baalmoon*, and *Balacs* high places doe shew, and we haue obserued before in the worship of *Bel* and *Baal*. *Chemosh* was another Idoll of theirs, to which *Salomon* built an high place. *Pechor* also, and *Baal pebor*, and the rest, whose Rites are now rotten, and the memorie worne out.

In their rebellion against *Iehoram* King of Israel, he and *Iehoshaphat*, King of Iudæa, with the King or Vice-roy of Idumæa, went to recouer them by force. The Moabite, in despaire, offered a bloudie Sacrifice of his eldest Sonne and Heire; ^{naah.} *I 2* or *s* *Iud. 7. 20.*

o Moabites
& Madianites;
p Arias Mon-
tann.

q Apoc. 2. 14.
r Abrahams
children by
Keturah were
authors of the
Nations called
Fily orientis,
the children of
the East, which
inhabited the
parts of Arabia
betwene the
Moabites, Am-
monites, and
the Persians &
Chaldeans,
from Mesopo-
tania to the
Persian gulfe,
Ar. Mont. Cha-
naah.

c Reg. 3. 27.

u Deut. 23. 3.

x The Ammonites succeeded the gyants called Zam-zummins,

Deut. 2. 20.

y Iud. 11. 5.

z 1. Sam. 11.

a P. Mart. in 2. Reg. 2. 23. ab.

b Lyra in Leu. 18.

c Aret. in Aft. 6. 7. ex P. Eger. refert L. White.

d P. Mart. in 2. Reg. 2. Chytr. Onomast.

e Jer. 7. 31. 32.

f Gen. 10. 15.

g Antiq. Judaic. 1. 3. c. 7.

or, as Tremellius readeth it, *The King of Edoms sonne*: which caused the Israelites returne. The Ammonites and Moabites might not enter into the Congregation of God, vnto the tenth generation, because ^a they met not the Israelites with bread and water in their way, when they came out of Egypt, and for hiring Balaam against them: *Ar. Montanus* sayth, That the Moabites were circumcised in imitation of the Israelites, but worshipped not their God, but their owne Idols.

^x The Ammonites (their brethren in the euill both of *Lot* their father, and their owne) inhabited Northward from Moab; on the East were the hills Acrabim; on the West the Amorite; the hills Luith, Basan, &c. made it a valley. Their chiefe Citie was Rabbath, after called Philadelphia. These Ammonites had bene troublesome to the Israelites, in the times of ^y *Iephth* and of ^z *Saul*. And after, *David* in iust reuenge, for violating the Law of Nations, destroyed them. *Moloch*, or *Melchon*, was their Idoll, which is supposed ^a to be *Saturne*, whose bloudie butcherly sacrifices are before spoken of. It was a hollow Image (sayth ^b *Lyra*) of Copper, in forme of a man. In the hollow concauitie was made a fire, with which the Idoll being heated, they put a child into his armes, and the Priests made such a noyse with their Timbrels, that the cries of the child might not moue the parents to compassion, but they should rather thinke the child's soule receiued of the God into rest and peace: others ^c adde, That this *Moloch* had seuen Roomes, Chambers, or Ambries therein; one for Meale; a second for Turtles; a third for Sheepe; the fourth receiued a Ramme; the fifth a Calf; the sixth an Ox: if a man would offer sonne or daughter, the seventh was readie for that crueltie. Some interpret *Moloch* and *Rempban*, *Aft. 7.* to be the Sunne and Moone.

There was a valley neere Ierusalem (sometime possessed by the sonne of ^d *Hinnom*) where the Hebrewes built a notorious high place to *Moloch*: it was on the East and South part of the Citie. It was also called Topheth, or Tymbrell, of that Tymbrell-Rite which those *Corybantes* and bloudie Priests did vse; or else for the spacioufnesse of it. ^e *Jeremie* prophecieth, That it should be called the Valley of slaughter, because of the iudgements for the idolatrous high places in it. Vpon the pollution hereof, by slaughter and burials, it grew so execrable, that Hell inherited the same name, called Gehenna, of this place: first, of the lownesse, being a Valley: secondly, for the Fire, which here the children, there the wicked, sustaine: thirdly, because all the filth was cast out of the Citie hither, it seemed they held some resemblance. The Ammonites also were (as *Montanus* affirmeth) circumcised.

Canaan was the sonne of *Cham*, Father of many Nations, as ^f *Moses* declareth, *Sidon* and *Heth*, *Iebusi*, *Emori*, *Gingashai*, *Hivi*, *Arks*, *Sini*, *Arvadi*, *Zemari*, *Hamathi*; the most of which were expelled their Countrey, slaine or made Tributarie by the Israelites. Their border was from *Sidon* to *Gaza* West, and on the East side from *Sodom* to *Lasha* or *Callyrrhoe*. ^g *Arias Montanus* is of opinion, That according to the number of the twelue Tribes of Israel, so were the people of *Canaan*: and therefore to those eleuen before rehearsed, he addeth their father *Canaan*, who left his name to them all; and where he liued, retained a part to himselfe, betweene the Philistims and Amorites. Of those his sonnes, *Sidon*, the eldest, inhabited the Seacoast: and Eastward from him *Heth*, vnto the hill *Gilboa*: of him came the Hittites. *Iebusi* went further, on the right hand: *Emor* inhabited the mid-land Countrey Westward from the Iebusites. The *Gingashite* dwelt about the Hittite, next to *Jordan*, and the Lake *Chinereth* (so called, because it resembleth the forme of a Harpe) after called *Genezareth*. The *Hevite* or *Hivite* inhabited betweene the Amorite and the Philistim. The *Atkire* possessed the rootes of *Libanus*. The *Sinite* dwelt beyond the Hittite, Eastward, neerer to *Jordan*. *Arvadi* enioyed the Countrey next to the Wilderne^{ss} of *Cades*. *Zemari* obtained the Hills, called of him *Semaraïm*. The *Hamathite* possessed the Countrey nigh to the Fountaines of *Jordan*. As for the most notable Mountaines and Cities, which each of these Families enioyed, they which will, may reade further in the same Author.

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Their chiefe Citie
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Yofes declareth, *Si-
emari, Hamathi*;
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ame the Hittites.
Country West-
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of a Harpe) after
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Sinite dwelt be-
ne Country next
f him Semaraim.
Iordan. As for
ies enjoyed, they

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Of these and their auncient Religions and Politics wee finde little or nothing but
in the Scripture, where the Lord testifieth, that for their sinnes the Land spued them
out. Some of them (as some thinke) fled into Africa: where *Augustine* h sayth, h *Exposit. ep. ad*
That the Courtey people, inhabiting neere Hippon, called themselves in their Pu- *Rom. inchoat.*
nicke Language: *Chanani*.

Procopius, in the fourth booke of the Vandale Warre, affirmeth, That all the Sea-
coast, in those times, from Sidon to Egypt, was called Phœnicia: and that when
Ieshua invaded them, they left their Countrey, and fled into Egypt, and there mul-
tiplying, pierced further into Africa; where they possessed all that Tract, vnto the
Pillars of *Hercules*, speaking halfe Phœnician. They built the Citie Tinge or Tanger
in Numidia, where were two pillars of White stone, placed neere to a great Foun-
taine, in which, in the Phœnician Tongue, was ingrauen: *We are Canaanites, whom*
I o s u a the Theefe chased away. Which if it were so, the name of *Hercules* might
therefore be ascribed to those Pillars, as accounted the chiefe Phœnician Idoll.

Philo (or the Author of those fabulous Antiquities) sayth, That the Israelites i *Pseudo Philo.*
found, among the Amorites, seuen golden Images, called *Nymphes*, which, as Ora- *de Ant. Lib.*
cles, directed them in their affaires, and wrought wonders: the worke of *Canaan*,
Phut, *Selath*, *Nebroth*, *Elath*, *Desvat*, of admirable workmanship, yelding light
in the night, by vertue of certaine stones, which could not by mettall be broken, or
pierced, or be consumed by fire, but must needes haue an Angell to burie them in the
depth of the Sea, and there let them lye.

This people was not vterly at once destroyed, but sometime, as in the dayes of
k Iabin and *Sisera*, conquered their Conquerours, and retained some power and *k Ind. 4.2.*
name of a people, till the times of *David*, who destroyed the Iebusites, and dwelt
in the Fort of Sion, calling it after his owne name, ¹ The Citie of *David*. And in *1 2. Sam. 5.7.*
the dayes of *Salomon*, *Pharao*, King of Egypt, tooke and burnt Gezer, and slew
the Canaanites that dwelt in the Citie, and gaue it for a present to his daughter,
Salomons wife. And all the people that were left of the Amorites, Hittites,
Perizzites, *Hivites*, and Iebusites, whom the children of Israel were
not able to destroy, those did *Salomon* make tributaries vnto this
day. *1 King. 9. 16, 20, 21.* The posteritie of these seruants
of *Salomon* are mentioned ^m among the Israe-

lites, which returned from the Babylo-
nian Captiuitie, and accrewed
into one People with
them.

m Nebe. 7. 60.



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THE FIRST PART OF
THE RELATIONS OF THE
WORLD, AND THE RELIGIONS
OBSERVED IN ALL AGES, AND
Places discovered, from the Creation, vnto
this present.

THE SECOND BOOKE.

CHAP. I.

*The Preface of this Booke: ana a Description of the Region of Palestina, since
called Iudea, and now Terra Sancta.*



In the former booke wee hauetraced the foot-steps
of Religion, following her in her wanderings from
the truth, and her selfe through diuers Nations, till
we came into *this Land*, sometime flowing with milke
and hony, whose first inhabitants we last tooke view
of. The Hebrewes were, by the Soueraigne Lord of
all, made heires of their labours, and possessed both
their place and wealth: Houses and Cities which they
builded not, Vineyards which they planted not, and
which is more, these were a type vnto them of the
true and heavenly Countrey, which, not by their
merits, but by the meere mercie of the Promiser,
they should enioy. These did GOD chuse out of all the kinreds of the Earth, to make
vnto himselfe a Kingdome of Priests, a holy Nation, and his chief treasure above all
people, though all the Earth be his: He made them the keepers of his Oracles, bestow-
ing on them the Adoption, and the Glorie, and the Covenants, and the giuing of the
Law, and the Service of GOD, and the Promises: of whom were the Fathers, and of
whome, concerning the flesh, CHRIST came, who is GOD ouer all, blessed for ever, A-
men. These things were not onely communicated, but appropriated to them: He
shewed his Word vnto Iacob, his Statutes and his Iudgements vnto Israel: He dealt
not so with any Nation; neither had the Heathen knowledge of his Lawes: Hee was
their Prerogative, and they his peculiar: In e Iewrie was GOD knowne, his name
was great in Israel: In Shalem was his Tabernacle, and his dwelling in Sion. And

CHRIST

from prophecie

^a Exod. 19. 5. 6.

^b Rom. 9. 4.

^c Rom. 9. 4. 5.

^d Psal. 147. 20.

^e Psal. 76. 1. 2.

f Mat. 15. 2. 4.

* Rom. 15. 8.

g Ephes. 2. 14.

&c.

h Ephes. 3. 9. 10.

i Act. 13. 45.

k Rom. 11. 22.

l Iud. 6.

m Psal. 107. 34.

35.

n Rom. 9. 24.

o Rom. 11. 32.

p Iud. 8.

q Deut. 32. 31.

r The Jew is a
witness against
the Atheist,
that we saine
not those pro-
phesies of
Christ, seeing
the Jew holds
the prophecies
dearer then
his blood, and
yet hateth
Christianitie
more deadly
then the A-
theist.

CHRIST himselfe ratified it, acknowledging himselfe ^f sent to the lost sheepe of the house of Israel, * a Minister of the Circumcision, and said to the Cananite woman which besought him for her daughter, *It is not good to take the childrens bread, and to cast it to dogges.* Such, in spirituall reputation before God were all people, excluded (as vncleane dogges) out of his heauenly Ierusalem, till this ^g partition wall was taken downe, and they which had beene farre off, were made neere by the blood of CHRIST, who abrogated through his flesh that hatred, and made of twaine (Jewes and Gentiles) one new man in himselfe. So that the Gentiles (the name of all the world, excepting this people) which had beene without CHRIST, and aliens from the Common-wealth of Israel, strangers from the covenants of promise, had no hope, and were without GOD in the world; were now no more strangers and forreners, but citizens with the Saints, and of the household of GOD: built upon the foundation of the Prophets and Apostles, IESVS CHRIST himselfe being the chiefe corner stone. Let it not be tedious to heare of this which the Angels reioyced to learne, ^h a myserie which from the beginning of the world had been hid in GOD: and unto principalities and powers in heauenly places, was made knowne by the Church. But the word (whereby we haue fellowship in this myserie) came out of Sion, and the preaching began at Ierusalem. This (and not Rome) by the confession of Espe-
sant, a learned Papist, on 1. Tim. 4. was Emporium fidei (Christiana, & Ecclesia mater: The mart of Christian faith, and mother of the Church. Yea it was necessary that the word of GOD should first be spoken unto them, which they by incredulitie put from themselves, and gaue place to the Gentiles. ^k The fall of them became the riches of the world, and the diminishing of them the riches of the Gentiles, as a glasse wherein we may behold the bounty-fulness and severitie of GOD, and in both the deepnesse of the riches of the wisdom and knowledge of GOD, whose iudgements are vnsearchable, and his wayes past finding out. I may fitly compare them to Gideons Fleece, which receiued the dew, when all the earth be-
sides was drie, and after, it was drie upon the Fleece only, when the dew covered all the ground. Sometimes they alone receiued those dewes, shewes, riuers, seas of Sauiing bountie, and all the world besides was a parched wilderness. Now ^m he turneth the fruitful land into barrennesse, for the wickednesse of the inhabitants; but that wilderness he turneth into pooles of water, and the drie land into water-springs. Hee hath ⁿ called them his people, which were not his people, and her beloned which was not beloned; and where it was said, yee are not my people, there they are now called the children of the living GOD. Thus hath he ^o shut up all vnder vnbeleefe, that he might haue mercy vpon all, that his free election might appeare (not of works, lest any should boast themselves but) of grace. Behold therefore, all Atheists, and wonder! The Jewes branded with iudge-
ment, wander ouer the world, the contempt of Nations, the skumme of people, the hissing, derision, and indignation of men, for refusing him whom they expect, denying him whom they challenge, hating him whose name is in life and death vnto them, the sweetest tune, and most melodious harmony, still waiting for, and glorying in that Messias, whom (unknowne) they crucified and slew; and still pursue with the deadliest hatred in all his followers: God they please not, and are contrarie to all men. Yet such is Gods manifold wisdom in his deepest iudgements, that his enemies shall fight for him, euen against themselves: the Midianites ^p shall sheath their swords, which they haue drawne out against God, in their owne bowels, and Christian Truth shall pre-
uaile, and let our ^q enemies themselves bee iudges. Out of their premises which they main-
taine, as earnestly as thou (O Atheist) securely deridest, which they will seale with that which thou makest thy heauen, thy God; we will and do conclude, against thee and them, that, in which, with which, for which we will liue and die. Let the old Testament yeeld the Proposition in prophecie, and the new Testament will Assure in Historie, and euen be thou the iudge, if that Reason, which thou hast as a man, and peruerrest as a Diuell, will not by force of their Scriptures, which they preferre before their liues, necessarily in the Conclusion demonstrate the Christian Truth. Neither (I appeale vnto our common Reason) canst thou more wonder at vs for beleeuing, things in thy seeming incredible, absurd, and impossible, then at them (vpon such grounds which with vs they hold) not ^r beleeuing.

For

For what helpe we, but, for the maine and chiefe points of our faith, are as plainly in their Euangelicall Prophets, as in our propheticall Euangelists? All the Historie of Christ, in a more Diuine way, seemeth rather told then foretold, a Historie, not a Prophecie: as is easie by conference of both to shew, and thou, if thou beest not idle, or wilfully malicious, mayest find. That then which thou seest come vpon them, a spirit of slumber, eyes that they should not see, and eares that they should not heare; which yet haue the light of the first Scriptures (had they not a veile ouer their hearts) the same see in thy selfe; that when greater light doth offer it selfe, willingly shuttest thine eyes, as though there could be no light, because thou liuest in, and louest, thy darknes. It is the same hand that giueth vp both thee and them, *because ye will not beleene the Truth, to be saued, to strong delusions, that yee might beleene lies, and be damned.* To me, and all Christians, let the Iewes be both reall and verball teachers of the Truth, which they let fall, and we take vp; the one in their Oracles of sacred writte, the other in their exemplary iudgement. And to them, Let (O thou LORD of all heare and grant it) let all Christians be that which *Moses* prophecied, *a promocation to emulation,* not of enuy and hatred, which hitherto hath bene in these, amongst all the Christian enemies, the most implacable and despitefull, but of imitation, that as *their casting away hath been the reconciling of the world, their receiuing may be life from the dead,* which *Paul* seemeth plainly to fore-signifie.

2. Thess. 2.

Dent. 32. 21.

Rom. 11.

Thus much being premised as a preparation to our Iewish historie, which, as of more importance then any other, deserueth more ample view: let vs in the next place suruey that cuntry which their progenitors had with those priuiledges, and their posteritie (together with those priuiledges) haue lost.

This cuntry was first called the Land of Canaan, after that the posteritie of Canaan, the sonne of Cham, had possessed it. *Moses* and *Ioshua* conquered it to the posteritie of *Iacob*, of whom it was called the Land of Israel: after the diuision of the ten Tribes from the house of *Dauid* by *Ieroboam*. In the time of *Rehoboam* the sonne of *Salomon*, the name of Israel was more particularly appropriated to those ten rebellious Tribes, and the other two were knowne by the name of the kingdome of Iuda. Yet Israel remained in a generall sense the name of them all, especially in the new Testament. *Paul* of the Tribe of *Beniamine* calleth himselfe an Israelite, and all Israel, saith he in that Chapter, shall bee saued. After the Babylonian captiuitie they were called *Iewes*, of the chiefe and royall Tribe, and their cuntry *Iudæa*: It was also called *Palæstina*, of the *Philistines*, which inhabited the sea-coast. And after in the times of the Christians it was generally called the Holy-Land, *Phœnicia* also being vnder that name comprehended. It is situated betweene the Mediteranean sea, and the Arabian Mountaines, *Ptolomie* calleth it *Palestina Syria*, and *Iudæa*, abutting it on the North with *Syria*, on the East and South with *Arabia Petrea*, on the West with part of *Egypt*, and the sea. *Adrichomius*, who hath bestowed a large volume on this subiect, which he calleth the Theater of the Holy-Land, on the East confineth it with *Syria* and *Arabia*; on the South the desert *Pharan*, and *Egypt*; on the North Mount *Libanus*; on the West, the Sea. *Maginus* placeth a part of *Phœnicia* on the North; on the North-east *Libanus*; on the South, and part of the East, *Arabia*; on the West, part of the Mediteranean sea. It is extended from the South to the North, from the one and thirtieth degree, to the three and thirtieth, and somewhat more. Others set it downe in other words; but these and they agree for the most part, in substance. It is commonly holden to be an hundred and sixtie Italian miles in length from *Dan* to *Berseebe*, and sixtie in breadth. An exact diuision thereof into twelue shires or shares, *Ioshua* setteth downe at large, with their bounds and Cities, from the thirteenth Chapter of that booke, to the one and twentieth, as they were by lot and Diuine disposition allotted to the twelue Tribes, the posteritie of *Iacob*: twelue sonnes; onely *Ephraim* and *Manasses*, the sonnes of *Ioseph*, constituted two Tribes, and therefore had the double portion, descending of *Iacob*s eldest sonne, by *Rachel* his first intended wife; and *Leui* had no portion, but was scattered in Israel, to keepe Israel from scattering,

x The names of the COUNTRY of Canaan

y Rom. 11. 26.

z Ios. Antiqu.

11. 5. Palest. Syria

a Ptol. lib. 7. cap. 16.

shires and shares

scattering, and to vnite them in one religion, to one God, who disposed that curse vnto a blessing.

Ruben, Gad, and halfe the Tribe of *Manasse*, had their portion on the East-side of Iordan: the other halfe of *Manasse*, with *Simeon, Iuda, Benjamin, Ephraim, Naphthali, Aser, Dan, Izachar, Zabulon*, had their portions assigned betwixt Iordan, and the Westerne sea. They which would be fully acquainted with their seuerall diuisions, may finde in *Ioshua* himselfe to satisfie them, and in the Commentaries which diuers haue written on that Scripture. *More, Stella, Adrichomius*, and *Arias Montanus* haue in Maps presented them to the eye. Neither in the whole world beside is there (I thinke) found any region hauing more Cities in so small a space, then this sometime had, except we beleuee that which is told of the thousands of ^b Egypt. Some reckon ^c in each Tribe, these, as royall Cities: in *Aser*, Achsaph, besides Sidon and Tytus: in *Benjamin*, Bethel, Gabaa, Ierusalem, Iericho: in *Dan*, Lachis, besides Acaron and Gath: in *Ephraim*, Gazer, Samaria, Saron, Taphua: in *Gad*, Rabba: in *Isachar*, Aphec: in *Iuda*, Arad, Bezec, Eglon, Hebron, Lebna, Maceda, Odolla, Taphua: in *Manasse*, 1. Dor, Galgal, Iezrael, Mageddo, Tanac, Therfa: in *Manasse*, 2. Astaroth, Edrai, Gessur, Machati, Soba, Theman, and Damascus: in *Nephtalim*, Asor, Ceddes, Emath: in *Ruben*, Heshbon, Madian, Petra: in *Simeon*, Dabir, Gerara: in *Zabulon* Ieconan, Semeron. The like Catalogue hee maketh of Episcopall Cities in this Land, while it was Christian. My purpose is not to write of all, but especially of such as are in some respect eminent.

And first let me dippe my pen in Iordan. This, saith *Pliny*, ^d is a pleasant Riuer, and as farre as the situation of places will permit, ambitious; prodigally imparting it selfe to the inhabitants, and (as it were vnwilling) passeth to that cursed Lake Asphaltites, of which at last it is drunke vp, losing his laudable waters, mixed with those pestilent. As soone therefore as the valleyes giue opportunitie, it spreadeth it selfe into a Lake called Genesara, sixteene miles long, and six broad, enuironed with pleasant Townes; Iulias and Hippo on the East; on the South, Tarichea; and Tiberias on the West, made hole some with his hot waters. The fountaines of this Riuer are two, called ^e Ior, and Dan, which compounding their streames, doe also compound their names, as Tame and Isis with vs bring forth (happie parents) our Tames or Thamisis. This is the beginning of the apparent streame: But the true ^f and first conception of it is in Phiale, one hundred and rwentie furlongs from Cæsarea, a fountaine of vnsearchable depth, which yet (like some miserable Churle) alwaies catcheth the waters in it selfe, till sucking, and as it were buried in the earth, those treasures being by Natures stealth conueyed vnder ground, vnto *Dan* or *Pancas*, who is liberall of that vsurers wealth (for into that Phiale powre as much as you will, it neuer encreaseth or decreaseth) and thence it becommeth a riuer. *Philip* the Tetrarch of Trachonitis, by casting chaffe therein, which was paid him againe at *Dan*, first found out this vnder-earth passage. The Saracens call that Phiale, in this respect, Medan, that is, the waters of *Dan*. Before it maketh the Lake of Genezareth, it maketh another called Samachonitis. This is especially filled, when the snowes on Libanus are melted, which causeth ^g Iordan then to swell, and ouer-flow his bankes, in the first moneth, yearely, (and made the miracle in *Ioshuas* ^h passage thorow it the more miraculous) but in Summer it is almost drien vp. It is called the waters of *Meron*, halfe-way betweene Cæsarea Philippi, where the mariage between Ior and *Dan* is solemnized, and the lake of Genezareth. *Elias*, and after his assumption, his cloke, diuided these streames: *Naamans* Leprosie was heere cleansed; and a greater Leprosie then *Naamans* is daily cleansed in the Church by the lauer of Regeneration, first sanctified to that vse in this streame, where the holy *Trinitie* ⁱ did first yeeld it selfe in sensible apparition to the world, thereby to consecrate that Baptisme, whereby we are consecrated to this blessed Trinitie, the Father, Sonne, and Holy Ghost. In which respect, ^k Pilgrimes in memorie thereof, do still wash themselves in this Riuer, spotting themselves further (I feare) by this washing with some mire of superstition.

I cannot blame this sacred streame, if it seeme loath, as *Phry* saith, to leaue so fertile

b See lib. 6.

cap. 2.

c Adrichom.

Desfub.

d Plin lib. 5.
cap. 15.

e Ex fontis nomine aque de-
clat descendit
Iordani dictus.
Ar. Montan.
f Jos. Sol Iud. lib.
3. 18. Brocard.

g Weissenburg.
& Trem. 1. 1. 10.

h Jos. 3.

i Matth. 3.

k Adrichom.
Timberley.

posed that curfe vn-
on the East-side of
m, Ephraim, Naphtali,
twixt Iordan, and
seuerall diuisions,
aries which diuers
ias Montanus haue
beside is there (I
men this sometime
ypt. Some reckon
Sidon and Tytus:
besides Acaron and
na: in Isachar, A-
dolla, Taphua: in
Manasse, 2. Afta-
ephthalim, Asor, Ce-
Gerar: in Zebu-
upall Cities in this
especially of such

a pleasant Riuer,
gally imparting it
ried Lake Asphal-
ked with those pe-
cadeth it selfe into
med with pleasant
and Tiberias on the
Riuer are two, cal-
o compound their
ames or Thamisis.
ft conception of it
taine of vnsearch-
neth the waters in-
ures being by Na-
iberall of that vsu-
recreaseh or de-
Trachonitis, by ca-
ut this vnder-earth
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eth, yearly, (and
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betweene Casarea
and the lake of Ge-
reames: Naamans
is daily cleansed
use in this streame,
tion to the world,
to this blessed Tri-
grimes in memo-
es further (I feare)

h, to leaue so fer-
tile

tile a country, and lingreth as long as it may in lakes by the way, not onely for that
Salt sea or hellish lake, which shuteth vp his guiltlesse waues in perpetuall imprison-
ment, but also for those pleasures in the passage the fruits of the earth without exacti-
on freely yeilded, as Roses, Sage, Rue, &c. of the trees, in Oliues, Figges, Pome-gra-
nats, Dates, and Vines (which last the Mahumetan superstition doth not cherish, and
the western Christians did so husband, that one Vine¹ by their art and industrie, yeel-
ded three Vintages in August, September, October.) The Grapes of Eschol, which
could lade two men with one cluster, were not so famous, as ^m the Balsme of Gilead,
which the first Merchants we reade of, from that mart, vented to other parts of the
world. These Balsme-trees grew in the vale of Iericho, which being cut, yeilded this
precious liquor; whereof, besides the admirable effects in Cures, other wondrous are
told by ancient and later Writers, too long heere to relate, *Bellonius* ⁿ will do it for
me, if any list to read his obseruations. He is not of their mind, which thinke there
is now no true Balsam in the world (these in Iudæa being perished) but thinkeith in
Arabia-Felix it groweth naturally, from whence some shrubbes he saw in Cairo. But
I should be too tedious if I should insift on this argument: That instance of such a
world of people, in such a patch of the world, doth sufficiently declare the fertilitye,
when as *Dauid* ^o numbered them, 1100000. Israelites, and of Iuda, 470000. or as in
2. Sam. 24. 9. 500000. which drew sword; and yet *Beniamin* and *Leui* were not rec-
koned in this number: and in the dayes of *Ierobeam*, p. *Abija* King of Iuda brought
into the field 400000. and *Ierobeam* 800000. and on this part were slaine in one bat-
tell 500000. all choice men; which Historie cannot be matched with the like in all
ages and places of the world: that a Countrey, an hundred and sixtie miles long, and
not about sixtie in breadth, should nourish at once, or lose in a battell such multitudes,
not to speake of impotent persons, women and children. But this multitude by ciuill
warres and inuasions of enemies decreased, till first the reliques of Israel, and after, the
remnant of Iuda, were by the Assyrians, and Babylonians led captiue, and the Land
enioyed her Sabbaths.

For the Kingdome of Israel consisting often Tribes (some reckon *Simen* also to
Iuda, because of his portion mixed with *Iuda's*, as *Beniamin* was adioyning thereto, to
whom the *Leuites* likewise, and Priests forsaking their Cities, and all the religious
Israelites annexed themselves) forsooke ⁿ not the house of *Dauid* only, but the house
of the Lord, and set them vp Calues (Egyptian superstitions) at Dan and Bethel, and
made Priests for their Idolatrous purpose. This their rebellion and Apostacie God
plagued with ciuill dissension and forren hostilitie, vntill at last the Assyrians ^f remo-
ued them altogether, and repeopleth those parts with new Colonies. Such is the end
of Religion, which hath not God for the beginning, but is grounded on humane po-
licie, a sandie foundation. *Iuda* could not take warning, but prouoking God by Ido-
latrous courses, at last was carried to Babel, and thence; after seauente yeares, returned.
The historie of these things, so fully related in Scripture, I should but marre in the
telling.

After this their returne the Land was not as before, named after the portions of the
seuerall Tribes: but was called by a generall name, *Iudæa*, and the people *Iews*, be-
cause the Tribe of *Iuda* had before inhabited those parts, or at least this principall
of them, dilating themselves further, as they increased in number and power. But more
especially *Iudæa* was the name of one ⁿ third part of the countrey, by that name dis-
tinguished from the other two, *Samaria*, and *Galilee*, which two last are sometimes
referred to *Phoenicia*.

Galilee was the most Northerly, consining on *Libanus* and *Antilibanus* toward
the North, *Phoenicia* Westerly, *Galileya* on the East; and *Samaria*, with *Arabia*, in-
closing her Southerly borders; *Iordan* parteth it in the midst. It was diuided into
the higher and lower *Galilee*: the higher called also *Galilee* of the *Gentiles*, consist-
ing the springs of *Iordan*, and those Cities which *Salomon* gave to *Hiram*. The lower
was also called *Galilee* of *Tierius*, that Citie giuing name both to the lake, and regi-
on: in which Nazareth was famous, and the hill *Thabor*.

1 Ezeccard.

m Num. 13. 24.
Ierem. 8. 22. &
46. 11.
Gen. 37. 25. ^{first m}
Trem. 10. Antiq.
15. 5.
n Bellon lib. 2.
cap. 39.

o 1. Chron. 27.
See Tremel.
notes on
2. Sam. 24. 9.
p 2. Chron. 13.

q 2. Chron. 9.
14.

r A great part
of Beniamin,
and Simen
was subiect to *Not*
*Dan*is poste-
rie. 2. 2. 2. 2. 2. 2.
f 2. Reg. 17.

t Jos. Antiq.
11. 5.

u Palestina di-
uided into 3.
parts } ^{Galilee}
Galilee }
Samaria }
Iudæa }

Samaria.

Samaria is seated betwixt Galilee and Iudæa, much lesse then either of them. Iudæa is the most Southerly; betweene the Mediterranean and Dead seas, Samaria, and Idumea. *Pliny* maketh Galilæa a part of it, and *Peræa* another part, separated from the rest by Iordan. The rest he diuideth into ten Toparchies; Ierico, Emaus, Lidda, Ioppe, Acrabarena, Gophnitica, Thamnitica, Betholene, Tephene, Orine, in which was Ierusalem farre the fairest of the Cities of the East, not of Iudæa alone: Herodium, with a famous towne of the same name. He addeth vnto these the Region of Decapolis, so called of the number of the Townes, and the Tetrarchies; Trachonitis, Panæas, Abila, Arca, Ampeloessa, Gabe. Those ten Townes of Decapolis were Cæsarea, Philippi, Asor, Cedes, Neptalim, Sephet, Corozain, Capharnaum, Bethsaida, Iotapata, Tiberias, and Bethsan, otherwise called Scythopolis, and before Nyssa, where *Bucchus* buried his nurse. But these are parts of those former parts aboue mentioned; and so may we say of the rest, sustaining, in diuers respects, diuers diuisions, best fitting to the present polities, and little to our purpose.

Those things which of old were famous in those places, are mentioned in the Scripture: Those things which since haue been more remarkable; I purpose in the next part of this Worke, of Christian Religions, to handle, and especially the rarities of Ierusalem, sometimes the holy Citie, and Citie of the great King, now a den of *thecenes*; a habitation of Mahumetans, or rather now not at all: for this which is now, is a new Citie, called by the Founder, *Ælia Capitolina*, built by *Ælius Adrianus*, who caused the plough to passe thorow, and salt to be sowne in the old, as testifying her eternall desolation, and fulfilling Christs Prophecie to the vtmost, not leauing a stone vpon a stone, if *Titus* had not fully accomplished the same before. *Arian Montanus* in his *Nehemias* affirmeth, that Ierusalem was founded on three hilles; to wit, Sion, ion which the Iebusites built their Tower; and which in *Danids* time was further builded on, and called the Citie of *Dauid*. The second hill was Mount Moriah, which *Dauid* bought of *Aranna* to erect thereon the Temple. The third was the higher Acra, called the Suburb. These were compassed with one wall without; and within diuided with three walles, by which the Citie of *Dauid*, and Moriah, and the higher Acra were diuided. In the circuit of the walles were nine gates. He that desireth further to read, or rather to see the old Ierusalem, with her holy fabriques, let him resort to *Arian Montanus* his *Antiquitates Iudææ*, where he both relateth, and in figures presenteth these things: It is supposed that *Melehisadech* built it about the yeare of the World, 2027; and called it *Salem*. The Iebusites after possessed it (and of them some deriue the name Ierusalem, quasi *Iebussalem*) till *Dauid* expelled them: who had before reigned in Hebron (called Cariatharbe, the Citie of foure men, say some, because of *Adam*, *Abraham*, *Isaac*, and *Iacob*, both dwelling and buriall there; yet *Adam*, others say, was buried in Mount Caluarie, with other speculations curious and vncertaine.) He translated the highest seat both of spirituall and temporall regiment to Ierusalem, where he raigned after, three and thirtie yeares, to whom succeeded *Salomon*, and the rest in order. It then contained in circuit fiftie furlongs, compassed with a great ditch fixtie foot deepe, and two hundred and fiftie broad. *Nabuchodonosor* destroyed it, *Nehemias* reedified it, three and thirtie furlongs in circuit: The *Maccabees*, *Herod*, and others added to her excellence, till *Titus* besieged and tooke it; in which siege are said to haue perished 110000. people; and being now a sepulchre of dead carcasses, was made a spectacle of Diuine vengeance, for murdering the Lord of Life. But those struggling spirits, and small remnants of life which remained in this forlorne carcasse of the sometime Ierusalem, breached a new rebellion, in the time of *Adrian*, and thereby breathed her last, as before is said. The Historie of this Citie the Scripture hath recorded; and where Diuine Historie endeth, *Iosephus* and *Hegesippus* (that I speake not of late Writers) haue largely supplied; especially concerning her latest fates, and, as I may terme it, in her funerall Sermon. * *Strabo*, *Iustine* and others haue written of this people; but not sincerely. But the fountaines are cleare enough to acquaint vs with their true originall, which cometh next to be considered.

x. *Iustin. lib. 36.*
Strabo lib. 16.

either of them. Iu-
ead seas, Samaria, and
rt, separated from the
Emaus, Lidda, Ioppe,
e, in which was Jeru-
ne: Herodium, with a
ion of Decapolis, Io-
monitis, Paneas, Abi-
ere Casarea, Philip-
thasaida, Iotapata, Ti-
nysa, where *Bacchus*
mentioned; and so
ons, best fitting to the

are mentioned in the
ole; I purpose in the
specially the rarities
now a den of *thence*; a
which is now, is a new
Adrianus, who cau-
s testifying her eter-
leaving a stone vp-
Arius Montanus in-
es; to wit, Sion, ion
was further builded
riah, which *Danid*
he higher Acra, cal-
and within diuided
he higher Acra were
eth further to reade,
in resort to *Arius*
in figures presenteth
eare of the World;
them some deriue
who had before reig-
ne, because of *A-*
ne; yet *Adam*, others
is and vncertaine.)
ment to Ierusalem,
ed *Salomon*, and the
l with a great ditch
nofer destroyed it,
Acchabers, *Herod*,
it; in which siege
lechre of dead car-
ng the L O A D of
ained in this for-
n, in the time of *A-*
of this Citie the
w and *Hegesippus*
ly concerning her
Iustine and others
are cleare enough
considered.

CHAP. II.

Of the Hebrew Patriarkes, and their Religion before the Law: also
of their Law and Politie.



He name of Hebrewes some deriue from *Abraham*, as if they were
called *Hebrai* quasi *Abraham*. *Arius Montanus* telleth vs, that this
name of Hebrewes was not appropriate to any family, but common
to all such, as hauing passed ouer the riuer Euphrates fixed their tents,
and abode betwene that riuer and the great sea. He gathereth this
from the Hebrew word, which significeth to passe ouer. Such an one
first of all was *Heber*. seeking a life answerable to his name: whose example (saith he)
Thare imitated: and after, *Abram* for his twofold transmigration from Chaldea, and
from Haran, deserued that name, and left it to his posteritie. But *Iosephus*, c. *Angu-*
stine. and others, more fitly and truly, of *Heber* the fourth from *Schem*, the sonne of
Noah, with whose family, as we haue said, continued the ancient Language of the
world, called of his name, Hebrew: his sonne *Peleg*, or *Phaleg*, bearing the name of
that diuision, which at the time of his birth the rest of the world in their languages
sustained. This *Peleg* was Grand-father to *Serug*, whom some ascribe to haue bene
the first maker of Idols, which were afterwards worshipped by *Nahor* his sonne, and
Thare his nephew, the father of *Abram*, who preached openly that there was but
one God, Creator and Governour of all things; and by this doctrine prouoking
the Chaldeans against him, warned by Oracle, departed towards Canaan.

Bellarmine so eagerly swalloweth this opinion, that he taxeth *Caluine* of Heresie,
for attributing to *Abraham* the contrarie; namely, that *Abraham*, before God cal-
led him out of Vr, was an Idolater: an opinion so much more probable, then the o-
ther, as hauing better authoritie. For *Iosephus* obiecteth to the Israelites their fore-fa-
thers Idolatrie, and nameth *Abraham* amongst them. And *Genebrard* doth so inter-
pret it; and *Mazius* in his Commentaries on that place, both zealous and learned
Papists: yea *Lindanus* h specifiesh the Idolatrie, and calleth him a worshipper of Ve-
sta. *Suidas* saith, that *Abraham* by the obseruation of the Creatures in his studie of
Astronomie, lifted vp his minde aboute the Starres, and by the glorie, and order of
them, learned the knowledge of God, neuer ceasing that Diuine search, till God ap-
peared to him. Which opinion may reconcile both the former: that first he was, and
after ceased to be, an Idolater, before God appeared in vision to him. Hee alledgeth
Philo for his Author, that at foueteene yeares *Abraham* reprobued *Thara* for seducing
men vnto Idolatrie (moued by his priuate lucre) with Images: and seeing the Heauen
sometime cleare, sometime cloudie, he gathered, that that could not be God. The
like hee concluded of the Sunne, and Moone, by their eclipses (for his father had
taught him Astronomie). At last God appeared, and bad him leaue his countrey.
Whereupon heooke his fathers Images, who (as before is said) was an Image-ma-
ker, and partly broke, partly burnt them, and then departed. *Suidas* further thinketh
him the first inuenter of Letters, of the Hebrew tongue, and of the interpretation of
dreames; which I leaue to the Authors credit. But for the fault of *Abraham* before
his calling, and other blemishes after, in him and the rest of the Patriarkes; what doe
they else, but in the abounding of mans sinne, set out the superabounding grace of
God? and are profitable, as learned *Morton* in answer of this cauill, hath out
of one of their owne¹ obserued against them, what he had obserued out of *Angu-*
stine, to these four purposes: *Faith*, *Instruction*, *Fear*, and *Hope*: the *Faith* of the
Historie which flattereth, or concealeth the faults of none: *Instruction* to vertue, by
seeing others faults, taxed: *Fear*, for what shall shrubbes doe, if Cedars fall? and
Hope, that we imitate their repentance, by seeing their pardon.

Hebraei uerbo
a Mon. de Az-
tig. Iud. Canaan.
vel lib. 3. cap. 9.

b Ios. Antiq. lib.
1. cap. 6.
c Ang. De Ciuit.
Dei. lib. 2. c. 13.

first maker
of Idols.

d Ios. Antiq. lib.
1. cap. 7.

e Bel. de Not.
Eccles. 1. 4. c. 9.
f *Abraham* sometimes
an Idolater.
g Ios. 24. 20.

Genebrard.
Chron. lib. 1.
g Maz. in Ios.
24.
h Lindan. in
Panop.
i Suidas.

Calu. so suggest
one motion to
idolatrie.

fully in 15
of vs so be
made of y.
k Mart. App. 1.
lib. 1. cap. 30.
l Sixtus Senen.
Bib. lib. 7. cap. 34.

to be an apte
monarch, and pri-
nce dwelling
at Damascus.

the place of his
nativity.
m Antiq. lib. 1.
cap. 8.

Avrahamika.

n See the
Chronologie,
chap. 11.
o Gen. 12. 4.

But to returne to our History. Many of the Ethnike histories mention him: *Berosus* commendeth him for his iustice, and skill in Astronomic. *Nic. Damascenus* saith, that he reigned at Damascus, & that in his time, his house continued in Damascus, & was still called by his name: *Hecataeus* wrote a booke of him: and *Alexander Polyhistor* telleth that he was borne in the tenth generation after the Flood in Camarine (or V-rien) a Citie of Babylon. *Iosephus* m addeth, that when famine draue him into Egypt, Gen. 12. he disputed with the Priests, and most learned Egyptians, in questions of Diuinity; and in their diuided sects, hauing confuted one by another, he communicated to them the truth, both in this, and in Arithmetike and Astronomic, whereof before the Egyptians were ignorant. *Abram* (saith M. *Broughton* in his Concernt) was borne sixtie yeares later then the common account; as appeareth n by computation of *Terahs* age, who died at two hundred and fise yeares, and after his death o *Abram* went from Charan into Canaan, the threescore and fiftenth yeare of his owne life; and therefore was borne in the hundred and thirtieth, and not in the seuentieth yeare of his father, in the 252. yeare after the Flood; whereas the common opinion reckoneth the 292. To *Abram* God had giuen commandement, saying: *Go from thy country, and from thy kindred, and from thy fathers house into the Land which I shall shew thee, and I will make of thee a great nation, &c.*

His history is fully related by *Moset*, and his progenie also; whereof *Ismael* his son by *Agar*, and other his sons which he had by *Keturah* his second wife, he sent to inhabit the East country (Arabia) in his life-time: but *Isaac* was made his heire, both Temporal and Spirituall: to whom *Iacob* succeeded in the promised blessing: who with his sons and family went downe into Egypt, where his posterity multiplied exceedingly, and were called sometime *Ebrenes* of their ancient pedegree; sometime *Israelites*, of the name *Israel*, giuen to *Iacob* by the Angell, Gen. 32. 28. Their whole historie so largely and plainly in holy Writ recorded, I feare to make *Mmo*, by cuill reciting: Those *Fountaines* are more open to all, then that any should need ours, or others *Brookes*, mixed with some mirie earth (at least) in the passage: (and my intent is to be largest in relation of those things which are not in the Scriptures; touching the same briefly for order sake). Their religion, meane while, was the best amongst the best, though stained in some, as *Rachel*, which stole her father *Labans* Idols; and *Iacob* was forced after to reforme his family in this respect; and after in Egypt they were corrupted with the Egyptian superstition, as *Ezechiel* in his twentieth Chapter protesteth against them. The manner of Diuine worship was not so straitly limited, as after, to persons and places. By reuelation and tradition they received the religious worship, wherein they instructed their posteritie: vntill that in their extreamest thraldome God sent *Moses* and *Aaron* to deliuer them: vnder whose conduct they passed thorow the sea and wildernesse to the brinkes of Iordan, receiuing in the way that Law, which as a Tutour, or Schoole-master was in that their nonage to traine them vp, vntill that full and ripe age; when p God sent his Sonne made of a woman, made vnder the Law, that he might redeeme them that were vnder the Law, that we might receive the adoption of sonnes. Of this Law, although *Moses* hath giuen vs an absolute relation in the Scripture, whereof he was the first pen-man (of that at least which remaineth vnto vs) yet if we shall out of him, bring them into their order, and ranke them vnder their severall heads, as *Sigonus* q and others haue done; it shall not be, I thinke, ouer-tedious to the Reader.

The Law is diuided vsually, into the *Morall*, *Ceremoniall*, and *Iudiciall*, as parts of the same: the first deliuered on the Mount Sinai, by the dreadfull voice of the Almighty G o d, and by the finger of G o d, written after in Tables of stone, called *ten words*, summarily abridged into two *Commandements*, by the Law-giuer himselfe; m *The first and great Commandement enioyning the loue of G o d, the second, of our neighbours*, that G o d, who himselfe is *Charitie*, imposing nothing but the louely yoke of Loue and Charitie vnto his seruants. This Law is Eternall, written first in the hearts of our first parents, which being defaced, it was written againe in the stony Tables of the Law, where it was but a killing letter, till Grace and Truth by Ie-

Ezech. 20: 7:

p Galatb. 4. 4.

q Car. Sigon. de
rep. Hebr.

his Lawe 3rd

m Mat. 22. 38.

mention him: *Berosus*
amascenus saith, that
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Alexander Polyhistor
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 imputation of *Terab*
 o *Abram* went from
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ereof *Ismael* his sou-
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 ded ours, or others
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SVS

SVS CHRIST indited and indented it in the fleshic Tables of the Gospell, as
 CHRISTS new Commandement written in renewed hearts, and shall for euer bee
 then grauen in those spirituall Tables, when we that heere are o natural men, shall rise
 againe spirituall men; and shall be the law of that holy Citie, the new Ierusalem; this be-
 ing then perfected, when Faith, and Hope, and this World shall be finished. The o-
 ther parts Ceremonial and Iudiciall, were (for the particulars) proper vnto that nation;
 the one respecting the manner of Diuine seruice, the other of Ciuill gouernment: not
 giuen (as the other) immediately to the Israelites by God himselfe, but communica-
 ted in the Mount to *Moses*, that he might acquaint the people withall. This nation
 was diuided, as is said already, into Tribes, according to the number of *Iacobs* sons,
 amongst whom *Lewi* had no portion (but the Lord was their portion, they seruing at
 the Altar, & liuing of the Altar) but 48. cities with their suburbs assigned for their ha-
 bitation, amongst other Tribes, that being so disperfed, they might disperfe also, and
 preach the Law to the rest: and were reckoned to that Tribe with which they dwel-
 led: and whereas others might not marry, for feare of alienation of their inheritances,
 into another Tribe, this of *Lewi* either had, or tooke libertie herein, as *Iudg.* 19. and
2. Chro. 22. *Isaada* married the Kings sister; and thus *Elizabeth*, wife of *Zachary* the
 Priest, might be cousin to *Mary* the mother of our L O R D. The number of twelue re-
 mained yet entire, in reckoning of these Tribes, because that *Ioseph* had a double por-
 tion, and his sonnes, *Ephraim* and *Manasses*, made two Tribes. Neither were they a-
 lone reckoned Israelites, that naturally descended from some one of these twelue sons
 of Israel, but such also of other nations as embraced their Ceremonies and Religion,
 being for distinctiō sake called Proselytes. The Hebrew word which is interpreted a
 Proselyte, signifieth *extracted*, or *drawne forth*, because they esteemed such, drawn forth
 of hel: whom yet they made the childre of hel, more then themselves, in burthening their
 consciences, not only with those Ceremonies whereunto the Law and their tradition
 tied them, but with diuers others also. The name Proselyte, as *Drusius* affirmeth, is
 either taken largely for any stranger, or strictly for a conuert to their religion. A Pro-
 selyte was made with obseruation of three things, Circumcision, Baptisme or wash-
 ing, and Oblation. The first was a signe of the Couenant, in which they were recei-
 ued: the second, as a badge of their cleannes; (for all the Gentiles were vnclane) the
 third, for the attonement with God. This was while the Temple stood, and now is not
 in force: but whether Baptisme be still vsed, I know not. He ought to be circumcised
 in the presence of three. A woman Proselite was admitted by Baptisme only, and the
 offering of two Turtles, or two Pigeons. *Serarius* saith, Baptisme and circumcision are
 still required: the like is written by *Munster*, who addeth, that when any desireth to
 become a Proselite, they propound to him the hardest things of the law: with the pro-
 mises of future happines: and if he continue his purpose, they circumcise him, & when
 he is whole, Baptise him; & then account him an Israelite. The same Author els where
 handleth the same their ceremonies more at large: he saith that they propound to him
 their strictest obseruations, as of the Sabbath, not eating fat, &c. with some penances,
 that he should nor after say, had I wist; and they would seeme to be willing by these
 means, to vniue them from their religion, as being corrupted by such new commers:
 but CHRISt affirmeth otherwise. *Matth.* 23.

The gouernment of this state was after *Moses* & *Ioshua* managed by Iudges of di-
 uers Tribes, not by election nor inheritance succeeding in that office, but by appoint-
 ment of God, till they desired a King, whereas before God was their King, and by his
 law partly, partly by oracles ruled the State, being as some think an Aristocratie. There
 were besides these Iudges, Princes of each Tribe, and the heads of families: there
 was also a gouernm^t in each City by the Elders or Senate, exercised in the gates ther-
 of. They had accordingly their Conicels or assemblies, either of the whole nation, or of
 a whole Tribe, or of some one city: they had their Elders or Senators in like maner, ha-
 uing authority, some for the whole nation, some (if we follow some mens coniectures)
 for their own tribe; some in their proper city. The first of these was the *Sabedrin* or 70
 Elders appointed by God, *Num.* 15. & continued vnto the destruction of that nation, &
 their

K 2

n Jo. 13. 34.

o 1. Cor. 15. 44.

p 1. Cor. 13.

q Iud. 17. 7.

r Ar. Montan. Profo
in Matth. 23.s Drus. de 3. sect.
lib. 2.t Munster in l.
Præcept. Mos.
cnn expof. Rab.
Et in Euangel.
Matth. Hebr.
Anot. cap. 22.u Car. Signi. de
rep. Heb. lib. 6. 5. an
6. 7.

their court was kept in the seat Royal, or mother-City of the Kingdome: to which, appeale was made from the inferiour Courts in obscure & difficult cases. They had Judges also appointed, and Magistrates, having iurisdiction ouer a thousand, a hundred, fiftie, or ten. They had besides, their Officers in time of warre, & Officers of the Temple: which I haue but named to the Reader, who, if he desire fully to bee informed, concerning their politie, and State-affaires; *Carolus Sigonius* (not to mention others) in his sixt and seuenth booke, *De Repub. Hebraica*, will reasonably satisfie him.

x P. Galat. de
Arcanis, lib. 4.
cap. 5. & 6.

Yet I hold it no. impertinent to mention (somewhat more largely) what *Petrus Galatinus* * hath written of this Iudiciary power of the Israelites, by the ceasing whereof, he proueth, that the Messias is already come, according to *Iacob's* prophetic; *Gen.* 49. He sheweth therefore that the *Sanhedrin* were the successors of those seuentie Elders, which were appointed assistants to *Moses*, *Num.* 11. 18. to whom belonged the determination of all difficulties and hardest questions of the Law; as appeareth, *Deut.* 17. from whom was no appeale. They were called *Sanhedrin*, whom we may call ordinarie Iudges, and *Mohakemim*, that is, Scribes, or Law-giuers, because whatsoever they deliuered or writ, was receiued as a Law.

* Apparente.

Their Colledge represented that Scepter, by the holy Ghost in *Iacob* promised to *Inda*: and therefore not only vnder the Kings and Iudges did exercise iudgements, but also when there was no King, or Judge in Israel. Of their qualitie it is thus written in the booke *Sanhedrin*. They appointed none (saith *R. Iohanan*) but men of wisdom, stature, and of goodly * presence, and of old age, and cunning in exorcismes, and vnderstanding the seuentie tongues, that they might not need interpreters. Their stature and comelines, *Rabbi Selomoh* saith, was required, to acquire the reuerence; & skill in enchantment, to conuince such wisards. Of their power in *Sanhedrin Babilonica*, is thus written: Four kinds of Death was in their power, Stoning, Burning, killing with the Sword, & strangling. *R. Akiba* affirmed, that they fasted all that day in which they adiudged any to death. Many matters were ordered by three Iudges, as were all moueable goods: iudgement of life by 22. of these 70. vnder which number they could not condemne any to death. But in cases of a Tribe, or Scepter, or false prophet, or high Priest, were required the whole number of seuentie and one: the like was in going to war, in adding to a city, or the reueneues of the Temple, or in conuening the ordinarie Iudges of the Tribes, To constitute one of this number they vsed imposition of hands; *R. Indas* saith of five. A wolfe, lion, beare, leopard, & serpent, were to be slain by the 23.

The great Colledge called *Sanhedre ghedola*, consisted of 71. the lesse of 23. That odde number aboue 70. was to supply the roome of *Moses*, which was ouer those first 70. Thus far the Talmud. Whereby *Galatinus* gathereth, that in the Council that condemned *CHRIST*, there was the whole number of 71. which is true, if *Herod* had not before disannulled that societie. The greater *Sanhedrin* ordained the lesse; for those 70. ordained all the Sessions of Iudges, which in other cities & places ruled the people: and to this Court of the 70. in Ierusalem they were all subiect. The place where they sate was called *Gazith*, that is, *Carned*, whereof this Court had the name (as the Star-chamber with vs.) Other Courts or houses of Iudgement, they had diuers, of the 23. One of the sate in the gate of the mountain of the Temple: another in the gate of the Court: others in euery city. And when there was a cotrouersie, it was first brought to that city or towne, & so to the rest, if occasion required (in order) to that in the gate of the Mount, after to that in the Court-gate, & last to the *Gazith* consistory, in which they sate from morning till night. But on Sabbaths & solemn daies they sate on the wall. But when *Herod* obtained the Scepter, he slew *Hircanus* and his son *Antigonum*, which had been King and Priest, and also all of the seed royall, and burnt the Genealogies of their Kings: and further to stablish his throne in blood, hee killed the Scribes and Doctors of the Law, and caused all the *Sanhedrin* to bee done to death. Because the *Rabbanan* (they are the words of the Talmud) had said according to *Deut.* 17. *From among thy brethren thou shalt set a King ouer thee*: he slew the *Rabbanan* or Masters, reseruing onely *Baba*, the son of *Bota*, whose eyes hee after put out. And therefore the *Sanhedrin* perished: for, as is said, sate, or at least after *R. Ismael*, three

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Officers of the Tem-
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three were necessary to the ordination by the imposition of hands. But there were by *Herod*s permission other Iudges instituted to be vnder the King, like the former Colledge, but had no authoritie of sentence in waightie and criminall causes: and therefore they said to *Pilate*, *it is not lawfull for vs to put any man to death.* And then for false sentence pronounced against *CHRIST*, they were expelled from the Consistorie *Gazith*, fortie yeares before the destruction of the Temple. and afterwards, by the commandement of the Romans, were all slaine. They being expelled *Gazith*, held their Consistorie at *Hamith*, another place in Ierusalem; but, saith *R. Abdimi*, with the place they lost their power in criminall iudgements, which might not be giuen but in *Gazith*. So do the Rabbines interpret the words, *Deut. 17. 10. According to the words which they of that place shew thee, thou shalt do.* Thus much out of *Galatinus*.

Deut. 17. 10

The word *Sanhedrim*, saith *Druſius*, 7 signifieth not the iudgements (as some y mistake) but the Iudges, the seuentie Senators of the great Court at Ierusalem, called in the new Testament, *Elders*, *Matth. 16. 21.* *Quest. Heb. lib. 3.*

Now concerning the Iewish Excommunications, the same Author 2 hath obserued, that the Iewes had three kinds and degrees of Excommunications, *Niddui*, *Herem*, *Samatha*: the first signifieth a Reinouing; the second, *Anathema*; the third, the same which the Apostle calleth *Maran-atha*. By the first they are made *amora*, *ayyis* (of which is an example, *Genes. 4. 4.*) excommunicated from the Ecclesiasticall assemblies: and if they did not amend, they were excommunicated with a greater curse, or *Anathema*: and if they persisted obstinate, they did *Samatize* them. The word *Anathema* is sometimes taken generally, but heere, for a particular kind. *Maran-atha*, signifieth the *LORD* commeth; and so doth *Sem-atha*. For by *Sem*, and more emphatically, *Hassom*, they vsed to signifie the name, meaning that *Tetragrammaton*, and ineffable name of God, *Iehoua*. It may also be compounded of *Sama*, after the Chaldee forme; or of *Sam* and *mitha*, which signifieth, *There is death*. Some Authors ascribe this to the institution of *Henoch*: which they gather out of *Iude 14.*

2. Quest. Heb. Ex lib. 1. c. 2.

CHAP. III.

Of the Religious places of the Israelites.

IN the discouery of their ancient Religion, it seemeth fittest to discourse first of places, secondly of times, thirdly, of Rites, fourthly of Persons consecrated to Religion. And first, of the Rites. Neither were the first men, * nor first Hebrewes, very religious in this point of dedicating places to religion; as appeareth in Histories both holy and prophane: and if for some vision, made vnto them in some places, they did for a time hallow the same with Altars, and Sacrifices: yet neither were they alway, or onely thus esteemed. But He, *whose is the earth and all that therein is*, did by his law appoint, as it were, a place of his residence amongst these, whom he had chosen for his owne people: and commanded them to erect a Tabernacle in the wilderness, siting that their peregrination. Afterward *Salomon* built him a house in Ierusalem: which therefore is called the *holy Cite*, and the *Citie of the great King*.

* *Hosianus de Templi cap. 1.*

The Tabernacle (a moueable Temple that might bee taken asunder, and ioyned together againe) was, by Gods commandement, erected in the wilderness, in the same manner, and of the same matter, which God had both commanded and shewed to *Moses* in the Mount; the matter and forme whereof, with all that thereunto appertained; the Arke, the Candlesticke, the Altar, &c. in the booke of *Exodus* are liuely declared. It was after (as we read in the booke of *Ioshua*) with great solemnitie carried miraculously thorow Iordan, by the Leuites deputed to that seruice; and, after their conquest of the Countrey, placed in Shilo, a Citie of Ephraim. There did *Ioshua* diuide the Land to her new conquerours: there were their solemn assemblies for state and religion. In the time of *Heli* they remoued the Arke from the Tabernacle into the armie, which they had gathered against the Philistines;

1. tabernacle.

a Iosh. 3. 14. 15.

b Iosh. 18. 1.

of whom the Arke was taken, The Tabernacle, in the time of *Saul*, was carried to Nob, and, in the time of *David*, to Gibeon; where *Salomon* offered a thousand burnt offerings. The Philistines forced by Divine judgements, sent backe the Arke, receiued by the Bethsamites, curious to their cost, it was after placed in Kiriath-Iarim, in the house of *Aminadab*, next of *Obed-Edam*; and then by *David* in the place, which he had fitted for the same in Ierusalem; whence it was remoued into the Temple, which *Salomon* had built: where it was till the time of the deportation: in which time it was hidden by *Ieremie* the Prophet. But that Author is beholden to the Councell of Trent for his credit, the Iewes themselves in that point, not beleeuing him; who affirme, that the second Temple came short of the former, by the want of the fire from heauen, of the Arke, of the Urin and Thummim, of the succession of Prophets, and the glorie of God betweene the Cherubims.

The Temple was built on Mount Moriah by *Salomon*, according to the *paterne*, which he had receiued of *David*: to which worke he had gathered a greater masse of wealth, then easily we shall reade of in the Persian, Greeke, Roman, or any other Christian, Turkish, or Heathen Empire; namely, 100000. talents of gold; 1000000. talents of siluer, and afterward 2000. talents of gold, and 7000. talents of siluer: to which was added, by the offerings of the Princes, 10000. talents of siluer, and more then 5000. talents of gold, besides iewels, and brasse, and iron, without weight, with Cedars and stones without number. The gold alone amounteth after the common computation of the common talent, at 6000. crownes, to sixe hundred fortie eight millions of crownes, and vpwards; the siluer to about the same summe.

This beautifull frame I should deforme with my description, if (after a double narration of all the parts; forme, and contents thereof in the Historie of the Bible) I should recite the particulars. This Temple, fleeced by some, repaired by others, continued in varietie of state, till the sacking and ruine of it, together with the Citie by *Nabuchodonosor*. And after their returne, by the edict of *Cyrus*, and other the Persian Kings, it was rebuilded (but farre inferiour in glorie) in the space, as the Iewes say, 50. y^{rs} vnto *Christ*, of six and fortie yeares; after others it was longer in hand, by reason of impediments from their cauilling, and malicious neighbours. This second Temple hauing receiued access of magnificence in succession of times, was spoiled and polluted vnder *Antiochus*, who dedicated the same to *Iupiter Olympius*; but being freed and dedicated anew by *Maccabens*, it recovered great part of the former beautie; till as *Iosephus* saith, and his abbreviator *Iosippus*, it was pulled downe by *Herod*, and built anew. Herein both that allegation of the Iewes of fixe and fortie yeares, is against this assertion of *Iosephus*, and the Historie also of *Hegesippus*: who reporteth that he only compassed the circuit about the Temple with a wall, and beautified the same with costly buildings, erected from the foundation the porches about the Sanctuarie, and fortified it with the castle Antonia.

Chrysostomo vnderstands those words, of the Iewes, *Forty and sixe yeares was this Temple a building*, of the Herodian, Temple: and herein *Hospinian*, and the great Cardinal *Baronius* follow him: accounting exclusively from the eighteenth yeare of *Herods* reigne, which *Furnius* reckoneth *A. M.* 3947. to the yeare 3992. in which *Iohn* Baptised, and *CHRIST* vttered these words: in all which they coniecture that somewhat was still a doing about the new building thereof, although the principall part thereof was performed and finished by *Herod* in eight yeares. This they gather by *Iosephus* his owne testimonie, that the building continued till the time of *Nero*, and in an other place, where he affirmeth that the East porch, which *Luke* calls *Salomons porch*, was still remaining of the ancient building, in the dayes of *Nero*, and elsewhere, that *Herod* repaired the Temple. *Iosephus* is therefore herein contrarie to the truth, and himselfe. Neither doe the Iewes in the Talmud speake of any third Temple: nor can the Prophecie of *Haggai* bee fulfilled, that the glorie of the second Temple should exceed the glorie of the former; if *CHRIST* (of whose comming it is interpreted) had not by his presence, preaching, and miracles, not onely supplied the defects (before mentioned) but made it surmount the other in effects of Maiestie and

c 2. Mach. 2.5.
d R. Samuel in
lib. Sanhedrim.
Hierosol. cap.
Ella ben baggol.
Pet. Galatin.

1.4. Genebrard.
in Chron.
c 1. Chron. 28.
11. 12.
f 1. Chron. 22.
14.

3000000.
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g Job. 2.20.

h Ios. Antiq. lib.
12. Iosipp. de bel
Iud.
i Hegesip. lib. 1.

k Chrysostom. in
Iean. hom. 22.
l Hospinian. de
Tem. cap. 3.
Cesar Baron.
To. 1. Annal.
An. 32.

m Act. 5. 12.

* Ios. de bello
Iud. lib. 1. c. 16.

* Hag. 2. 10.

and, was carried to
d a thousand burne
d the Arke, receiued
riath-larim, in the
he place, which he
the Temple, which
which time it was
Councell of Trent
im; who affirme,
e fire from heauen, of
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g to the paterne,
a greater masse of
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cond Temple ha-
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Sanctuarie, and

ve years was this
d the great Car-
nth year of He-
2. in which Iohn
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gh the principall
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the time of Nero,
Luke calls m Sa-
yes of Nero, and
herein contrarie
ake of any third
glorie of the se-
nose comming it
onely supplied
ects of Maieſtie
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and glorie. And the zeale vnto this testimonie, not the meaneſt which the Christian Veritie vrgeth against the Iewish Incredulitie and Apostasie, which is necessarily demonstrated and euinced, whiles yet they continue their vaine hopes of a Messias, so many Ages after the desolation of that Temple whereof Aggeie prophecied, hath caused me to yse so many words in this matter. But, to satisfie the fancies of great men, their great workes are commonly made greater: For howsoeuer it was very great in it selfe; that Herod should haue, eight yeares together, many workemen at worke (which Iosephus numbred for some part of the time tenne thousand and a thousand Piculs) yet sustaining, no doubt, some intermission after his time, either wholly, or in part, it could not be so great as to haue accomplished it wholly from the foundation, wherein Salomon spent seven yeares: and besides, what any of the naturall Israclites performed in this worke, hee employed an hundred three and fiftie thousand and sixe hundred workemen of the Strangers or Forainers found in the Countrey. And whereas the second Temple was but halfe the height of the former, perhaps it is true, that (according to Iosephus) he perfected it to that height of an hundred and twentie cubites, whereof, twentie cubites ranke downe in the feeling of the foundations. It was builded by Herod of white stones five and twentie cubites long, eight thicke, and twelue broad. He that would further reade the particulars, let him haue recourse to Iosephus in his fifteenth booke of Antiquities. This Temple was burned by Tims, in the sacke of the Citie, the same day that before it had bene fired by the Chaldeans: Adrian the Emperour did after destroy the Reliques thereof, that a stone was not left vpon a stone; and there, in the same place, dedicated another Temple to Iupiter, that former being overwhelmed with earth. Iulian gaue leaue to the Iewes to reedifie the Temple, in despite of Christian Religion, and contributed frankly thereto: but Ammianus Marcellinus, a Heathen Writer, witnesseth, That fire issued out of the Earth, * and burne both worke and workemen: when as an Earthquake (which had before, sayth P Sozomen, killed a great many, in the very attempting of this Worke) could not deterre them from proceeding in their purpose: and Croſſes, miraculously fallen on the garments of many, did both teach them to forsake their Iudaisme, and to become Christians.

Chrysostome mentioneth this, and saith, that vnder Adrian the Iewes sought to recouer their libertie, and lost their Countrey. Vnder Constantine they attempted the like, who therefore cut off their eares, and branded their bodies for rebels, as the elder of you (saith he to his Auditors) do know. And in our dayes, about twentie yeares since, Iulian the Emperour was at great expences, appointed officers, sent for worke-men from all places, thinking to frustrate CHRISTIAN Prophecie concerning the Temple, and to bring the Iewes to Idolatrie. But so soone as they had attempted this businesse, and bared the foundation, had drawne forth the earth, and were now readie to begin their building; a fire burst forth from the foundations, and burnt many, which caused them to cease. And if you now go to Ierusalem, you may see the foundations naked: Hereof we all are witnesses. Neither did this happen vnder Christian Emperours, lest any should impute it to the Christians, but vnder an Ethnike, when Christianitie was persecuted. Thus much in effect, Chrysostome. Gregorie Nazianzen * also testifieth the same, affirming that the Earth (as it were taking a Vomit from the Diuine hand) spued out the stones, which yet till this day had continued therein, and dispersed them to the great damage of the neighbour-buildings.

Other holy places they had which the Scripture mentioneth as high places, which were high hills, or other open and loſſie places, shaded for the most part with Trees: the Prophets inuoy against them, and they were commanded to be destroyed, together with the Groines: some yet were permitted, either by extraordinary command for a time, as to Gedeon and to Manoah; or because of the Tabernacle at Gibeon, or of the Arke at Ierusalem. The not reforming this toleration of high places is reckoned as an eclipse of Iehobababads and Asas glorie; which Ezekiah and Iosiah quite remoued and polluted. These high and open places, it seemeth, were consecrated, as fitting

* Morn de ve-
rit. christ. Relig.

n Dio Nicod
in Adriano.

* Non contentandus
aug. 6. 10.

n Amm. Mar-
cellinus, lib. 23.

* Metuendi
flammarum
globi prope fun-
damenta crebris
assultibus erum-
pentes, secere lu-
cum exustis ali-
quoties operan-
tib; inaccessum.
p Sozomen. li. 5.
q Chryſ. hom. 3.
contra Iudeos.

* Greg. Naz.
or. 1. in Iulian.

high places.

r. Deut. 12. 3.

f Iud. 6. 24.

r Iud. 13. 19.

fitting to the celestiall bodies; to which, and to *Baal* (who is interpreted the Sunne) they vsed for the most part on them to sacrifice. They had also their Houses and Temples for *Baal*. in Israel and Iuda; and Dan and Bethel were by *Ieroboam* dedicated to his Egyptian Idolatrie: and *Gilgal* was a place of request in this kinde. *Salomon* also built Temples or Houses for his idolatrous whies. And to reckon euery particular in this kinde were a worke endlesse: in the 2. Reg. 17. & 23. and other places ynough is of them recorded.

Two other Temples were erected of some reputation: one by *Sanballat* at Samaria, on Mount Garizin, by licence obtained of *Alexander* the Great, whose part he followed, rebelling against *Darius* his true Lord. The occasion was, because *Manasses*, brother of Iaddi the High Priest, had married, contrarie to Gods Law, *Nicasa* daughter of *Sanballat*, and was forced either to leaue his Priestly Function or Heathenish bed. Whereupon *Sanballat*, hauing obtained licence to build that Temple aforesaid, constituted him the high Priest thereof, many other Priests for the like fault, resorting thither to him. But of these Samaritans we shall haue fitter occasion to say more when we come to handle their Sects.

^a Ios. Ant. l. 11.

^x Ios. Ant. l. 13.
6.

^Esay 19. 19.

^a Ios. l. 7. c. 30.
de Bel. Iud.

Ptolomeus Philometor above said, graunted licence to *Onias* (the sonne of the high Priest *Onias*, whom *Antiochus* had slaine) who for the same cause had here throwed himselfe, to build a Temple, induced hereunto by a false interpretation of the prophete of *Esay*, at *Leontopolis*, in the shire, as I may terme it, or *nomus* of *Helopolis*: hauing Priests and Leuites ministering therein, and other things answering in some sort to that of Ierusalem. When the Temple of Ierusalem was burnt by *Titus*, this Temple was shut vp also of *Lupus*, the Deputy, three hundred and thirtie yeares after it had been builded: and after by his successour *Paulinus* vterly dispoiled both of the wealth and the religion. The Citie was called of *Onias*, *Onion*.^a It had a Tower and an Altar like that of Ierusalem, but in steade of a candlestick, a lampe of golde hanging on a chaine of golde, enriched by the King with large reuenues.

Synagogues the Iewes had many, both in Ierusalem where are said to haue been foure hundred and fourescore, and in all cities of Iudea, and among the Gentiles where the Iewes were dispersed. When they first began to be builded, is vncertaine. *Cornelius Betramus* thinketh, That the eight and fortie Cities of the Leuites had their fit places for Assemblies, whence Synagogues had beginning. ^b *Sigonius* coniectureth, That their Babylonian exile ministred occasion to them to helpe themselves with these Houses of Prayer and Instruction. The word Synagogue^c is taken both for the Assemblies, whether in this place, or out of it, and for the Place it selfe; hauing a ciuill as well as a religious vse. And these Synagogues they haue in the places of their dispersion vnto this day. The order they obserued in their Synagogues was this: they disputed and preached sitting; the Elders sat in Chaires which were set in order, of which *CHRIST* sayth, *They loue the chiefe Seats in Synagogues*: those of meaner sort sate in Seates, and the meanest of all on the floore vpon Mats. The Synagogue was gouerned by the Scribes, and the chiefe of them called *Archisynagogus*, resembling the High Priest and the inferior Priests in the Temple.

Besides these Temples and Houses consecrated to God, Ambition, the Ape of Deuotion, founded some of other nature. *Herod* the Great erected a sumptuous Temple and Citie in the honour of *Cesar*, which sometime had bene called *Stratonis turris* and after *Cæsarea*. The Temple of *Cesar* was conspicuous to them which sayled farre off in the Sea, and therein were two Statues, one of Rome, the other of *Cesar*. The sumptuousnesse of *Herods* ambition in this Citie, Temple, Theater, and Amphitheater, &c. *Iosephus* amply describerh, ^d He built another Temple at Panium, the fountaine of Iordan, in honour of *Cesar*; and least this should stirre vp the peoples hearts against him to see him thus deuoutly prophane and prophanely deuout, he remitted to them the third part of the tributes. Hee consecrated Games, after the like Heathenish solemnities, in honour of *Cesar*, to be celebrated euery fift yeare at *Cæsarea*. He built also the Pythian Temple at Rhodes of his owne cost. He gaue yearly reuenue

^b Car. Sig. l. 2. c. 8.
^c Erasmus de excommunicat. Thejs.

^a Ambros. in. 1. Cor. 14.

^d Ant. l. 15. 13

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revenue to the Olympian Games, for maintenance of the Sacrifices and solemnities thereof: *Quis in rapacitate auarior? Quis in largitione effusior?* He robbed his owne to enrich (or rather vainely to lauish out on) others. He spared not the sepulchres of the dead. For the Sepulchre of David had lent before to Hyrcanus three thousand talents of silver; which filled him with hope of the like spoyle: and entering it with his choice friends, he found no money but precious clothes; and whiles he in a curious curiositie searched further, he lost two of his companie, by flame (as fame went) breaking out vpon them. Hereupon he left the place, and, in recompence, in the entrie of the Sepulchre, built a monument of white Marble.

He built also Sebaste in the Region of Samaria, wherein he erected a Temple, and dedicated a Court of three furlongs and a halfe of ground before it, to Cesar. Thus Cesar was made a God by him, who would not allow CHRIST a place among men, but, that he might kill him, spared not the infants of Bethlehem, no not his owne sonne amongst the rest, as this his GOD testified of him, saying, That he had rather be Herod's Hogge then his Sonne. For his Jewish deuotion prohibited him to deale with Swine, but not Religion, not Reason, not Nature could protect those innocents from slaughter.

CHAP. IIII.

Of the Jewish Computation of Time, and of their Festiual daies.

THe day amongst the Iewes was (as amongst vs) Naturall and Artificiall: this from Sunne-rising to Sunne-setting, to which is opposed Night, the time of the Sunnes absence from our Hemisphere: that comprehended both these, called of the Greekes *Νοθημερον*, containing one whole revolution of the Sunnes motion to the same point of the Horizon or Meridian, in 24. houres. This Naturall day the Babylonians began at the rising of the Sunne, the Athenians at the setting; the Vmbrians (as the Astrologians) at Noone, the Egyptians and Roman Priests at Midnight. The Iewes agreed in their reckoning with the Athenians, as did the Galli in *Cæsars* time, reporting *Pluto* to be the Author of their Nation: and some reliques hereof is in our naming of time by a *senenight* and a *fortnight*; although otherwise we reckon the day betweene two midnights. The most naturall computation of this naturall day is to follow that order of Nature, wherein darknesse had the priority of time, and the evening and the morning were made one day, or the first day: which (sayth *Hospitalian*) the Italian and Bohemian Clockes doe yet obserue. The day was not diuided of the first Hebrewes (before the Babylonian Captiuitie) into houres, but was distinguished by *Vigilia*, or Watches, of which they had foure; the first began at evening, the second at midnight, the third in the morning, the fourth at noone. Neither is there any Hebrew word signifying an houre; although some interpret the degrees of the Diall of *Abaz* to be houres; some (as *Tremellius*) halfe houres. Afterwards it was diuided into houres, 12. in the night, and as many in the day; not equall as ours, but longer or shorter, according to so many equall portions of the day or night: so that with them the 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, houre was answerable with our houres of 7, 8, 9, 10, 11, 12, 1, 2, 3, 4, 5, 6, if we consider them in the Equinoctiall, or otherwise they differed from our equall houres more or lesse, according to the vnequall lengthning or shortning of the dayes, but so, that an easie capacitie may conceiue the proportion. These houres sometimes they reduced into foure, the first containing the 1, 2, 3, or with vs the 7, 8, 9, houres; the second the 4, 5, 6, or after our reckoning 10, 11, 12, of the clocke, and so forwards. This was the Ecclesiasticall Computation, according to the times of Prayers and Sacrifices, imitated still in the Church of Rome in their Canonickall houres. Thus is *Marke* reconciled to himselfe and the other Evangelists, in relating the time of CHRIST'S Passion, the first calling it the third houre when

e *Jos. de Bell.*
Iud. l. i. c. 16.

f *Macrobi. Sa-*
turn. l. 2.

Day
Archipall
Small

a *Plin. l. 2. c. 77.*
Fabrit. Paduan
Catenia temp.
an. 28.
Scal. de Emend.
Temp. l. 1.
b *Cæs. com. l. 6.*

c *Gen. l. 5.*
d *Hospitalian de*
sest. Ethnie. l. 1.

e *Isa. 38. 8.*

f *Mark. 15. 25.*
e 33.

g Job. 19.
h Septimana, res
omnibus quidem
Orientis populis
ab ultima usque
vecke Antiquitate usi-
tata: nobis autē
Europæis vix
notē tantē post Chri-
stianismum re-
cepte. Scal. de
Emend. T. l. i.
* Veadar, that
is. And-Adar, or
Adar doubled.
i Ar. Montanus
in his Daniel,
or 9 booke of
Iewish Anti-
quities saith,
That the an-
cient year
had twelue
moneths, as
appeareth by
the historie of
Noah: but
thof. moneths
had no proper
names, but of
their order, the
first, second,
third moneth,
&c. Those
names which
after they
were knowne
by, were Chal-
dean.
k Hopmian, Ar.
Montanus in
his Daniel, and
others, begin
the world in
Autumne; but
our English
Church and
Ioseph Scaliger
suppose the
world was cre-
ated in the E-
quinoctial ver-
nall. And of
this opinion is
R. Iohanna, Basil.
Ambrose, Hier-
ome, Augustine,
Beatus, Hiero-
nimus, Damas-
cenus, and
other later Vi-
uines & Astro-
nomers. whose
reasons Hop-
mian labourerh
to confute, &
ordine sub iudice

when they crucified him, or led him to be crucified, whereas *Iohn* sayth, That it was about 8 the sixth houre when *Pilate* deliuered him. Thus may the parable of the Labo-
rers in the Vineyard be vnderstood, *Matth.* 20. and other places of Scripture. The
night also was diuided into foure Watches, each containing three houres, accord-
ingly.

Seuen dayes were a ^h weeke, whereof the seuenth was called the Sabbath; others
had no peculiar name, but were called the first day of the weeke, or the first day of (or
after) the Sabbath, and so of the rest. Their moneths, as with vs and the Grecians,
tooke their name of the Moone, and with them also their measure, reckoning the order
of their dayes according to the age of the Moone, and by courses they contained, one
30. dayes, the next 29, and therefore were constrained euerie second or third yeare to
intercale, or adde, as in a Leape-yeare, one moneth of 22. dayes, and in euerie fourth
yeare of 23. dayes. This they called *Veadar*, because it followed the 12. moneth
Adar, for the supply of 10. dayes, 21. houres, and 204. scruples, which the 12. moneths
of the Moone came short of the yeare of the Sunne. And this they were forced to doe
for the obseruation of the Pascouer, and their other Feasts. ⁱ Before their Babylonian
thralldome, foure onely of these moneths were knowne by proper names; the first cal-
led *Erbanim*, the second *Bul*, the seuenth, which after was made the first, *Abib*; the eight
Zif; but afterwards the rest receiued names, which had bene before distinguished
onely by order, and the former names also were altered; that being reckoned the first
moneth of the yeare, in which befell the 15. day of the Moone after the Equinoctiall
Vernal, and their names follow, *Nisan*, *Iar*, *Sivan*, *Thamuz*, *Ab*, *Elni*, *Thischri*, *Mar-
cheschvan*, *Gisleu*, *Tebeth*, *Schebat*, *Adar*.

The Hebrew yeare, before *Moses*, began ^k at the new Moone next after the Autum-
nall Equinoctiall, that being supposed ^l some to be the time wherein the World
was first created, euerie Plant and Tree hauing the fruit and seed ripe: and this recko-
ning of the yeare, in ciuile affaires, is obserued of the Iewes vnto this day: and from
hence they began their Iubilee and seuenth Sabbaticall yeare, least otherwise they
should haue lost two yeares profits, not reaping the fruit of the old yeare, nor sowing
in the next. Their Ecclesiasticall or festiuall yeare began at the Spring, as wee haue
said afore, by the commaundement of *G O D*, at and in remembrance of their depar-
ture out of *Egypt* at the same time, *Exod.* 12. as with vs wee haue an Ecclesiasticall
yeare moueable, according to the fall of Easter, differing from the Ciuill beginning at
our Lady, as with others at Christmasse or New-yeares day.

¹ Scaliger thus obserueth concerning the Iewish yeare. The Iewes (sayth he) vse a
double reckoning of their yeare; one after the course of the Moone, the other after the
Tekupha's or course of the Sunne. *Tekupha* ^a aunciently was that moment in which
the passed yeare ended, and the following began. But the later Iewes diuided the
yeare of the Sunne into foure equal parts, each whereof consisted of 91. dayes, 7.
houres $\frac{1}{2}$. And they diuide the said yeare into 12. equal parts, each containing dayes
30. houres, 10. 36. They begin at the fifteenth of Aprill, moued by the authoritie of *R.*
Samuel, an ancient Criticke, who ascribed the first *Tekupha* to that month which be-
fore they began in Autumne: the reason was, because at that time *Moses* led the Israe-
lites out of *Egypt*. The moderne Iewes are so superstitious in the obseruation of
their *Tekupha's*, that they esteeme it danger of life to alter their reckoning of them.
They also attribute to each of them his proper element, as to the *Tekupha Tamuz* (the
Summer Solstice) the Fire; and he which should drinke or eat in the moment of that
Tekupha, they thinke should be taken with a burning feauer. *Tekupha Nisan* is on the
fifteenth of Aprill, *Tekupha Tamuz* on the fifteenth of Iuly, *Tekupha Tisri* on the
fourteenth of October, *Tekupha Tebeth* on the foureteenth of Ianuarie. In times pas-
sed they obserued superstitiously the beginnings of euerie moneth, thinking, that then
the Sunne entred into that Signe which was attributed to that moneth. Now they on-
ly obserue the foure Tropicall signes. Such is their folly, as though now the entrance
of *Aries* were not more then fiew and thirtie dayes before the *Tekupha* of *Moses*. But

to eph. 1 Ios. Scal. de Emend. Temp. lib. 4. ^a *Tekupha* is the fourth part of a yeare,

their

sayth, That it was
rable of the Labo-
of Scripture. The
ree houres, accor-

the Sabbath; others
the first day of (or
s and the Grecians,
reckoning the order
they contained, one
d or third yeare to
nd in euerie fourth
d the 12. moneth
ch the 12. monthes
were forced to doe
e their Babylonian
aines; the first cal-
st, *Abib*; the eigh-
fore distinguished
reckoned the first
the Equinoctiall
nt, *Thshechri*, *Mar-*

after the Autum-
therein the World
e; and this recko-
is day: and from
st otherwise they
yeare, nor sowing
ring, as wee haue
ce of their depar-
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s (sayth he) vse a
the other after the
moment in which
ewes diuided the
d of 91. dayes, 7.
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e authoritie of R.
moneth which be-
oses led the Israe-
e obseruation of
koning of them,
apha *Tamuz* (the
moment of that
a *Nisan* is on the
apha *Tisri* on the
ric. In times pas-
inking, that then
h. Now they on-
ow the entrance
of *Moses*. But

their

their leaden braines know not what *Tekupha* is, nor why, nor when it was instituted. So much *Scaliger*.

If the new Moone happened after noone, then the moneth and their New-Moone Feast began the next day, and the yeare likewise, which began at the New Moone. Although, in regard of vie, some dayes were more holy then other, yet had euery day appointed Sacrifices ¹ morning and euening.

Their Feasts were either weekly, of which was the *Sabbath*; or monethly, euerie ¹ *Exod. 29. 38.* *New Moone*; or yearely, of which were the *Easter* or *Passouer*, *Pentecost* or *Whitsun-^{Num. 28.}* *tie*, the Feast of *Tabernacles*: These were chiefe, to which were added the Feast of *Trumpets*, of *Expiation*, and (as some accompt) of the *Great Congregation*. ^{Leu. 23.} To these we may reckon the seuenth yeares *Sabbath*, and the yeare of *Iubilee*. These Feasts *GOD* had prescribed to them, commanding, that in those three principall Feasts euerie male (as the Iewes interpreted it, that were cleane, and sound, and from twentie yeares of their age to fiftie) should appeare there where the *Tabernacle* or *Temple* was, with their offerings, as one great Parish. *Deut. 16.* hereby to retaine an vnitie in diuine worship, and a greater solemnitie, with encrease of ioy and charitie; being better confirmed in that Truth, which they here saw to be the same which at home they had learned, and also better strengthened against the errors of the Heathen, and idolatrous Feasts of Deuils. To these were after added vpon occasions, by the Church of the Iewes, their foure Fasts, in memorie of their calamities receiued from the Chaldeans, their Feast of *Lotts*, of *Dedication*, and others, as shall follow in their order.

They began to celebrate their Feasts at Euen: so *Moses* is commaunded, ^m *From* ^m *Leu. 23. 32.* *Euen to Euen shall ye celebrate your Sabbath*: imitated in the Christian Euenfongs on holy Euens; yet the Christian Sabbath is by some supposed to begin in the morning, because *CHRIST* did rise at that time.

CHAP. V.

Of the Festiual dayes instituted by GOD in the Law.



As they were enioyned to offer a Lambe in the morning, and another in the euening euery day, with other Prayers, Prayfes, and Rites: so had the Sabbath a double honour in that kinde, and was wholly sequestred and sanctified to religious duties. Which howsoever it was ceremoniall, in regard of that seuenth day designed, of the Rites therein prescribed, of that rigid and strait obseruation exacted, of the particular workes prohibited, and of the deadly penaltie annexed, yet are we to thinke, that the eternall *LORD*, who hath all times in his hand, had, before this, selected some *Time* proper to his Service, which in the abrogation of ceremonies ^{* Le-^{* Sec lib. 1. c. 4.}} *gall* is in *Morall* and *Christian* durie to be obserued to the end of the World: euen as from the beginning of the World he had sanctified the seuenth day to himselfe, and in the Morall Law (giuen not by *Moses* to the Iewes, but by *GOD* himselfe, as to all creatures) is the remembrance of that sanctification virged. Friuolous are their reasons who would renew the Iewish Sabbath amongst Christians, tying and tying vs in a more then Iewish seruitude, to obserue both the last and first dayes of the weeke, as some haue preached, and of the *Ethiopian* Churches is practised. Neither can I subscribe to those, who are so farre from paying two, that they acknowledge not the debt of one vpon diuine right, but onely in Ecclesiasticall courtesie, and in regard of the Churches meere constitution; and haue thereupon obtruded on many other dayes as religious respects or more, then on this (which yet the Apostles entituled in name and practise the *LORDS DAY*) with the same spirit whereby they haue equalled traditions to the holy Scriptures.

Thus

a Tolet. 13.
strutt. lib. 4.
c. 24, 25.

b Bellarm. de
cultu sanct. l. 3.
c. 10.

c Coel. Rndig.
Lett. Antiq. l. 4.
c. 15.

d Apoc. 1. 10.
c Plutarch.
Sympof. lib. 4.
c. 28.
e Plutarch.
Sympof. lib. 4.
c. 28.
f Exod. 20. 12.
g Lewis. 25. 2.

h Lewis. 23.

i Luke. 6. 1.

* Ibid. in Thom.
Caten.

k Car. Sigon. de
Rep. Heb. l. 3.
c. 13.

* Stella in Luc.
c. 6.

l Ambros. in
Luc.

m Holpin de
fest. Juicor. c. 3.

* Maldonat. in
Matth. 12.

n Scaliger. Can.
Isag. l. 3.

o Infr. cap. 9.
p Luc. 18. 12.

q Ios. de Bell.
Jud. l. 7. c. 24.

r Inter Arcus &
Raphanac.

Plin. l. 3. c. 2.
in Iudae.

r P. Galat. de
Arcan. l. 1. c. 9.

was of maily in j. 1. 1. 1.

was of maily in j. 1. 1. 1.

Thus Cardinall Tolet^a allows on the LORDS day journeying, Hunting, Working, Buying, Selling, Fayres, Fencing, and other private and publicke workes, by him mentioned: and sayth, a man is tied to sanctifie the Sabbath, but not to sanctifie it well: (a new kinde of distinction) the one is in hearing Masse, and ceasing from servile workes; the well-doing it, in spirituall contemplations &c. Another^b Cardinall is as fast as he is loose, affirming, That other holy-dayes also binde the conscience, even in cases void of contempt and scandale, as being truly more holy then other dayes, and a part of diuine worship, and not onely in respect of Order and Politie.

But to returne to our Iewish Sabbath. Plutarch thought, that the Sabbath was deriued of *Σαββατον*, which signifieth, to keepe Reuell-rout, as was vsed in their Bacchanals of *Σαββατον*, which is interpreted *Bacchus*, or the sonne of *Bacchus*, as *Calvus Rhodiginus* c sheweth out of *Amphisbeus* and *Almasius*; who is therefore of opinion, That Plutarch thought the Iewes on their Sabbaths worshipped *Bacchus*, because they did vsd on that day to drinke somewhat more largely (a Sabbathising too much by too many Christians imitated, which celebrate the same rather as a day of *Bacchus*, then the LORDS day.) *Bacchus* his Priests were called *Sabbi*, c of this their reuelling and misse-rule. Such wide coniectures wee finde in others, whereas the Hebrewes call it Sabbath, of *שבת*, which signifieth *to rest*, because of their vacation to diuine Offices, and not for idleness, or worse employments. And for this cause all the Festivall Solemnities in the Scripture are styled with this generall title and appellation, as times of rest from their wonted bodily seruices. Likewise their seventh yeare was Sabbathicall^g, because of the rest from the labours of Tyllage. In those Feasts also, which consisted of many dayes solemnities, the first and last were Sabbaths^h, in regard of the strictnesse of these dayes rest.

Lukeⁱ hath an obscure place, which hath much troubled Interpreters with the difficultie thereof, *Ἐν Σαββατῷ δευτέρῳ*, our English reads it, *The second Sabbath after the first*. * *Idore* sayth it was so called of the *Pascha* and *Azuma* comming together. *Chrysostome* thinks (as *Sigonius* cites him) it was when the New Moone fell on the Sabbath, and made a double Festivall. *Sigonius*, when they kept their Pasceouer in the second moneth. * *Stella* takes it for *Manipulus Frugum*, alledging *Iosephus* his Author. ¹ *Ambrose*, for the Sabbath next after the first day of the Easter Solemnitie, ^m *Hospinian*, for the Octaves or last day of the same: * *Maldonat*, for the Feast day of Pentecost, which was the second of the chiefe Feasts: But *Ioseph Scaliger* n sayth, That the second day of the Feast was called *ΔΕΥΤΕΡΑ ΤΟΥ ΠΑΣΧΑ*, (being the sixteenth day of the moneth, called *Manipulus Frugum*) and the Sabbaths which fell betwixt that and Pentecost received their denomination in order from the same; *Secundo-primum, secundo-secundum*, &c. And hence doth Luke call that first Sabbath which fell after that *Sevriens*, or second day of the Feast, *Ἐν Σαββατῷ δευτέρῳ*. Of this wee shall haue occasion to say more when wee come to the Samaritans. o The name Sabbath is also taken for the whole weeke, But I list not to stand on the diuers significations of the word.

* *Iosephus* and *Plinie* tell of a Riuer in Syria, in the Kingdome of *Arrippa*, called *Sabbaticus*, which on other dayes ranne full and swift, on the Sabbath rested from his course. *Petrus Galatinus* r alledgeth the ceasing of this Sabbathicall streame for an argument of the abrogation of the Iewish Sabbath.

The Iewes were superstitiously strict in the obseruation of their Sabbath: *Ptolomey* without resistance captiuating their Citie and themselves by this aduantage, as did *Pompey* afterwards. And in the dayes of *Matathias*, father of *Indas Maccabeus*, a thousand were murdered without resistance, till that by him they were better aduised: which appeared by the Pharisees, that cauilled at the plucking and rubbing of a few eares of Corne, by the hungrie Disciples, and at their Master for healing on that day, though by his word: Which their superstition, the Iew that fell into a Priuie at Maidenburch, 1270, on his Sabbath, and another at Tewskburie, 1220, (and were, the one by the Bishop of the Place, the other by the Earle of

Glo-

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Glocester constrained to abide the Christian Sabbath, whence on their owne they would not be freed) testified to the world by a sinking penance, and the later leaving also his sinking superstitious soule beinde to seale his deuotion. They added of their owne, saying that day till Noone, their Sabbath dayes iourney, which was (saith *S. Ierome*) by the institution of *Barachias*, *Simeon* and *Helis*, (*Rabbies*) not aboue 2000. paces * or two miles. Thus did this holy ordinance, which God had instituted for the refreshing of their bodies, the instruction of their soules, and as a type of eternall happinesse, vanish into a smoake superstition amongst them. The sacrifices and accustomed rites of the Sabbath are mentioued. *Num. 28. & Leuit. 23. & 24.* Where we may read, that the dayly burnt-offering, and meate-offering, and drinke-offering, were doubled on the Sabbath, and the shew-bread renewed, &c.

The sanctification of dayes and times being a token of that thankfulness and a part of that publike honour which we owe vnto God, he did not onely enioyne, by way of perpetuall homage, the sanctification of one day in seuen, which Gods immurable Lawe doth exact for euer, but did require also some other part of time with as strict exaction, but for lesse continuance; besides accepting that which being left arbitrarie to the Church, was by it consecrated voluntarily vnto like religious vses. Of the first of these (the Sabbath) we haue spoken: of the Mosaicall Feasts, the New-moones are next to be considered. The institution hereof we recade, *Num. 28.* and the solemne sacrifice therein appointed: so to glorifie God, the Author of time and light, which the darkened concepts of the heathens ascribed to the planets and bodies coelestiall, calling the monethes by their names. Besides their sacrifices they banquetted on this day, as appeareth by *Dauid and Saul*: Where the day after was festiuall also, either so to spend the surplussage of the former dayes sumptuous sacrifice, or for a farther pretext of religion and zeale, as *Martyr* hath noted. *Signinus* maketh these New-moone dayes to be *profestos*, that is such wherein they might labour, the sacrificieng times excepted: but those couetous penny-fathers seeme of another minde. *When* (say they,) *will the New-moone bee gone that we may sell corne, and the Sabbath that we may sell wheate*: and *Ef. 1.* the Sabbaths and New-moones are reckoned together.

Their Pascheouer, called of them *Pasach*, so called of the Angels passing ouer the Israelites in the common destruction of the Egyptian first-born. For *Pasach*, the Grecians vse *Pascha*, of *πάσχω* to suffer, fitly in regard of the body of that shadow *CHRIST* himselfe, who was our Paschall Lambe, in his suffering sacrificed for vs.

The institution of this Feast is set down *Exo. 12.* as *Hospinian* hath noted in the yeere after the creation of the world. 2447. after the flood 791. after the promise made to *Abram*. 430. it was celebrated from the fifteenth to the one and twenty day of the moneth *Abib* or *Nison*, those two daies being more especially sanctified with a holy Conuocation and abstinence from worke, except the dressing of their meat: the other being obserued with vinclauened bread: and the fourteenth day being the *Parascene*, or preparation: in the euening of which fourteenth day, as some men hold opiniõ, after sun set in the twi-light, others in the fourth howre, or fourth part of the day, as containing three houres space, before the going downe of the sun, the Paschal Lambe was slaine, about which time (the ninth houre) *Christ*, the true Pascha, yeelded vp the ghost. From which ninth hower the Iewes began their Vespera or Euening: and therefore it vvvas inioyned them *inter duas Vesperas*, to kill the Pascheouer.

This Lambe or Kidde was chosen a male of a yeere olde, the tenth day of the moone, which they kept till the fourteenth day tied (after their traditions) to the foote of some bench or forme, so to minister occasion to their children, of questioning about it, to themselves of preparation and meditation, and to espie in this meane while, if any default were in the Lambe. It vvvas first a private sacrifice to be performed in euery house, after in that place onely where the Tabernacle or Temple was, they there dispersed by companies, according to *Iosephus*, not fewer then ten, sometime twenty, in a company; with *Christ* there were thirtie: and of these sacrifices and companies in time of *Cestus*, were numbred 25000. so that reckoning the least num-

Sabbath dayes
iourney.

S. Iavita Ios-
pli.

* Druf. saith

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his authors are

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Ocumenius

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Tabernacle

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goe before the

people.

t. Hooper, l.

Ecclesiast. Polit.

or S. Ier.

u. 1. Sam. 20. 5.

x. P. Mart. ix.

1. Sam.

y. Sigor. de Rep.

Heb. 1. 7. c. 4.

z. Amos 8. 5.

D. J. J. J. J.

J. J. J. J. J.

a. 1. Cor. 5. 7.

b. Scaliger &

Caluissus ac-

count 2453.

Lydiat 2509.

others other-

wife.

c. Jos. de Bel.

7. 17. saith

à nona tique

ad undecimam

basias cadunt.

h. J. J. J. J.

h. J. J. J. J.

ber there were ten times so many, besides those that by diseases or other manifold lets were not partakers thereof: and in regard of this Feast beeing assembled thither through Gods iust iudgement, their whole huge multitudes were coup'd or cagel together in the walles of this Citie to destruction, vnder *Titus*.

d *Holpinian.*
e *Lipinus.*

The blood of the Lambe they were to receiue in a vessell, and to sprinkle the same with a bunch of Hysope on the doore postes, and to eate it in the night, which was the beginning of the fiftenth day, roast with fire, with sowe hearbes, and vneleuened bread, both the head, feete, and purtenance; girded, shod, with stau'es in their hands, in hast, standing, burning whatsoeuer was left of the same. There are that d thinke, that after the eating the sacramentall Lambe, standing, they had other provision which they eat sitting, e or after their manner of lying at table, in remembrance of their libertie, as appeareth by *Iohns* leaning on his breast, and *Indas* his soppe at *Christs* Supper. They were in the euen of the fourteenth day to purge their houses of leauen, and that throughout the land, where the Lambe might not bee earen. All the Israelites were enioyned this duty: and they which by occasion of iourneying or vncleannesse could not now celebrate the Passouer, were to obserue it the next moneth. *Num. 9.*

f *Philo. lud de*
vita. lib. 4. 3.
g *In decalog.*
h *Holpin. de*
fest. lib. 4. 3.
Maldonat. in
Mat. 26.

The day alter, or second day of this Paschall Feast, they were to bring to the Priest a Gomer of the first-fruits of their corne, and a Lambe, with other duties for a burnt offering to the Lord: before which time they might not eate of the new yeares fruits, which at that time in those countries began to ripen, and so to acknowledge God the giuer thereof. f *Philo* saith, that each priuate man, which otherwise brought in his sacrifice to the Priest, sacrificed or slew this sacrifice with his owne hands: and elsewhere g he affirmeth the same. *Eleazarus*, h or as other say the *Synedrion*, ordained 350. yeares before the birth of *Christ*, that the Passouer should not bee solemnized on the second, fourth, or sixth day of the weeke: and therefore when it fell on the sixth day, which we call Friday, it was deferred to the seuenth, at the time of *Christs* Passion, and hee with his Disciples eate it the night before, according to the law of God.

This *Eleazarus* ordained, that the Feast of Lows should not bee celebrated on the second, fourth, or seuenth: Or Pentecost on the third, fift, or seuenth: Or that of the Tabernacles on the first, fourth and sixt: Or the Fast of Expiation, on the first, third, or sixt: Or their New-yeares day, on the first, fourth, and sixt, which decree is extant in the booke of *Gamaliel*, *Paulus* M^r. which they did superstitiously, to anoid two Sabbaths. (in so strict a rest) together, and carrying boughes on the Sabbath, if that feast fell thereon, and on other such reasonlesse reasons,

After this sixteenth day of the moneth, or second day of vneleuened bread, in which first of all sickle was thrust into the haruest, to offer the first fruits thereof vnto God, were numbred seuen inire weekes, and the next day which was the fiftieth, (accounting inclusiuely) was celebrated the Feast of Pentecost, receiuing his name of that reckoning of fiftiety: and *Schestsuoth*, that is, of weekes, because of this reckoning of seuen weekes, it is called also the Feast of the haruest of the first fruits: * the rites thereof are prescribed. *Leu. 23.* The institution was in respect of the lawe then giuen on Mount Sinai, and a type of that Euangelicall law, which *Christ*, hauing ascended vp on high, did write not in Tables of stone, but in fleshy tables of the heart, when (at the same time) he gaue the holy Ghost to his Disciples, as a remembrance also of the author of their haruest-fruits and euery good gift.

As the seuenth day in the weeke, so the seuenth moneth in the yeare, was in a great part festiuall: fittest for that purpose, as the fruits of the Earth being now inneed.

The first day of this moneth vvas, besides the ordinarie *Kalendes* or *Festinall New-moone*, the Feast of *Trumpets*, in respect of that rite then obserued of sounding Trumpets, being their New-yeares day, after the ciuill account: the institution is read *Leu. 23.* and *Num. 29.* Whether, as some of the *Rabbis* will haue it, for *Isaacs* deliuerance, that in remembrance of that Ramme, these Rams-horne trumpets should be sounded, or in regard of their warres, or in respect of that spirituall warfare which continueth our whole life, or that this was so festiuall a moneth,

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... and to sprinkle the
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Kalendes or Festinall
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or the beginning of their yeare for ciuill accounts, and for the Sabbaticall and Iubilee-
yeares or for some other cause, let the wiser reader iudge.

On the tenth day of this moneth was the Feast or Fast of *Reconciliation* or Expiation, a day of *publike penance*, fasting & afflicting themselves, described in *Leu. 16.* through-
out the chapter, and chap. 23. wherein is lively in that type shewed the office of I E-
S V S C H R I S T, the eternall high Priest, who hath alone wrought our atonement,
entered into the Holy place of heauen, and laide our sinnes on the scape-Groate, bea-
ring them, and satisfying for them in his owne person on the Crosse, and by the sprin-
kling of his blood sanctified vs for euer to G O D his Father. *Paul, Heb. 9.* doth vnfold
the myserie of this dayes rites, wherein onely, the High Priest alone might enter into
the holy place, and himselfe alone performe the other offices of Expiation. The Iewes
thought, that this fasting & afflicting themselves was in respect of their Idolatry with
the golden Calse, and therefore it seemed, that in *Theodorets* k time they did not afflict k *Theodorets qu.*
themselves, but sported rather in obscene and profane manner. The sacrifices are set 323 *Leuit.*
downe. *Num. 29. 8. 9. 10. 11.*

The next Feast was that of *Tabernacles*; in remembrance that howsoever they
now dwelled in strong Cities, goodly houses, &c yet their fathers liued in tents in the
wildernes, where God by a cloud in the day time, and fire in the night, protected that
people. It is expressed *Leu. 23. Num. 29 Dent. 16.* It was obserued from the fifteenth
to the one and twentieth, the first and last of them being (as at the Passouer) more
solemnely festiuall, with abstinence from labour, and a generall Conuocation. They
were the first day to take boughes & branches of trees, and to make therewith boothes,
and to dwell in boothes seuen dayes. This was neglected from the time of *Iosuah*, till
the dayes of *Nebemiab*,¹ when hee and *Ezra* solemnized this Feast seuen daies with
boothes on their house-tops, and in their Courts and streets, with lectures euerly day
out of the Lawe, and solempne assembly on the eight day. The Hebrewes report that
they made them bundles of that matter, which they carried, euerly day of the seuen, vp
& down in the morning before they might eate, wherevpon it was called the Feast of
Palmes or Willowes. The seuenth day saith *Paulus Fagius*,^m they compassed the Al-
tar with these boughes seuen times, in remembrance of the fall of Iericho. *Andrew O-*
lander,ⁿ affi meth that they vsed this carrying about boughes euerly day, especially the
seuenth, in which they obserued a kinde of *procession* or *Letany* singing: *Ana Iebona*
Hosanna ana Iebona batz elcha-na: first reckoning vp a great number of the names of
God, then of his attributes: thirdly, of the things which they wish to be saued, then
of themselves and other things, interlacing euerly particular of these with singing *Ho-*
sanna, like their *Ora pro nobis* in the Popish Letany. Then they alter it in another form,
Pray redeeme the Vine of thy planting, *Hosanna*, &c. then in another, As thou sauedst
the strong, in Egypt, when thou went'st out for their deliuerance, so *Hosanna*, &c. Then
in a longer forme of prayers, with this foote of the song *Hosanna*: and lastly all sings
Hosanna, Hosanna: and herevpon the later Iewes called this Feast *Hosanna*, as also
those bundles of boughes: and although that the later Iewes haue now added much;
the Iewes of Italy differing from them of Germany, yet in *Christs* time the acclama-
tions of *Hosanna*, when he came riding on an Asse into Ierusalem, testifie some such
observation then amongst them.

The sacrifices of euerly day are designed *Num. 29.* The first day, thirteene bullockes,
the second, twelue; and euerly day one lesse to the seuenths in all 70. (as the *Rabbines*
interpret it) according to the number of the 70. languages of the Nations, which shall
be subdued to the Messias; and 98. Lambes, in respect of so many curses in the lawe,
against the transgressing Israelites.

The eighth day was the Feast which they called *Hanukiph*, and *Azareth*, that is Colle-
ction, called also the great day of the Feast, in the two and twentieth day of this mo-
neth *Tisri*. In this they were to Contribute to the continuall sacrifices, and publike
thanksgiving, was made for the fruits of the Earth, and the first fruits of the later fruits
were offered. *Ieroboam*ⁿ in an irreligious policie remoued the Feast of Tabernacles from
the seuenth moneth to the eight, from *Tisri* to *Marbeshan*.

58 *Some of most*
spinal expiation

k *Theodorets qu.*
323 *Leuit.*

5 *Some of the same*

1 *Nebem. 3.*

m *Fag. in cap.*
Leu. 23.

n *And. Osiander*
Annot. Harmon.
Eu. in l. 3. c. 36.

n *Iob. 7. 37.*
Num. 29. 35.

* *Ho/pin. de fest.*
6. 7.

The seventh yeare was appointed a Sabbaticall yeare wherein they were neither to sowe nor to reape, but to leaue that which should voluntarily grow in their fieldes and yards to the poore, and secondly should not exact debt of their brethren of the same Nation, but remit it. *Deut. 15. Exod. 23. Lev. 25.* and the obseruation hereof is expressed in the time of *Nehemiah*.

* *Nehem. 10. 31*

Jubilee

After seven times seven yeares which make fortie nine, they were to reckon Iobel or yeare of *Iubilee*. *Lev. 25.* beginning on the day of Reconciliation: Wherein seruants were freed, debts remitted, possessions, that had bene alienated, returned, the lawe allowing no further sales, proclaimed with sound of a Trumpet of a Rammes-horne, and therefore called *Iobel*, which signifieth a Ramme, or Rammes-horne.

Touching this yeare of *Iubilee* is much controversie. The auncient Authors account it the fiftieth yeare. *Scaliger* refuseth their authoritie herein. Many moderne writers hold the same opinion, as *Hospinian*, & *Melancthon*, *Fabritius*, *Paduanus*, &c. *Calusius* at large disputed this question against *Crentzheimius* and *Bucholcerus*, by diuers arguments proouing that the *Iubilee* was but fortie nine yeares complete, and that the fiftieth yeare was the first on wards of another *Iubilee* or Sabbath of yeares: Yet is this space reckoned by fiftie, as *Ouid* calles the *Olympiad*, *quinquennis Olympias*; *Aristophanes*, & *Ansonius* affirming the like: and yet the *Olympiade* is but

four yeares complete, and reckoned from the fifth to the fift exclusively. Other- wise they should haue had two Sabbaticall yeares together, namely the forty ninth being the seventh yeare, and the next which was the fiftieth yeare. As for the later writers, they might be deceiued by following the streame, and beguiled by the *Papish Iubilee*, which *Boniface* the eight, before called *Benedictus*, (and yet neither vvas good sayer nor doer) instituted, *Anno 1300.* to be obserued every hundredth yeares: and *Clement* the sixt abridged to the fiftieth: as *Auentinus*, *Trihemius*, *Crantzius*, and other haue written. Whether they were heathenish in imitating the *Ludi seculares*, or Iewish in following the legall *Iubilee*: Certaine it is, Rome thereby becomes

a rich mart, where the *Marchants of the Earth* resort from all places of the Earth to buy heauen: and *Babylon* the great *Citie* is clothed in fine linnen and purple and scarlet; and gilded with gold and precious stone and pearles, with the games of her wares giuing in exchange * the soules of men washed from their sinnes; A thing more precious to *CHRIST* then his most precious blood. But his pretended Vicars haue learned to effect it (the filling of their purse) with greater ease: deuout Pilgrims from all parts, visiting *Saint Peters* staires, whence they goe truely *Saint Peters* heires, y *Siluer* and gold haue *Imone*; and yet finde their pardons too cheape to be good. But to returne to our *Pilgrimage*, and to obserue the obseruation of the Iewish *Iubilee*: This Feast was partly ciuill in regard of the poore, of the inheritances, of the Iewish Families, specially that of the *Messias*, and of the computation of times, as amongst the Greekes by *Olympiads*, and amongst the Romanes by *Lustra* and *Indictiones*: partly also it was mysticall in regard of the Gospell of *CHRIST*, preaching libertie and peace to the Conscience, the acceptable yeare of the Lord.

And thus much of those Feasts which God himselfe instituted to this Nation: which how the Iewes of later times haue corrupted, and doe now superstitiously obserue, instituting others also of their owne deuifings, shall bee handled in due place. Wee are next to speake of those Feasts; which vpon occasions they imposed vpon themselues before the coming of *CHRIST*: to which we will adde a briebe *Kalendar* of all their Feasts and Feasts.

o *Is. Scal. Ani. mad. in Eugeb. pag. 11.*

p *Aristoph. de Temp. & de Feß.*

q *Milam. Chron. l. 5.*

r *Fab. Pad. Catena temp. annul.*

s *Calus. Isagege c. 23.*

t *Aristoph. in Plauto.*

u *Ansonius de ludis.*

x *Apoc. 18. 11.*

* *Y. 16.*

* *Y. 13.*

y *Mat. 3. 6.*

in they were neither grow in their fieldes their brethren of the oblation hereof is

re to reckon Iobel or Wherein servants returned, the lawe of a Rammies-horne, es-horne.

ancient Authors ac- tein. Many moderne abritins: Paduanus, and Bucholcerus, by eares complete, and Sabbath of yeares:

quinquennis Olym- e Olympiade is but xclusiue. Other- ely the torry ninth re. As for the later

guiled by the Po- nd yet neither vvas ry hundredth yeare: emins, Cranzius, ng the Ludi secula- thereby becomes

aces of the Earth en and purple and gaires of her wares

thing more preci- cians haue learned Pilgrims from all eters heires, y Sil- be good. But to Jewish Inbiles; cees, of the Israe- n of times, 282- usfra and Indisti- r, preaching li-

to this Nation: perstitiously ob- lished in due place. y imposed vpon dde a brieft Ka.

Of

CHAP. VI.

Of the Feasts and Fasts, which the Iewes instituted to themselves: with a Kalendar of their feasts and fasts through the yeare as they are now obserued.



HE Prophet Zacharie, in his 7. and 8. Chapters mentioneth certaine fasting dayes which the Iewes by Ecclesiasticall Iniunction obserued. One in the tenth day of the tenth moneth, because that on that day Ierusalem began to be besieged. 2. Reg. 24. A second fast was obserued on the ninth day of the fourth moneth, in remembrance that then the Chaldeans entred the Citie.

A third fast they held on the ninth day of the fifth moneth in respect of the Citie and Temple burned on that day, First by Nabuchodonosor: Secondly by Tirus, on the same day: which the Iewes doe yet obserue with strict penance, going barefoote and sitting on the ground, reading some sad historie of the Bible, and the Lamentations of Ieremie, three times ouer.

Their fourth fast they celebrated on the third day of the seventh moneth, in remembrance of Godoliab slaine by Ismael, Ier. 41. 42. 2. Reg. ult. To these are reckoned the fast of Ester, in the thirteenth day of Adar, their twelfth moneth; and on the seventeenth day of the fourth moneth, in the remembrance of the Tables of the Lawe broken by Moses: the institution whereof seemeth to bee late, seeing the scripture doth not mention it. In this moneth the Aegyptians kept the feast or fast of their Osis, lamenting for him, which seemeth to be the same that is mentioned, Ezech. 8 Where women are said to mourne for Tammuz, whom Plutarch calleth Amuz, and from thence deriue the title of Amman. Of him was this fourth moneth called Tammuz.

On the fourteenth and fifteenth dayes of Adar, they kept the feast of Phurim, or lots instituted in remembrance of that deliuerance from Haman; by the authoritie of Iosachim the high Priest, as Funccius relateth out of Philo. Anno M. 3463. Antonius Margarita a christened Iew, reporteth that on these dayes the Iewes read the historie of Ester, and so often as Haman is mentioned, they smite on their seates with their fistles and hammers, otherwise spending the time of this feast in Bacchanall riots and excesses.

They had the feast also of wood-carrying called Eulogoeia mentioned by Iosephus, in which the custome was for euery one to carry wood to the Temple to maintaine the fire of the Altar.

The Feast of Dedication, otherwise called the Feast of Lights, and the institution thereof is largely described. Mac. 4. in remembrance of the restitution of diuine worship and sacrifice in the Temple, which had been by Antiochus polluted, and sacred to Iupiter Olympinus, all the seruices appointed by the law being abolished. By Iudas Macabens, the Temple and Altar, and other holy instruments, were dedicated the same day three yeares after their first pollution, called therefore the Feast of Lights, as I thinke saith Iosephus, because so unexpected a light shone forth vnto them. But Franciscus Iunius, in his Annotations vpon the Syrian translation of the tenth of Iohn, where this Feast is mentioned, alledgeth out of the Talmud another cause as followeth. When on the 25. day of Cisleu they entered into the Temple, they found not pure oyle, except in one little vessel, which contained sufficient for the lampes, but one day, of which oyle they lighted the lampes in order, which lasted eight daies, till they pressed out of the Olives cleane Oyle. And therefore the Wise-men of that time decreed, that yearely those eight dayes beginning at the 25. of Cisleu should be dayes of ioy, and that euery one in the doores of their houses euery euening during those eight daies should light lampes, for declaration of that miracle, wherein they must not fast nor lament.

Likewise 1. Mac. 13. is ordained festiual the 23. day of Iar, for the expiation of the Tower of Ierusalem by Simon Mac.

Signinus reckoneth also the feast of *Ieptha*, in the end of the yeare, which yet is not like to haue continued in succeeding ages: and of the fire that wee haue mentioned in 2. *Mac.* 1., and the Feast of *Indith*, for killing *Holofernes*: and on the fourteenth day of *Adar*, for the victory againſt *Nicanor*, *Ios. l.* 12. Their later feasts I ſhall mention, and declare their ſeueral ceremonies, when wee come to ſpeake of their later times, and of the preſent Jewiſh ſuperſtition. In the meane time I thinke it not amiſſe to ſet downe here out of *Scaliger*, a view or Kalendar of their monethes, with the feasts and faſts, as they are obſerved therein at this day.

Ios. Scal. Can.
Iſag. l. i. c. 6.
TISRI habet
dies 30

Tisri plenus. 1. Clangor Tubæ 3. Ieiunium *Godolix* qui cum *Indeis* occidebatur in *Mazpa*, *Ier. 41. 5.* Ieiunium. Moritur 20. *Israelita*. *Rabbi Akiba* filius *Ioseph* conſtitutus in vincula ubi moritur. 7. Ieiunium. Decretum contra Patres noſtros, ut perirent gladio, fame, ac peſte, propter vitulum fabricatum. 10. Ieiunium *Kippurim*. 15. *Scenopegia*. 21. ἡ ἰσσοπεία 22. Octaua *Scenopégias*. 23. Feſtiuitas *Legis*.

Marchef. 19.

Marchef. CAVUS. 7. Ieiunium. Excacaturus oculos *Sedekia*. &c. poſt. 29. Intercalaris dies una in Anno pleno.

Caſten. 30.

Caſten plenus. 25. *Encenia*. 28. Ieiunium: *Iſiakim* combuſit volumen quod ſcripſerats *Baruch* diſſante *Ieremia*. 30. Eximitur dies in Anno deſectiuo.

Tebeib. 19.

Tebeib CAVUS. 8. Ieiunium. Scripta eſt lex *Græce* diebus *Ptolemai* Regis. *Tenebra* tri-duo per vniuerſum orbem. 9. Ieiunium. Non ſcripſerunt *Magiſtri* noſtri quare ea dies nota. 10. Ieiunium. Obſideitur *Ierusalem* à rege *Babylonis*.

Sebat. 30.

Sebat plenus. 5. Ieiunium. Moritur *Seniore* qui fuerunt æquales *Iosue* filij *Nun*. 23. Ieiunium. Congregati ſunt omnes *Israelita*, contra *Beniaminiſm* propter pellicem & idolum *Micha*. 30. *Locus Enbolismi*.

Adar. 19.

Adar CAVUS. 7. Ieiunium. Moritur *Mofes* *Magiſter* noſter qui in pace quieſcit. 9. Ieiunium: *Schola Sammai* & *Schola Hillel* inter ſe contendere ceperunt. 13. Feſtiuitas decreta: interſcitur *Nicanor*. 14. *Mardocheus* *Purim*.

Niſan 30.

Niſan plenus 1. Ieiunium. Mortui ſunt filij *Aaron*. 10. Ieiunium. Moritur *Mariam*. Eligitur agnus maſtandus 14. die. 14. **PASCHA**. Exterminatio fermenti. 15. *Azma*. 16. ΔΕΥΤΕΡΑ ΤΟΤ ΠΑΣΚΑ, Manipulus frugum, ΗΜΕΡΑΙ ΠΕΝΤΗΚΟΣΤΗΣ ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΠΡΩΤΗ; 21. Solennitas ſinis *Azymorum*. 23. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΔΕΥΤΕΡΑ. 26. Ieiunium. Moritur *Iosue* filius *Nun*. 30. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΤΡΙΤΗ.

Iar. 19

Iar CAVUS 7. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΤΕΤΑΡΤΗ. 10. Ieiunium. Moritur *Eli* *Pont. Max.* & ambo filij eius: capitur arca teſtimony. 14. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΠΕΜΠΤΗ. 21. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΕΚΤΗ. 23. Solennitas. *Simon* *Gazar* capit. 28. ΕΒΔΟΜΑΣ ΔΕΥΤΕΡΟΕΒΔΟΜΗ. Ieiunium: Moritur *Samuel* *Propheta*. plangitur ab omni populo.

Sivuan. 30

Sivuan plenus 6. ΠΕΝΤΗΚΟΣΤΗ. ΠΛΗΡΩΜΑ ΤΩΝ ΗΜΕΡΩΝ ΤΗΣ ΠΕΝΤΕΚΟΣΤΗΣ. 22. Ieiunium. Deſiſtunt ferro primogenita & primitias *Ierusalem* in diebus *Ieroboam* filij *Nabat*. 25. Ieiunium. Occiditur *Rabban* *Simcon* filius *Gamaliel*, *Rabbi* *Iſmael*, *R. Hanania* ſecundus a pontificib. 27. Ieiunium. Combustus eſt *Rabbi* *Hanina* filius *Tardion* una cum libro legis.

Tammuz. 19.

Tammuz CAVUS 17. Ieiunium. Franguntur *Tabula* legis. Ceſſat *edulus* *populi*. urbs ſiſſa. *Epiſtemon* cremas *librum* legis. *Pont* ſtatnam in templo.

Ab. 30.

Ab plenus. 1. Ieiunium. Moritur *Aharon* *Pontifex*. 9. Ieiunium. Decretum contra patres noſtros ne ingrederentur terram *Iudaam*. Deſolatio Templi prioris & poſterioris. 18. Ieiunium. Extincta eſt *Lucerna* vespertina in diebus *Ahaz*.

Elul. 19.

Elul CAVUS. 17. Ieiunium. Moruntur *Exploratores* qui diſſimaverant terram. 22. *Xylophoria*.

As for the Sabbathes, New-moones, and dayes not ſolemnized with feaſting or faſting, I haue paſſed ouer in this Kalendar, as impertinent, or needeleſſe.

, which yet is not
have mentioned
in the fourteenth
feasts I shall men-
ake of their later
inke it not amide
es, with the feasts

is occidebatur in
filiis Ioseph cony-
os, ut perirent gla-
im. 15. Scenope-

29. Intercalatur

non quod scripseras

egis. Tenebra tri-
quare a dies no-

sue filij Num. 23.
pellicem & idolum

in pace quiescit. 9.
13. Festiuitas de-

Moritur Mari-
tio fermenti. 15.

MEPAI PEN-
is finis Azymorij.
Iosue filius Nunn.

lm. Moritur Eli
Σ ΔΕΤΤΕΡΟ-
Simon Gazan

Samuel Propheta.

MEPON THE
mtias Ierosolyma

in filijs Gamaliel,
us est Rabbi Ha-

xoqde. vrbis fissa.

Decretum contra
oris & pastetioris.

in terram. 22. Xy-

with fasting or fa-

Of

CHAP. VII.

Of the ancient Oblations, Gifts, and Sacrifices of the Iewes, and of their Priests,
and persons Ecclesiastical and Religious.



Although Moses doth handle this matter of their Rites and Sacrifices, and is herein seconded and interpreted by the succeeding Prophets, so fully, that it may seeme a pouring of water into the Sea, to speake needlessly, or by our Discourte, to obscure, rather than illustrate, that which is so largely and plainly there expressed; yet because of that subiect which we haue in hand, I cannot altogether be silent (at least of the kinds and heads) referring the desirous Reader for his more perfect satisfacti- on in particulars, to those cleerer prophetical fountaines. Their rites for time and place we haue already described: The next intended part of this Iewish relation shal be of their *Oblations*, which were either *Gifts* or *Sacrifices*. Their sacrifices were such oblations, wherein the thing offered was in whole or part consumed in diuine wor- ship, for the most part by fire, or shedding of blood. These were of eight sorts. *Burnt-offerings*, *Meele-offerings*, *Peace-offerings*, *Sinne-offerings*, *Trespasse-offerings*, *the offerings of Consecration*, *Cleansing* and *Expiation*. *Philo* reduceth them to three: *Burnt*, *Peace* and *Sinne-offerings*, according to the three causes of sacrificing; *The worship of God*, *the obtaining of good things*, and *freedom from euill*.

The *Burnt-offerings* were by fire consumed, the rites and manner hereof is expres- sed, *Leuitic. 1.* the fire was to be perpetual on the Altar, being that which *G o d* miraculously sent from heauen to consume *Aarons* sacrifice; for neglecting which, and vsing other, his two sonnes *Nadab* and *Abihu* were stricken by a reuenging fire from *G o d*. The *Meele-offering* was made of fine flower, without hony or leuen, and with oyle and incense on the altar, or frying panne, or oven, or caldron, accord- ing to the rites prescribed, *Leuit. 2.* partly sacred to the *L o r d* by fire, the rest to be the Priests. The *Peace-offerings* are with their proper ceremonies enioyned *Leu. 3.* and *7*; the fat and kidneys were to be burned on the Altar (the fat and blood bei- ing vniuersally forbidden them for food) the breast and right shoulder was the Priests: the rest to the sacrificer, to bee eaten the first, or at furthest on the second day: or else on the third to be burnt with fire. The offering for *sinnes of ignorance* for the Priest, Prince, people or priuate man; is set downe *Leu. 4.* and *6.* The *Sinne-offe- ring in case of contempt*, where the sinne is committed against *G o d* & man willing- ly, with the due maner thereof is expressed, *Leu. 6.* To these were adioyned *Prayers* & *praises*, with musickal voices, and instruments, cymballs, viols, harpes, and trum- pets resounding *For he is good, for his mercy endureth for euer*. The first kind of sacri- fices was proper to the Priests at their consecration, recorded *Le. 6. 20*. The seventh mentioned sacrifice is of *purification* or *cleansing*, as of a woman after child-birth, *Le. 12.* or of a Leper *12. 14.* or for vnclane issues of men and women, *Chap. 15*. The eight is the sacrifice of *Expiation* or *Reconciliation*, on the festiual or fasting day before spoken of, *Le. 16*. Hereunto may we adde the lights and the daily offering of incense, morning and euening, *Exod. 30* on a golden altar, wherunto the Priests onely had access, with such perfume onely as is there prescribed.

The *Gifts*, which we haue reckoned a second sort of *Oblations*, that were not as the former in whole, or in part consumed in their offering, but preferred whole and sound, were giuen, either according to the Law, or by *Know*, or of free will. The Law prescribed *First-fruits* & *Tithes*, and the personall *halfe-shekel*. The *first-fruits* of Man, of beasts, and of the fruits of the earth, the Law exacteth, *Exod. 22. 28.* and are as- signed to the Priests, *Num. 18.* which, of men and vnclane beasts, were to be redeemed, of others to be sacrificed. Of *Tithes*, when we consider the assignment of them to the Tribe of *Leui*, we must so farre acknowledge them *Leuiticall* and *Ce- remoniall*. But some, considering the paying of them to a Priest, so soon as we reside

allons 2 fold.
Sacrific
Shall

a Car Signo de
Republ Heb. 1. 4.
b Philo de Sa-
crif.

Burnt-offering

Meele-offering

Peace-offering

Sinne-offering 2 fold
in case of ignorance
205. cleansing

Expiation-offering
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Consecration-offering
Purification-offering
Expiation

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

first author
my impression

c M. Downam.

d Hieron. super
Ezech.

e Num. 18. 26.

f Deut. 14. 22.

g Deut. 14. 28.

h Ios. Ant. 14.
12.

i Cic. Pro Mu-
rena.

k Downams
Sermon of
the Dignitie,
&c.

l 2. Sam. 10.
m D. Smith ser.
Black-smith.

of a Priest, in Scripture, and that by *the father of the faithfull* (which the Apostle vr-
geith against Leuiticall Ceremonies, in that *Leui* himselfe in *Abraham* paid them)
and his nephew *Iacob* vowed the payment thereof so soone as *G o d* should giue
him whereof to pay Tithes; and that (the first times of the Christian Church ex-
cepted, wherein there was no such settled order for things of this and like nature)
Tithes were paid to the Church, vntil the Arch-enemy of *G o d* and his Church, in
his Antichristian supremacie robbed the Ministers of that due, which in *G o d*s
right they before held, impropriating the living of the Altar to them that *lined not at*
the Altar, but yet ordinarily leauing them to the Church (as they then accounted
the Church): cannot so easily subscribe to that opinion perhaps more common then
true, which disanull diuine right of the non-paying Tithes, as being then a Iewish
and Leuiticall ceremonie. But I leaue the Reader to discusse this matter further,
with Master *Carleton* in his Treatise of that Argument; whose reasons, if they want
weight in any mans iudgement, yet let the same consider an other supply, not at all
fauoring of Iudaisme: namely, that Tithes are due to Christian Ministers by Vow:
Christian Common-weales; and Counsells hauing consecrated them to *G o d* and
his Church: neither is it now time after the Vowes to inquire, and without Diuine
dispensation to alter it, without satisfaction sufficient. But leauing this fore too ten-
der to be touched, and yet little touching and mouing some consciences pretended
tender; let vs view the Tythes, as they then were, Iewish. In *Leu. 27. 30.* is a decla-
ration of the Lords right, *All Tythes are the Lords*; and an assignation of the same,
Numb. 18. 21. *Behold, I haue giuen the children of L e u i all the tenth &c. S. Hiero-*
some reckons foure sorts of Tithes: first, that which the people paid to the Leuites:
secondly, that which the Leuites hence paid to the Priests: Thirdly, that which
they reserved for expence in their solemn feasts when they went to the Tabernacle
or Temple. The fourth was a third yeeres Tenth, which was then layd vp for the
Leuite, and the poore amongst them. The practise hereof *Nehemiah* restored in the
reformation of Religion, *Neh. 10.* when the First-fruits and Tenth were brought
to the treasury or chambers of the house of *G o d*.

Besides First-fruits and Tithes, they payed to the treasury personall offerings, as
Exod. 30. 12. every man payed halfe a shekel, which the Hebrews interpreted to be
perpetuall for the maintenance of the Sacrifices; others temporary, then onely put
in practise. As for that collection 2. *Reg. 12.* made by *Ioi* for the repaying of the
Temple, and that after by *Nehem. ca. 10.* the circumstances shew much difference.
This treasury, in regard of this Poll-money, grew very rich, as appeared in *Cras-*
sus robbing the same of tenne thousand talents at one time, besides a great beame of
gold, which *Eleazar* the Treasurer, vpon *Cras-*
sus his oath, (afterwards violated
nevertheless) to redeeme the rest deliuered to him, weighing three hundred *mina*,
euery *mina* being two pounds, two ounces, and a quarter Troy. *Tully* and other
Authors mention these Oblations of the Jewes to their treasury yearly.

These Gifts and Offerings the Lawe exacted: they performed many other also,
either of their Free-will or of Vow, otherwise little differing from the former, *Leui.*
vlm. Many other Ceremonies of their meates, garments, fastings, trumpets, and in
other cases, I hope I shall haue leaue to omit in this place, and remit him that would
further know of them to the Scripture it selfe: hauing poured out the principall.

But by this is apparant, which Doctor *Downam* hath obserued, that all these be-
ing deliuered them in the Lords treasury, without their labour or cost, together with
their 48. cities assigned them, amounted to a farre greater proportion for the main-
tenance of that small Tribe, then all the Bishopricks, Benefices, Colledge-lands, or
whatsoeuer other Ecclesiasticall indowments and profits in this land, although the
prophane Ammonites or hypocriticall Cloysterers had neuer conspired to shau off
our beards, and our garments by the buttocks, not leauing to couer our nakednes,
or their shame: And yet how sicke is *Abab* for *Naboths* vineyard? And would *G o d*
we had no *Leuabls* to play the (too cunning) Physicians in this disease. Let me haue
a little leaue to say no more then others (for the substance) in Bookes and Sermons
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haue ſaid already: although thoſe *Bellies* to whom wee ſpeake, haue no eares. The
firſt ſtroke which wounded vs, and cauſeth vs ſtill to halt, was from Rome, *the ma-
ther of abominations and whoredomes*. Here, as in the ſuburbs of Hell, were founded
the Churches ruines: our *Bulles of Baſhan*. (Abbey-lubbers, and Cloyſters) with
the leaden hornes of thoſe Roman *Bulles* haue puſhed downe our Churches. (our
Chauncells at leaſt) and made them to fall into thoſe *Cages of vncleane Birds*, the
Popiſh Monafteries. Of nine thouſand two hundred eighty and ſoure pariſhes in
England, after M. *Camden* account, three thouſand eight hundred fortie fiue were
(it is properly termed) impropriate. And who knoweth whether thoſe Appropri-
ations did not ſupplant theſe Supplanters, and diſpropagate them of that which in a
iutter proprietie was giuen them in their firſt foundations, for that three-fold main-
tenance of *themſelues, of learning, and of the poore*: yea happily yet (if we obſerue the
course of Diuine Juſtice) we may ſee many, whoſe former inheritances haue by the
additions of theſe, as of a contagious garment, bene infected, and haue either died,
or bin ſicke at the leaſt, of this plague. How ſitly and fully doe thoſe wordes of *He-
bacuc* agree to the houſes founded for religion, by this and like irreligion peruerced,
and at laſt ſubuerced? *They covered an euill conſcience to their houſes, they conſulted
ſhame to their owne houſes, by deſtroying many people, and ſinned againſt their owne ſoules.*
*The ſtone hath cried out of the wall, and the beame out of the timber hath answered it, Woo
unto him that buildeth a towne with blood, and erecteth a Citie by iniquitie.* Thus we ſee,
the ſtones haue cried out of their walls indeede, and by their demoliſhed heapes may
receiue *Labans* name, *Iegar ſahadutha, the y heape of witneſſe*, their ruines remaining
teſtimonies of G o d s iudgements. A violent ſtreame (ſaith maſter *Camden*)
breaking through all obſtacles, hath ruſhed out vpon the Eccleſiaſticke ſtate of this
Land, and ouerwhelmed, to the Worlds wonder, and Englands grieve, the greateſt
part of the Engliſh Clergie, with their moſt beautifull buildings; and thoſe riches
which the Chriſtian piety of the Engliſh had from the time of their firſt Chriſtianity
conſecrated to G o d, were (as it were) in a moment diſperſed, and (if I may ſo ſay)
profaned.

Let none traduce me as a *troubler of Iſrael*, and a traducer of our Law and State,
which haue thus both changed & ſetled theſe things. I inueigh againſt *Abſoloms* con-
ſpiracie, and *Achitophels* deuiliſh, which were the troublers of Iſrael, and ſo diſturb-
ed the iuſt heart of righteous *Dauid*, that on the ſodain hee a little forgot the exaſt rule
and commanded, *Thoua and Ziba diuide the Land*. So (if looſers may haue leaue to
ſpeake) our Parliament (perhaps with ſome extaſie of ſioy, for remouing the ſinks and
ſtinckes of ſuperſtition) had in thoſe buſie times but negligent conſideration of
Mephiboſheiz right: and our Vicar-*Mephiboſheiz*, the Clergie then, did not much
verge it, yea we would ſtill ſay of theſe our halting *Zibaes*, *Let them take all*, rather
then wee ſhould want our Lord and his Goſpel, to *come home to vs in peace*. And in
peace, let them reſt which were Authors of this peace to vs; and let vs pray that a
worſe generation of *vipers* doe not ariſe, and that the *Canker-worme* eate not what the
Grasſhopper hath left, and the *Caterpillar* the residue of the *Canker-worme*. I meane thoſe
Latron-patrons, and Patron-latrons, whereof theſe extend to the vtmoſt whatſoe-
uer might, and whatſoeuer colour of right, in Exemptions, Cuſtomies, Priuiled-
ges and prauileges, whereby euery *Iohn a-Stile* ſhall intercept the Churches due, or
by a weightier fee, force a compoſition, or wrangle out ſome broken Title, or break
the necke of the Caſe with a Prohibition: the other hauling a truſt committed, ma-
keth himſelfe a bawd, and ſelleth his Church (which coſt no meaner price then the
bloud of *CURſT*) for money. Oh Chriſt, overthrow the Tables of theſe Mony-
changers, and with ſome whiſpe driue them, ſcourge them out of thy Temple,
which ſupplant thy plantations, and hinder the gaining of Soules for gaine. With-
ſtand theſe *Balaams*, which for *Balaams* bleſſing, care not what curſe they bring vpon
on Iſrael, which preſent for preſents, and ſeape to maintaine their carnall living,
out of our ſpiritual Liuing; to beſtow on their Hawkes, their Hounds, their
But

Apoc. 18. 2.

n Camden Bri-
tan. Edit. ult.o Hab. 2. 9, 10,
11, 12.p Gen. 31. 47.
Vbi ſupra:

q 2. Sam. 19. 29

r Joel 1. 4.

* Let me haue
the like liberty
to inueigh a-
gainſt vices
here, as *Leſpen-
ſens* was allow-
ed among the
Papists, who
ſpeaking of
the Romiſh
proceedings,
ſaith, *Sedis A-
poſtolice ſumma
intra hoc eſt ſum-
ma inuſe, pri-
uilegia hoc eſt
abulius, conſue-
tudines, hoc eſt
corruptele: I
ſpeake only a-
gainſt abuſers
of law & right.*

But whether hath this passion, or zeale (Truth I am sure) transported mee? Truly, the fixed Starres in our Westminster firmament (and may not I so call it, where is such a *Starre-chamber*, shining with the bright beames of Iustice?) I admire, and almost adore in silence: onely those wandering planets, which selfe-guiltinesse accuseth, doe I here accuse.

And for these, and all the Churches enemies, *Let God arise, and his enemies*, (or their ennitie) *bee scatterd*, that there be no more such *Ahabs*, as I mentioned, which hauing more then enough, seeme to haue nothing, as long as *Naboth* hath something which they can long for: and that there bee no *Elishas*, which shall provide *Tobias* the *Ammonite* a *Chamber in the house of the Lord*: that neyther any abuse the profession of Lawe, directly; nor the possession of Patronage, indirectly; (for abuses onely I take) so to discouer our Churches nakednesse, that euerie *Cham*, (the prophane Atheist, and superstitious Papist) may espie and deride the same, wherein themselves are the most guiltie amongst vs; although none are more readie to *tell it in Gath, or publish it in the streetes of Ashkelon, that the daughters of Babylon may triumph*.

Draught office

After that wee haue spoken of the Times, Places, and Rites sacred to God, order requireth next to speake of those Persons, whose office and function it was to procure and mannage those Diuine and Religious affaires. And first, amongst the first Hebrewes, wee finde no Priest named before *Abrahams* time, in which *Melchizedech* was interpreted by the most, to be *Shem*, the sonne of *Noah*. Father both of this and other Nations: and Maister *Broughton* hath written a whole Booke in confirmation heereof. The heads of Families then exercised the Priestlie office of teaching, praying, and sacrificing in their owne households, as we reade of *Abraham*, *Isaac*, and *Jacob*. After that, the first borne of all the Tribes of Israel were consecrated to this businesse, when as God had destroyed the first-borne of *Egypt*, and these offered Sacrifices vntill that the Leuites were chosen in their roomes; God turning that propheticall curse of *Jacob*, of *scattering them in Israel*, into a blessing, for the instructing of the Israelites. The cause of this their consecration was, because they, in a zeale of Gods glorie, had sanctified their hands to this ministerie in the bloud of the neere of their idolatrous kinned, that had sinned in adoring the golden Calse.

Now in the third of *Numbers*, where the first-borne of the Israelites, and the Leuites are numbred, appeareth a difficultie, which most of the Interpreters which I haue read of that place, haue neglected; namely, that of the Israelitish first-borne there were found, from a moneth-old vpward, two and twentie thousand; two hundred seuentie and three, and of the Leuites, but two and twentie thousand; so that therefore there must be five shekels a peece payed for the redemption of euerie of those two hundred seuentie and three in surplusage more then the Leuites; whereas yet in the parcells of the Leuiticall account, are found more of the Leuites then of the Israelites, as appeareth; the family of the *Gershonites* containing seuen thousand and five hundred, the *Kohathites*, eight thousand six hundred, and the family of *Merari*, sixe thousand and two hundred, which being added together, amount to two and twentie thousand and three hundred; and therefore are seuen and twentie more then the Israelites. To this *Lyra*, *Dionysius Carthusianus*, and *Iunius* (for the most are wholly silent) answer, that those three hundred ouer and aboue the two and twenty thousand were first-borne themselves, and therefore in right of the former challenge of the first-borne, were the Lords already. And if it seeme as much wonder, (which Authors obserue not) that of two and twentie thousand were but three hundred first-borne; That their exploit of executing their kinned for idolatry (before mentioned) in which sinne, the first-borne, as Priests, were likeliest to haue followed *Aaron*, a chiefe man of their Tribe, might answere for me. And that cruell Edict of *Pharao*, and their miraculous fruitfulnessse, may make it lesse strange, that both in these Leuites there were so few first-borne

x Gen. 18. 19.

y Gen. 37.

z Gen. 49. &c.

a Exod. 13. 2.

b 15.

b Exod. 24. 5.

c Num. 3. 41.

d Gen. 49. 7.

e Exod. 32. 29.

* *Lyra* in *Num.*
Dionys. Carthus.
Iun. addeth al-
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ber of Priests.

* But one of
74.
f Exod. 9.

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f *Jacob*, of *Isa-*
ne Israelites. The
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Israelites, and the
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borne, and in the other Israelites also, with whom amongst 60; 350. men from twen-
ty yeres old vpwards, there were (though reckoning but from a month old, as is said)
but 22277. which is little more then one of seven and twenty, besides that inequa-
lity of the persons numbered. This excursion vpon this occasion, wherein I haue
found diuerse Interpreters mute, will (I hope) finde pardon with the Reader, who
happily himselfe may finde some better resolution.

To returne to our Historie; G O D had before appointed *Aaron* to be high Priest, *Proph gave mls.*
and his sonnes 8. to be Priests, to whom the Levites were assigned after (as wee haue *g Exod. 28.*
said) as assistants in inferiour offices of the Tabernacle. *Aaron*, from whom is rec-
koned the succession of the high Priests in the same office, had appointed to him eight
holy garments, a breast-plate, an ephod, a robe, a broidred coat, a miter, a girdle, a
plate of golde, and linnen breeches. Also his sonnes had appointed to them coates,
and bonets, and girdles, and breeches: which their attire is described at large, *Exo.*
28. *Iosephus* writeth of the Stones there mentioned, That that on the Priests right
shoulder shined forth very bright, when G O D was pleased with their Sacrifices, as
did also those twelue in the breast-plate, when in the time of warre G O D would
assist them, which ceased miraculously to shine two hundred yeres before his time;
or as the Talmudists say, from the building of the second Temple.

The consecration of the Priests, and rites thereof are mentioned, *Exod. 29.* The
conditions required in the high Priest, as that he should not haue the bodily defects
of blindness, lameness, maimednes, &c. nor should vncouer his head, and many other
such like, are expressed, *Leu. 21.* His office was daily to light the Lights at the eue-
ning, and to burne incense at morning and eueing, and once euery Sabbath to
set the Shew-bread before the L O R D to sacrifice, and once a yere to make recon-
ciliation in the holy place, &c. This office they executed till the Captiuitie, after
which they ruled also in the Common-wealth, and the family of the *Maccabees* ob-
tained temporall and spirituall iurisdiction, being both Priests and Kings. But the
state being vsurped by others, they also appoynted high Priests at their pleasures:
and thus were *Annas* and *Caiphas* high Priests, although *Caiphas* alone admi-
nistrated the office, which was abrogated to *Annas*, the name onely remaining: and
thus *Iosephus* saith, that *Anna* was most happie, who had himselfe beene high Priest,
and seene all his sonnes in that office, whereas in the institution, and before the Cap-
tiuitie, this office continued ordinarily with their liues: which after they enjoyed
longer or shorter, at pleasure of the Conquerour.

Next vnto the high Priest, were the Priests lineally descended from *Eleazar* and
Ithamar the sonnes of *Aaron*, as in number many, so in their priestly rayments,
consecration, condition, and office, much differing from the former, as appeareth;
for their garments, *Leuitic. 28.* their consecration 29. their conditions required in
them, *Leu. 10.* and 21. and their office in some things, as preaching, praying, sacrific-
ing, not much vnlike to the former, but in degree, sometime assisting him in these
things, sometime alone, and in some things, nothing participating, as in *Moses*
plainly may be seene. These priestly families, being of the house of *Eleazar* sixteen,
and of *Ithamar* eight, which *Dauid* by lot distributed into foure and twenty orders,
according to the number of the heads of families, those foure and twenty men, chiefe
of those orders, being to the high Priest, as *Aarons* sonnes were vnto him in their
ministry, 1. *Chronic. 24.* and tooke turnes by course, in petfourming of the same as
Luke sheweth in the example of *Zachary. Iosephus* testifieth the same, and af-
firmeth, That in each of these ranks were more then siue thousand men in his time:
and in the historie of his life, saith, that himselfe was of the first of these orders, be-
twixt which was no small difference, and the heads of these were called alio *Chiefe*
Priests in the old and new Testament.

The Levites had the next place in the legall ministry: all that descended of *Leui*,
except the family of *Aaron*, being thus called: and *Num. 3.* according to the des-
cent of the three sonnes of *Leui* had their Offices assigned them, which so continu-
ed till the daies of *Dauid*. He distributed them according to their families vnto their
seuerall

* *Leuit. 24. 41*

h *Lu. 1. 8.*
i *Ioseph. in App.*
e in *vita.*
k *Ex. R. Al. ar. 14*
Alles 4.

So x. l. b.

seuerall functions, twentie foure thousand to the seruice of the Temple: six thousand to be Iudges and Rulers, foure thousand Porters, and foure thousand which praised the L O R D vpon instruments. These were diuided vnder their Heads or Principalls according to their families. The Leuiticall Musicians, with their Offices and Orders are reckoned 1. *Chron.* 25. and 2. *Chron.* 7. These in stead of the silken stole, which they ware, obtained in the dayes of *Agrippa*, to weare a linnen one, like the Priests. The Porters are in the 26. of 1. *Chron.* described according to their families, orders and offices. They kept, in their courses, the doores and treasures of the Temple: to keep the same cleane, and to keep that which was vncleane out of the same: and these all are mustered in their offices 2. *Chron.* 35.

The Gibeonites, called after *Nethaniams*, were at hand vnto the Leuites in the meanest offices about the Tabernacle and Temple, *Ios. 9. 21.* and 1. *Chro.* 9. assigned herunto first by *Ioshua*, after by *Dauid* and the Princes, for the seruice of the Leuites to cut wood, and draw water, for the house of G O D, *Ezra* 8. Besides these Ecclesiasticall persons in the ordinarie ministerie of the temple, were other, which may no lesse be counted holy: either in regard of Vow, as the *Nazarites* for a time: *Sampson* is an especiall example hereof, and *James* the Iust, brother of our L O R D: or else they were Prophets by extraordinary calling, as *Samuel*, *Esay*, *Ieremy*, and others: to whome G O D manifested his will by dreames, visions, and reuelations; whose ordinarie habite seemes to be a rigged hairie garment, by the example of *Elijah*, and the false Prophets, and of *Iohn Baptist* afterward. And thus much of those persons, which according to the Law were sacred to G O D: it followeth that we should obserue their superstitious deuoting of themselves, according to their owne deuises and traditions, vnto a supposed seruice of G O D. In a more strict manner then ordinarie, or some-way in opinion and practise differing both from the law, and the rest of the Iewish people. Of this kinde were many Sects, whereof wee are next to speake.

m See the institution of them, *Num.* 6. 2.

n 2. *Reg.* 1. 8.
Isai. 20. 2.
 o *Zach.* 13. 4.
 p *Mat.* 3. 4.

CHAP. VIII.

Of the diuers Sects, Opinions, and Alterations of Religion, amongst the Hebrews.

IN this matter of Alterations, and altercations amongst them about Questions and practise of Religion, we are in the first place to obserue their often apostacies from the truth of the Lawe to the idolatrous superstitions of the neighbouring Nations: as the Reliques of their Aegyptian idolatry in the golden Calf *Exo.* 32. their often murmurings in the desert, the presumption of *Nadab* and *Abihu*, and after of *Aaron* and *Miriam*, the conspiracie of *Korah*, *Dathan*, and *Abiram*, *Balaams* stumbling-blocke, to couple them in idolatrous seruice to *Baal-Peor*, the idoll of the Moabites: And after their possession of the Land, when *Ioshua* and the Elders were dead, they serued *the gods of the people that were round about them*, as *Baal* and *Asherah*: of the idoles and their rites is before spoken. And although *Gideon* cut downe the groue, and destroyed the altar of *Baal*, yet he made an Ephod of the earrings of the prey, and put it in *Ophrah* his Citie, and all *Israel* went a whoring there after it: and after his death, made *Baal-berith* their god. They serued also the G O D s of *Aram*, *Zidon*, *Moab*, *Ammon*, and the Philistims: *Michab* an Ephramite made an house of gods, an Ephod, and Teraphim, and consecrated one of his sonnes to be his Priest; and after set a Leuite, *Jonathani*, in his roome, the occasion of apostacie to a great part of the Tribe of *Dan*, all the while the house of G O D was in *Shiloh*: besides the corruption of state and religion by the *Beniamites* and by *Hophni* and *Phinehas* the sonnes of *Eli*.

a *Philistines* reckoning therein their idolatries, numbeth 28. Iewish sects: and as *Scaliger* obserueth, and the Scripture will beare it, might by that rule haue reckoned many other.

b *Iud.* 2. 12, 13.
 c *Iud.* 6. 27.
 d *Iud.* 8. 27, 33.
 e *Jud.* 10. 6.
 f *Iud.* 17. 2, 18.
 g *Iud.* 19.
 h 1. *Sam.* 2. 12.

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th their Offices and
d of the silken stole,
innen one, like the
ng to their families,
asures of the Tem-
ane out of the fame:

o the Leuites in the
r. *Chro.* 9. assigned
e service of the Le-
a 8. Besides these
were other, which
azarites for a time:
er of our LORD:
Esay, *Jeremy*, and o-
s, and reuelations;
he example of *E-*
And thus much of
: it followeth that
according to their
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ooth from the law,
, whereof wee are

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ngest them about
tplace to obserue
e to the idolatrous
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their often murmur-
Abilin, and after
Abiram, *Balaams*
Peor, the idoll of
ma and the Elders
them, as *Baal* and
ough *Gideon* cut
Ephod of the eare-
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se of GOD was
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But

But after the reformation of Religion by *Samuel*, *David*, and *Salomon*, (who yet became after an idolatour) besell their greatest Apostasie, to wit, of the tenne Tribes, from GOD, their King, and Religion, by the ouer-wise policie of *Ieroboam*, which corrupted and subuerted both it and himselfe. He (least those reuolted Israelites should, by frequenting GODS appointed worship at Ierusalem, reacknowledge their former and truer LORD) consecrated two Egyptian Calues at Bethel and Dan, and made an House of High Places, and Priestes of the lowest of the people.

Judah also made them, in the same times, High Places, Images, and Groues, on euerie high Hill, and vnder euerie greene Tree. Yet had the Kingdome of Judah their entercourses of corruption and reformation, according as they had good or bad Kings; but in Israel, the Commonwealth and Church received, by that sinne of *Ieroboam*, an vncurable wound and irrecoverable losse, vntill that, in GODS iust punishment, they were carried away by the Assyrian Kings into Assyria, and into Hala, Habor, and the Cities of the Medes, as 2. *King.* 17. appeareth, where is recorded a summarie collection of these and other their idolatries. Of these exiled Israelites (if wee beleue the reports and coniectures of diuerse Authors) are descended those Tartarians, which since ouer-ran, with their Conquests, a greater part of Asia and Europe, then euer any other Nation, before or since: of which their Originall and Exploits, wee shall in fitter place further discourse. The other Kingdome of Iudah, although it received sometime some breathing and refreshing vnder her more vertuous and religious Kings, yet for the most part, groaning vnder Tyrannie and Idolatry, was at last a prey to the Babylonians: from which seruitude being freed by the Persian Monarches, vnder varieties of aduerse and prosperous fortunes, it was afterwards rent and torne by the Macedonians, being made a common Stage for the Armes and Armies of the successors of *Ptolemy* in Egypt, and *Selencus* in Asia, remaining meede vnto the Conquerour, and receiuing no small impressions and wounds in Soule as well as Bodie, in Religion as in Politie. But being after deliuered from Macedonian thraldome by the Familie of the *Macchabees*, the Gouernment, Ecclesiasticall and Temporall, became theirs, but the mindes of this Iewish people was in those Times diuided in diuersitie of Sects and Opinions, of which the Euangelicall and other Histories make mention.

The opinions of the Iewes may bee reduced k into these two generall Heads: the one were such as contented themselues with the Law of GOD, and were called *Karaim*, or *Koraim*, of which sort there are diuerse at this day in Constantinople, and other-where: The other *Rabbinists*, Supererogatorie (as Master *Hall* calls them) and Popish Iewes, called *Hasidim*, professing a more strict Holinesse then the Law required. Yet at first these both pleased themselves, and did not, by opposition of Science, displease each other, and disagreeing in opinion, they yet in affection agreed. But when these voluntarie Seruices began to be drawne into Canons, and of arbitrarie became necessarie, they were rent into sundrie Sects. Of these and their originall let vs heare *Sealiger* speake.

There were ¹ (sayth hee) before the times of *Hafsonai*, two kindes of Dogmatists, men holding differing opinions, among the Iewes: the one onely accepting the written Law; the other Tradition, or the addition to the Law. Of the former kinde arose the *Karaim*, of whome came the Sadducees; of the later, the Pharisees. These Pharisees were the issue of the Hasidees.

The Hasidees were a Corporation, Guild, or Fraternitie, which voluntarily addicted themselues to the Offices of the Law, 1. *Macchabees*, Chap. 2. verse 42. Their originall was from the times of *Ezrah*, or *Esdra*, *Haggai* and *Zacharie*, the Prophets, being authors of this Order. These, in regard of their institution, were called *Holy*, *Hasidim*; and in regard of their Combination, *Hasidim*.

k *Halls* Phari-
saim and
Christianitie.
Synagoga In-
daic. cap. 2.
1. *lof. Scal.*
Elench. Tribes.
Nich. Serrar.
c. 22. He calls
these two sects
cap. 2. *Karaim*,
of *Kara*, which
signifieth the
Scripture: and
Rabbanim,
which were
the *wise-men*,
Zeopol, after
called Phari-
sees.

m *Imani* tran-
slateth it *As-*
chidai, St. sayth, *Hasi-*
they were such
as for religion
were scattered
and dispersed
about forseare
of the King.

dei. And besides that which the Law enioyned (which is iust debt) they supererogated; and of their owne free accord disbursed vpon the Temple and Sacrifices. They professed not onely to liue according to the Prescript of the Law, but if any thing could, by interpretations and consequences be drawne thence, they held themselves bound to satisfie it, and when they had done all, to seeme to haue done nothing, but accounted themselves *unprofitable seruants* notwithstanding.

n Neh. 10. 32.

o Mat. 23. 16.
e 22.

p Ps. 79. 2.

q Abr. Zschuth
lib. lobasin.

r Scal. ibid.
cap. 24.
f ter. 35. 19.
t 2. Reg. 10. 15.

u Luk. 2. 37.

x Druside 3. ser.
lib. 6. 11. 2. 2.

y or lobasin
right. Abi. Zac.

z Druside 3. ser.
lib. 6. 11. 2. 2.

aa Druside 3. ser.
lib. 6. 11. 2. 2.

Every one paid a tribute, to the reparations of the Temple, from the times of *Esdra* and *Nehemias*. The Hasidians added further (of their owne free-will) to the Sanctuaries, Walles, and Porches, neuer (almost) going from the Temple, which they seemed to hold peculiar to themselves, and by which they vsed to sweare; *By this Habnacle*, or, *By this House*: Which the Pharisees, their posteritie, also did; as likewise they learned of them to build the Sepulchres of the Prophets: They were therefore called *Hasidim*, either because their Colledge was instituted of the Prophets; or of their holy and religious workes, and the sacred buildings by them either repaired or reared from the foundations. And therefore, when wicked *Aleimus* had killed three score men of this Corporation or Guild, the people thought their death was prophesied in the 8. Psalme, such reputation was there of their holiness.

These Hasidei were not in proper sense a Sect, but a Fraternitie; which euerie day assembled in the Temple, and offered in daily Sacrifice a Lambe, which was called the *Sinne-offering of the Hasidim*. One day was excepted, the eleuenth of *Tisri*, in which that Sacrifice was omitted: They offered not themselves (for they were not Priests) but the Priests in their name. *Abraham Zschuth* sayth, That *Baba*, the sonne of *Burja*, daily of his owne accord offered a Ramine for a Sinne-offering, except one day, which was the day after the Expiation: And this was called the *Sacrifice of the Saints for Sinne*. And he swaer, *By this Habnacle*, that is, the Temple: Of this kinde, or much like thereto, *Scaliger* thinketh the *Rechabites* were, which *Jeremias* mentioneth, whose immediate father hee accounteth *Ionadab*, (nor him which liued in the dayes of *Iehu*, but another of that name) and that their austere order began, but a little before it ended (namely, in the same Prophets time) quickly ending, because of the Captiuitie. After the Captiuitie, those sonnes of *Ionadab*, renewing their former obseruations, were called *Hasidai*, which went not from the Temple, and obserued the orders aboue-mentioned: so *Scaliger* interpreted *Jeremias* Prophecie; that *Ionadab* should not want one to stand before the LORD, that is, to minister and attend holy duties in the Temple, like to *Anna* the Prophetesse. This (sayth he) is the true beginning of the *Hasidai*, which abstained from wine, as did also the Priests, as long as they ministred in the Temple. Thus much *Scaliger*.

Drusius proueth, That diuers of the Pharisees and Esses also were of these *Hasidai*, whereby it appeareth, that it was rather a Brotherhood, as *Scaliger* calleth it, then a Sect. He sheweth their Rites and Discipline, out of *Iuchasin*. They spent nine houres of the day in prayer. They beleued that a man might sinne in thought, and therefore they had care thereof; their will was not without the will of Heaven, that is, of God. Tenne things were peculiar to them: Not to lift vp their eyes aboue tenne cubits: secondly, Not to goe bare-headed: thirdly, To stablish three rectifications: fourthly, To dispose their hearts to prayer: fifthly, Not to looke on either side: sixthly, To goe about, that they might not be troublesome to any companie: seventhly, Not to eat at the Tables of great men: eighthly, If they had angred any man, quickly to appease him: ninthly, To haue a pleasant voice, and to descend to the interpretation of the Law: tenthly, To accustome themselves to their Threads and Phylacteries.

Rab (one of this Fraternitie) did not lift vp his eyes aboue foure cubits. Tenne or twentie daies before their death they were diseased with the Collicke, and so all cleare and cleane they departed into the other life.

To

^e *Burgens. Ad-*
dit. 1. in epist.
la. 2. 10.

Moxl

^f *Drus. l. 2.*
c. 14.

Tadi. hom

^g *Hierom. ep.*
ad Alz.
^h *Orig. cōi*
ap. 1. 4. c. 2.

ⁱ *Theoph. in*
Luc. 18.

^k *Scalig. Elench.*
Ser. cap. 7.

^l *Mar. 7. 4.*

^m *Drus. lib. 2.*
vbi supra.

ⁿ *Luc. 7. 39.*
Es. 65. 5.

Urb

^o *Epiph. her. 16.*

^p *Of these*
read the 15.
chapter fol-
lowing.

^q *Scal. Elench.*
6. 8.

They conceived, that he which kept the most of the Commandements, although he transgressed in some, is *iust before God*: against which opinion ^a *Burgensis* thinketh, that *James* alleged that saying in his Epistle, *He that faileth in one, is guilty of all*. He citeth *Rab. Moses* for this Pharisaicall opinion, That *God* iudgeth according to the pluralitie or paucitie (to vse his owne words) of merits or demerits. Like stuffe haue I read in *S. Francis* Legend, of the ballance wherein mens deedes are weighed, and the Deuill in his prey by the weight of a Chalice, which one had giuen to the Saint; which heaue mettall caused the Scale wherein his good deedes were put (before too light) to weigh heauiest. They (the auncienter Pharisees) confesse the Resurrection of the flesh. Hereof are three opinions ^f: one, That all, good and bad, shall rise againe; another, That the iust only shall rise; a third, That the iust, and part of the wicked, shall rise.

They call their Traditions the Law giuen by Word, and the vnwritten Law, which they equall to the written, deriuing both from *Moses*, as more fully elsewhere shall be said. These Traditions they called *Δευτεριον*, as both *Epphanius* and *Hieronymus* witness: the Teachers thereof *Σοφοι*, or Wise-men; and when they Lectured, they were wont to say, *Οι Σοφοι Δευτεριον*, i. *The Wise-men teach Traditions*. Of these Traditions were, concerning the Sabbath, That they might iourney from their place two thousand cubites; (*Hierome* accounteth feet, *Origen* ^b Elnes) That none might carrie any burthen that day; but they interpreted, if one carried on one shoulder, it was a burthen; if on both, it was none; if his shooes had nayles, they were a burthen, otherwise not. Concerning Fasting, the Pharisee boasteth, *Luc. 18. 12. I fast twice in the week*: which they obserued (sayth *Theophilast* ⁱ) on the second and fifth day, Mundayes and Thursdayes. Happily our Wednesdayes and Fridayes succeeded in this Penance, that we might not seeme to be behind them in dutie, howsoeuer wee disagree with them in their time. And yet *Mercerus* sayth, The Iewes fasted the fourth day, Wednesday, because they held that vnluckie, in which children are taken with the Squinancie. Further, the Pharisees eat not vnwashed, *ἵνα μὴ πυρὸν ὑπολάβω*, *Mark. 7. 3. Except they wash with the fist*, as *Beza* translateth. *Scaliger* ^k expoundeth it, not by washing one fist in the other, but composing the fingers into such a frame, that all their ends meet on the toppe of the thumbe, which for want of another name is called *πυρὸν*, a Fist, although it be not properly so. In this forme they hold vp their hands in washing, that the water may slide downe to the elbow, and thence fall to the ground, as the Iewes vse to this day. They washed ^l when they came from Market, because sinners and vncleane persons were there, whose touch might pollute them. They washed also Cups and Brasen Vessels and Beds not chamber-beds to lye on (*Drusius* ^m expoundeth) but dining-beds, which they vsed in stead of Tables.

They would not ⁿ eat with Publicanes or Sinners, yea they accounted themselues polluted with their touch.

Their Hypocrisie in prayer *CHRIST* mentioneth, that it was long, and open in the streetes &c. It was thrice in the day, at the third, sixth, and ninth houre: Their wordes submisse and softly, as of *Hannab*, *1. Sam. 1.* and toward the Temple.

They tythed all, *Luc. 18. Matth. 23.* even the smallest matters. For Tythes (sayth *Aquila*) are the Hedge of thy Riches. And another Prouerbe (learne it) *Tythe, thou shalt be rich*. *Epphanius* ^o addeth, they payed First fruits, thirtieths, and fiftieths, Sacrifices, and Vowes.

Their Phylacteries or Seruatories, (so the word signifieth) in Hebrew *Totaphoth* ^p, they vsed as Preseruatiues, or Remembrancers of the Law, and ware them larger then other men. *Hierome* calls them *Pittaciola*, resembling to them here in some simple superstitious women, wearing little Gospels, and the wood of the Crosse, and such like, of zeale not according to knowledge, straying a Gnat, and swallowing a Cammell. This superstition, then complained of by *Hierome*, yet remaineth (sayth *Scaliger* ^q) among Christians, and Mahumetanes, which ware about them the Gospell of *S. Iohn*. *CHRIST* condemneth not the Rite, but their ambition, for

ements, although he
Burgensis thinketh,
is, is guilty of all. He
dgeth according to
merits. Like stiffe
deedes are weighed,
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written Law, which
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children are taken
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or Tythes (sayth
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their ambition,
for

for dilating, not for wearing them, to which all the Iewes were bound, and all the Iewes and Samaritans obserued. They vsed the like ambition in their Fringes or twi-
sted Tassels, which the Iewes call *Zizit*, and vse them still, as after shall appeare. Their
oathes were, By Ierusalem, the Temple, the Heauen, Earth, their Head, by the Law.
Fagius q obserueth, That the Iewes, in swearing, lay their hand on the booke of
the Law, at this day. Other oathes are little esteemed. Hence it seemeth came
our corporall Oathes on a Booke. The Iewes (sayth *Capit*) thinke it no oath,
if one forswear by Heauen or Earth, vnlesse he say by him which dwelleth there,
&c. And none is subiect to that Curse, in which the Name of G o d is not
added.

That of *Corban* pertaineth to this place, mentioned *Math. 15. 5. & Mark. 7. 11. & Math. 15. 5. & Mark. 7. 11.*
which some interprete, as if a Iew should say to his parents, That he had already de-
dicated all that to G o d (to whome vowes are to be performed) wherewith hee
might haue helped them. Doctor *Rainolds* sayth, That the Iewes, as they were
prone to vngodly vowes, so this was an vsuall vow amongst them, and they would
bind it with an oath, That such or such a man should haue no profit by them. The
oath which they herein vsed as most solemne, was, *By the Gift*: for so they were in-
structed, *That if any swar by the Altar, it was nothing, but if By the Gift, he was a* *Math. 23.*
debtor. The Pharisees therefore taught, if any had said to his father, *By the Gift*
thou shalt haue no profit by me, then he might in no case doe them any good, against
the Commaundement, *Honour thy Father, &c.* The Iewes vsed to bind their vowes
with a Curse, as they which vowed *Pauls* death, vsing yet to suppress the Curse
it selfe, as, *if they shall enter into my rest*: So these, *By the Gift, if thou haue any* *1 Act. 23. 14. & Heb. 3. 11.*
profit by me, meant they should haue none. Thus the Talmud (sayth he) the booke
of their Canon Law, and Schoole-Diuinitie, sayth, That a man is bound to ho-
nour his father, vnlesse he vow the contrarie. *Alasius* explaineth it thus, That
they did consecrate by saying *Corban* all, wherewith they should haue benefited
their parents: as if they had said, Let it be Anathema, or deuoted, whatsoever it
be, with which I may profit thee. And therefore those Rabbines, vnder pretext of
Religion, allowed not to spend on his parents that which hee had thus vowed to
G o d. *Scaliger* thus interpreteth the place, as if a sonne being by his parents ad-
monished of his dutie, should put them off with this exception, *vnlesse that which*
I haue offered for thee, free me of this burthen. But let the more curious read it in
himselfe.

The Pharisees were esteemed pitifull; the Sadducees more cruell. They were
much addicted to Astrologie, and the Mathematickes: whose names of the Planets *E-*
pphanius rehearseth, as also of the twelue Signes.

There were seuen sorts of the Pharisees, which the Talmud reckoneth: first,
Siehemites, which measure pietie by honour and profit, as the Sichemites, which for
the marriage of *Dina* endured Circumcision: secondly, *Naephi*, which lifted not
his feet from the ground: the third *Kisai*, Draw-bloud, which smiteth his head
to the wall, to cause the bloud to come; and also shutteth his eyes, that he behold
not a woman: the fourth, that standeth on his perfection, called *Machobathi*:
What is my sinne: as if there wanted nothing to his righteousness: the fifth, *Mea-*
chia, which goes lowly and stooping: the sixth, the Pharisee of *Lone*, which obeyeth
the Law for loue of vertue or reward: the seuenth, the Pharisee of *Fear*, which is
hoiden in obedience by feare of punishment. This they call *Iobs Pharisee*, the former
Abrahams.

Epphanius describeth their strict obseruations. Some (sayth hee) prescribed to
themselves tenne yeares, or eight or foure yeares continence. Some lay on planks,
which were only nine ynches broad, that when they slept, they might fall to the pau-
ment, so to be awakened againe to prayer, and keepe themselves waking. Others put
stones vnder them for the same end, by pricking to awake them: others lay on thornes
for that purpose. *Scaliger* reproveth *Epphanius* for affirming, that the Pharisees ware
M 3
women

womans attyre, as not agreeing to their austeritie, which despised all beds, beat themselves against wals, and put thornes in the fringes of their garmments, to pricke them: he thinketh him deceiued by some Iewes report; and addeth, that the moderne Iewes haue little or no knowledge of those auncient Pharisees, but as they learne it of the Christians, or of *Pseudo-Gorionides* (so he calleth the Hebrew Booke, ascribed to *Ioseph ben Gorion*, whome *Drausius* esteemeth, and *Scaliger* proueth to be, a counterfeite.)

f Scal. Elench.
c. 10.

Wee may here also insert the manner of the Iewish Schoole or Academic, with their promotion therein to the degree of a *Dollor*: which whosoever affected, was first a *Disciple*, and being prostrate at the feet of the *Dollor*, heard him teaching: for the *Disciple* did reade, being layd on the Floore or Pauement, and the *Dollor* interpreted what he read. All the time which he learned on this manner, was called his *Minoritie*, and the Scholler was called *Katan*, & *Minor*. Thus *Paule* sayth hee *g* was brought up at the feet of *Gamaliel*. All this while he was called by the name of his father, his owne name not added; which, after laying on of hands, was annexed to his Title: as *Ben Bethura* before laying on of hands; after, *Rabbi Isna Ben Bethura*, &c. For by laying on of hands he was promoted to his Mastership; which was done with a set forme of words, whereof *R. Iuda*, the sonne of *Baba*, was Author. But although he had now receiued the Degree, he was not presently intituled *Master*, but *Chaber*, as *γῶν* with the Greekes, *Spensippus γῶν* *Platonis*, that is, such a Scholler as is able to teach. This word *Chaber* there ore is not put alone, but hath alway his Relatiue adioyned, as *R. Ismael Chaber of R. Eleazar*. And while hee was so called, hee neuer sate whiles his Master sate, but prostrate on the pauement: And when they were both Masters, the younger stood, while the elder sate and taught: as in the Primitiue Church the younger Bishop called the elder *Papst*. Such was the reuerence to their Rabbines. CHRIST sayd at twelue yeares was otherwise honoured amongst them: but this was extraordinarie.

g Act. 22. 3.

h Ar. Mont. in
Euang. Mat. 23.

The Pharisees in a selfe-conceit and singularitie called all but ther selues, in a disgracefull scoone, *Other men*: so said he, *Luk*, 18. *I am not as other men*: whereas they accounted themselves maisters of others, on whome also they bound heauie burthens, in their Rules and Cases, the breach whereof they iudged Sinne in the people, but yet held not themselves bound thereto. For example, Euerie Israelite ought euerie day, by their Rule, to say ouer the tenne Commandements, and that in the first Watch, which might not be deferred, for danger of sinne; and yet amongst themselves they esteemed it lawfull at any houre of the night. But vpon the Profelytes they imposed more then on the other Israelites, all which they were bound to (in their censure) vnder paine of Hell-fire; and therefore CHRIST sayd, *They made them twofold more the children of Hell then themselves*; for they freed themselves from many of those impositions they layd on the consciences of others. And these Profelytes they lesse trusted, and therefore burthened them with more obseruations.

y Sadducees.

i Beda in Act. 5.

k Epiph. her. 14.

l Lyra in Act. 5.

m Burgenfibid.

After wee haue spoken of the Pharisees, which loued the first roomes (which they haue here obtained) it followeth to speake next of the Sadducees, who in the New Testament are often mentioned. *i* Beda giueth an vniust interpretation of their name, saying the Sadducees are interpreted *Iust*. *Epiphanius* *k* also fetcheth their name from *Sedec*, which signifieth Iustice. *Lyra* *l* alledgeth a reason, because they were seuer and rigorous in iudgement, they gaue this name of *Iust* (not iustly) to themselves. *Burgenfis* *m* otherwife; as of *Arrius* were the Arrians, so of one *Sadoch* (sayth he) are the Sadducees called, who was the first inuentor of their Heresie. The Pharisees were esteemed more iust then they, as appeareth *Luk*, 18. 9. They counted themselves iust, and despised others; *Summum ius, summa iniuria*. Their rigorous iustice was vniust rigour. This *n* *Sadoc*, or rather *Saduc*, liued vnder *Antigonus Sochans*, who succeeded to *Simeon the Iust*: His fellow-scholler was *Banbos*; of whome came the Baithosxans. So sayth *Abraham ben David* in his Historicall Cabball: *Antigonus* said, *Be ye not as seruants, which minister to their Prince on condition*

n Drus. de 3.
Sec. 1. 3. c. 3.

beds, beat them:
s; to prick them:
the moderne Iewes
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Academic, with
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the *Doflor* inter-
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to receive reward. *Sadoc* and *Baithos* asked him of this thing, and hee answered that they should not put confidence in the reward of this life, but in the world to come. But they denied his words, and said, Wee neuer heard any thing of the world to come; for they had bene his disciples: and they dissented from him, and went to the Sanctuaries of *Mount Garizin*, where the princes were. They ypbraid the Pharisees with their Traditions, saying; The Tradition is in the hand of the Pharisees, to vex themselves in this world, whereas in the world to come they haue no reward. *Antigonus* his words are in the Treatise *Aboth*, *Be ye not servants which minister to a Prince, to receive of him reward: but be ye as servants which minister to their Prince, with this condition, that they receive no reward, and let the feare of God be vpon you.*

Baithos had a diuers family fro *Sadoc*, otherwise held the same opinions, as *Hellel* *Baithos* among the Pharisees; so these were two chiefe Masters of the Sadducean Schooles. The Baithusians ministered to *Baithos* in vessels of silver and gold. These Sadducees were called *Minim* or *Mmas*, that is, Heretikes. They are called *Karraim*, *Kara*, which signifieth the Scripture: which was called *Kara* or *Cara*, of *Cara* to reade, saith *Drusius*, because of the diligence, which ought to be vsed in reading the Scriptures, whereunto men should designe (after the Iewish precepts) the third part of their their owne sense, nor regarded they the words of the *Wisemen*; that is, the Pharisees. They were of the ancient *Caraans*, or *Karraim*, but not of those which now are so termed; which as *Zachuth* confesseth, confesse the Resurrection, and Reward. *Scutiger* affirmeth, by the testimonie of *Philip Frederiks* a Christian Iew, who had great familiarity with these *Karraim* at Constantinople, and had bene often present at their Synagogue, that they differ nothing from the other Iewes, but in reiecting Traditions, and are farre more honest and faithfull then the *Rabbans*, of whom they are no lesse hated for their integritie, then for reiecting Tradition.

Concerning the *Karraim* now remaining, it is reported that the other Iewes, and they, will not speake one to another: so inexpressible harred do the other Iewes conceiue against them. And *Postellus* saith, There are three principall Sects of the Iewes in the Eastern parts; *Thalmudists*; *Caraism*, which reiect those Glosses. They are rich, but so hated of the rest, that a great part of their virgins remaine vnmarrried: And if (saith the common Iew) it should so happen that a *Caraism* and a Christian should fall together into the water, with like possibilitie of sauing either, he would make a bridge of the *Caraism* to saue the Christian. The third sort is the Samaritan, of which afterwards some places in Barbary, where this sort of Iewes doth inhabit; as you may hereafter reade in our sixth Booke, and the eleuenth Chapter.

First, their difference from the Pharisees was about the future reward, which being denied, they by consequence of that error fell into the rest, to deny the Resurrection: the substance spirituall, &c. They couped vp God in Heauen, without all beholding of euill. They denied Fate: which the Pharisees held. They denied Spirit altogether, saith *Lira*, for they held God to be corporeall: the soule to die with the body. They were inhospitall and cruell: and as cruelly, hated of the people. They are charged (the Dinell may be slandered) to deny all Scripture but *Moses*: But first in Scripture the Scriptures, and reiect Tradition. Neither would the Zealous people of the Iewes, haue endured them in the Temple, if they had denied their Prophets, for feare of whom, they durst not professe otherwise of *Iohn Baptist*; although hee had left no monument of miracle, or Scripture. *Drusius* would reconcile this opinion of the Sadducees lived in Iudaea, others in Samaria. These later happily with the Samaritans, denied all *Moses*. Amongst these were the Apostates, which lived in Sichem, mentioned by *Iosephus* *Antiq. lib. 11. cap. 8.* and *Ecclesiasticus 50. 27.* *Iunius* thinketh that

*Baithos**o Sent. Elen.**Tribes. cap. 2.*

p. Druf. quesi.

lib. 1. q. 44.

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q. Scol. quosup.

r. G. Poell. Al-

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f. Buxdorf. Syna-

geg. Ind. cap. 2.

t. Leo. Africa.

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u. Lyra in A. 11. q. 23.

x. Ioseph de Bel.

Ind. lib. 2. 7.

y. Reade this

Argument

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scutiger. Elen.

cap. 10.

z. Druf. de 3.

fructu. 3. cap. 20.

that they fell from the Jewish religion with *Manasses*, in the time of *Nehemias*.

The Sect of the Sadducees was diminished, if not worne out, after the destruction of the Temple, till in the year 4522. or after *Sealig*. 4515. and *A. D.* 755. one *Anan* and *Saul* his sonne renewed that Doctrine, because he had not received his expected promotion to the degree of *Gaon* *. Hee wrote bookes against the other Jewes. The like did one *Caracasus*. But of these Sadducees too much.

Of the * *Esses* or *Hessees*. followeth in the next place. Their name *Sealiger* * deriveth of a ^b word which signifieth *Rest*, or *quietnes* and *silence*: both which well agreed to their institution. He disproueth that opinion of *Ensebinus*, & others, that therein followed him, which thought these Jewish Heretikes were Christian Monks and Catholic-like, Such Catholics, let *Baronius* ^c and *Bellarmine* ^d boast of, as the authors of their Monkes, for so they would haue them; which you may beleue as well as before the Flood, *Enos*; and after, *Elias*, *John Baptist*, the Nazarites & Rechabites, were Monkish Votaries, as the Cardinall would haue you. As for these *Esses*, he makes no small adoe against the Centuries, ^e for vnderstanding *Philo* of Jewish, and nor of Christian Monkes. But the loue to Monkery hath dazeled the eyes of men too much: and euen their historie (which followeth) will conuince that opinion of falsehood. Besides, Christianitie should haue small credit of such associates. Indeed the later Monkes are much like them in superstition and Idolatrie, though farre behind in other things. But hee that will see this Argument disputed, let him reade *Sealiger* his Confutation of *Serarius* the Iesuite. He sheweth also that the *Esses*, *Sampszans*, *Messalians*, and diuers heresies amongst the Christians, sprang from these *Esses*: that the Egyptian *Esses*, of which *Philo* speaketh, out of whom *Ensebinus* first collected that conceit, and that *Philo* himselfe had no skill in the Hebrew, but knew only the Greeke tongue: that *Pamilius* the Eremit in Thebais, was the first Author of Monasticall liuing. But now to come to our historie of these men.

† *Phin.* l. 3. c. 17.

These *Esses*, *Hessees*, or *Essens*, are placed by *Pliny* on the West of the Dead-sea ^f, a people solitarie, & in the whole world most admirable, without women, without money, and a nation eternall in which none is borne, the wearinesse of others fortunes being the cause of their fruitfull multiplyings. *Philo* in that Booke which he intituled, *that all good men are free*, saith that there were of them aboue foure thousand, called *Essai*, *quasi sancti*, that is, Holy, not sacrificing other creatures, but their mindes, vnto *G o d*. Some of them are Husband-men, some Artificers, for necessitie, not for abundance: They make no weapons of warre, nor meddle with Merchandize. They haue no seruants, but are all both free, and mutually seruants to each other. They liue perpetually chaste, sweare not at all, nor lie: esteeming *G o d* the Giuer of all good, and Author of no euill: Their societie is such, that one garment, one house, one food, one treasure, one getting, one spending, one life, is in common to them all; carefully prouiding for their sicke, and holding the elder men in place of parents.

g *Ioseph. de bel.*
lud. lib. 2. cap. 7.

Iosephus, who himselfe liued among them, doth more largely describe them. s Hee reporteth that they were by Nation Jewes, auoiding pleasures and riches as Sinnes; accounting continence and contentednes great vertues. They marrie not, but instruct the children of others, respecting them as their kindred, in their manners: not denying the lawfulness of marriage, but the honestie of women. Hee which becommeth one of their fraternitie, must make his goods common. Oyle and neatnesse they shunne, yet weare alwaies a white garment. They haue Officers for their common prouision. They haue no one certaine Citie, but in each, many of them haue their houses: to strangers of their owne Sect, they communicate their goods, and acquaintance; and therefore carrie nothing with them in their iorneyes, but weapons for feare of theecues: and in euery Citie haue of the same Colledge an especial Officer which provideth for strangers. The children vnder tuition of Masters are alike prouided for; nor do they change their raiment till the old be worne: They neither buy nor sell, but mutually communicate. Deuout they are in the seruice of *G o d*. For before the Sunne riseth, they speake of no prophane or worldly matter, but celebrate certaine Prayers, as * praying him to rise. Then by their Officers are each appointed to their workes, till the fifth houre, at which

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and *σάμψαι*.

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which time they assemble together, and, being girded with linnen garments, wash themselves in cold water. Then do they go into their dining roome, as into a Temple, where no man of another Sect may be admitted; and there staying with silence, the Pantler sets them bread in order, and the Cooke one vessell of broth. The Priest giueth their worke till the euening; and then suppe in like manner. There is neuer crying or tumult, they speake in order, and obserue euen without the house a venerable silence. In other things they are subiect to their Ouerseer, but at their owne choice may helpe and shew mercie to others. To their kindred they cannot giue without licence. What they say, is certaine: but an oath they hate no lesse the periury. They studie the writings of the Ancient, thence collecting such things as may benefit the manners of the mind; or health of the bodie. They which are studious of their Sect, must a yeares space endure triall, and then after that probation of their continencie, must be probationers yet two yeeres longer, and then vpon allowance of their manners are assumed into their fellowship; making first deepe protestation of religion towards God, and iustice towards men, to keepe faith to all, but especially to Princes, and if they shall come to rule ouer others, not to abuse their power, not to exceed others in habit, not to steale, not to keepe any thing secret from them of their owne Sect, or communicate it to another, although vpon perill of life: not to deuise new doctrines: to keepe the bookes of their owne opinions, and the names of the Angels. Offenders they put from their fellowship: and he which is thus excommunicate, may not receiue food offered of any other, but, eating grasse and herbes, is consumed with famine, except they in compas- sion receiue him againe, in extremitie. They giue no sentence of iudgement, being fewer then an hundred. If ten sit together, one speakes not without consent of the rest. They may not spit in the midst, or on the right-hand. They will not so much as purge Nature on the Sabbath*, and on other dayes do it very closely, for offending the Diuine light, and couer it with an instrument in the earth, and that in the most secret places; and are washed after.

They are of foure ranks, according to the time of their profession; and the yonger sort of these are so far inferiour to the rest, that if one of these do touch them, he washeth himselfe, as if he had touched a stranger. They liue long: feare not death: nor by any tortures of the Romans, could be compelled to transgresse their lawes; but derided their tormentors rather: beleeuing to receiue their soules againe presently, holding the bodies to be corruptible, and the prisons of the immortal soules: which if they haue bene good, haue a pleasant place assigned them beyond the Ocean, but the euill to be in tempestuous stormie places of punishments. Some of these *Esses* also foretell things to come. And another sort is of the which allow of marriage, but make a three- yeares triall first of the women, and if by a constant purgation they appeare fit for child-bearing, they wed them, not for pleasure, but procreation: and therefore after conception do not accompany with them. These women when they wash, haue their sacred linnen garments also, as the men. Thus farre *Iosephus*: who in his *Antiq. addeth* to these, their opinions of G o d s providence ruling all things: and that they thinke their Ceremonies more holy then those of the Temple, and therefore send thither their gifts, but do not there sacrifice, but by themselves following the same course of life, which the *Plisiti* do amongst the *Dacians*.

Some of these *Esses* liued solitary, like to Hermits, as is said before. Happily that *Banius* was of this sort, to whom *Iosephus* * resorted for imitation. He liued in the wilderness, cloathing and feeding himselfe with such things as the trees and plants of their owne accord yeilded him, and with often cold washings in the night and day, cooling the heat of lust. With him *Iosephus* abode three yeares.

The *Gaulonites* or *Galilaeans*, * had their beginning of *Iudas* (elsewhere he calleth him *Simon*) a Galilzan, whose doctrine was, That, *Only G o d was to be accounted their L o r d and Prince*: in other things they agreed with the Pharisees: but for their libertie they would rather endure any the most exquisite tortures, together with their kindred and friends, then call any mortall man their L o r d. *Therudas* happily, mentio-

Lib. 2. cap. 10.

Ch. 1. v. 20.

vs. 8. 9. 10.

Sw. 1. 1. 1. 1.

* They go not to stoole on the Sabbath, because of that instrument which they cou d not vse to digge and couer their excrement, without Sabbath-breaking. *Scaliger*.

h. 1. 1. 1. 1.

1. *Scaliger* re-
deh not *Plisiti*,
but *Polisiti*; cal-
led also *Cissae*,
Scythian No-
made.

k. in vita *Ioseph.*

* *Galilaeans*. *Gau-*

1. *Ioseph. de Antiq.*

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2. 1. 1. 1.

ned *Judas* v. 1. 1.

m Joseph, de
Bel. lib. 2. cap. 21.

ned, *Act. 5.* and that Egyptian, *Act. 21.* were of this rebellious and traitorous Sect, and those *Scary* which wore short weapons vnder their garments, therewith murdering men in assemblies. That Egyptian *Josephus* calls a false Prophet, who vnder pretence of Religion, and name of a Prophet, assembled almost thirtie thousand men to Mount Oliuet: he was defeated by *Felix* the Gouvernour. Such were their *Zelota* in the siege of Ierusalem, vnder the mantle of Religion, all of them harbouring and cloking Treason and villany.

v Scribes.

The Scribes* are not a Sect, but a function: of which were two sorts, *γερουσιασται*, *γερουσιαι*, and, *γερουσιασται* *καὶ* *λαῖ*, the one expounders of the Law, the other publike Notaries or Actuaries, Recorders, Secretaries, *Epiphanius* maketh difference betwixt the Scribes that were *νομολογισταί*, Teachers of the Law, and the *γραμματεῖς*, or Lawyers, which prescribed formes of Law, Law-cases, and taught Ciuill actions. But these are often taken one for the other. *Ezra* is called a Scribe, whose Pulpit is mentioned, *Nehem. 8.* and *Moses* Chaire was the seat of the Scribes; that is, they taught the Law of *Moses*, which they vsed to do sitting: as *C H R I S T* also did, *Mat. 23.* Their expositions, *Epiphanius* saith were of foure sorts, one in the name of *Moses*; the second in the name of their Rabbine *Akiba* (he is said to haue liued an hundred and twentie yeares, and to be Standard-bearer to *Barchozba*) the third in Andan or Annan; the fourth after the *Assamonei*. But little is to be said of these Scribes, more then what is before said of the Pharisees, this being not a differing Sect, but an Office or Ministerie, whereof the Pharisees also were capable, and are for false teaching blamed by our *S A V I O R*, together with the Scribes.

p D. Hall, Pharis.
or Christian.

The Scribes are said in their expositions to haue been more textuall, the Pharisees more in their Glosses and Traditions: the Scribes had chiefe reputation for learning, the Pharisees for holines, taking more paines (saith our English *Josephus*) to go to hel. The Scribes professed both disputation and obseruation of many things, saith *Arias Montanus*, but not so exact as the Pharisees. For the Pharisees, though not so learned as the other, thought themselves more holy then them, because they obserued not only those things, which in the common opinion were thought meet, but those things which were least, which the people obserued not, which others had added. This they were ambitious of, as of some great perfection. For there was a threefold state of men, The *Doctors*, *Pharisees*, and *People of the Land*. The prouerb was *The people of the Land* are the foot-stools of the *Pharisees*. The people were tied to obserue the precepts mentioned, or by necessity of consequence drawne out of the Bible. The Pharisees (as is said) added their Traditions. The Scribes manner of teaching was cold and weake, consisting in certaine arguments, which rather afflicted, then affected the minds of the hearers; in certain niceties, & scrupulous questions, sometimes inextricable. And therefore the people heard Christ, as speaking with authority, and not as the Scribes. But to let passe these *School-mē*, & those *Canonists*, let vs come to their other sects & sort of professiōs.

q Ar. Mont. in
Euang. Mat. 15.

r Ar. Mont. in
Mat. 23.

v Hemero-
baptists.
v Epiph. her. 17.

The Hemero-baptists* are nūbred by *Epiphanius* among the Iewish heresies, which, saith he, in other things differ not from the Scribes and Pharisees; but in their doctrine of the resurrection, & in infidelity, are like to the Sadducees: And every day in all times of the year they are baptised or washed, whence they haue their name. But this custome of daily washing, saith *Scaliger*, was cōmon to all the ancient Iewes, which would seeme better thē their fellowes, & not only obserued of the Pharisees, Essēes, & Hemero-baptists (if such a sect may be added). At this time in Palestina many do it, not once, but often in the day. The Mahumetans obserue it. The Priests whē they kept their courses in the Temple, abstained from wine, and eat not of the Tithes before they had washed their whole body. The Pharisees and Essēes composed themselves to this sanctity: the greater part of the Pharisees, and all the Essēes abstained from wine, & both vsed daily washings, especially before they ate. And as many heretikes professing themselves Christians, retained many things of Iudaisme; so these Hemero-baptists learned them this daily washing. It seemeth by him, that these were Christiā rather thē Iewish heretikes.

v Nazare-
ans.

And so were the *Nazareans** also, which some reckon among the Iewish sects, who embraced the Gospell of *C H R I S T*, but would not relinquish their Iudaisme; vnlesse

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we say with *Jerome*, that whiles they would be both Jewes and Christians, they were
neither Jewes nor Christians. These Nazareans, or Nazoreans, *Scaliger* affirmeth, were
meere *Karrain*, Scripture-Jewes, but because of their obstinacie in the Law, the first
Councell of the Apostles determined against them. As for the Nazarites of the old Te-
stament, *Moses* describeth them and their obseruations: Not to cut their haire, nor to
drinke wine and strong drinke, &c. Such was *Sampson*. But these could be no Sect, hol-
ding in euery thing the same doctrine with the Jewes, and only, for a time, were bound
by vow to these rites. But for those Nazareans, *Epiphanius* maketh them a Jewish
Sect, not without cause, if such were their opinions, as he describeth them. Their dwell-
ling was beyond Iordan in Giléad and Bashan, as the same goeth. (saith he) by Nation
Jewes: and by obseruing many things like to the Jewes. Herein they differed: They did
not eat any thing which had life: they offered not sacrifice: for they counted it vnlaw-
full to sacrifice, or to eat flesh. They disallowed the five Bookes of *Moses*: they indeed
confessed *Moses*, and the Fathers by him mentioned, and that he had receiued the law,
not this yet, which is written, but another.

Next to these doth *Epiphanius* place the *Essens*, dwelling in *Itura*, *Moab*, and be-
yond the Salt or Dead sea: to these one *Elxai* in the time of *Iraian* ioyned himselfe: he
had a brother named *Iexai*. *Scaliger* (here and euery where acute) saith, that the *Essens*
and *Essens* are the same name, as being writtē with the self-same Hebrew letters, differ-
ring only in pronuntiation, as the *Abyssines* pronounce *O Israel*, *Chrestos* for *I Israel*. *Chri-*
stus. And the Arabian *Elxai*, and his brother *Iexai*, were not proper names, but the ap-
pellation of the Sect it selfe; as he proueth. But they agreed not so well in profession, as
in name; with the *Essens*: for they were but an issue of those ancient *Essens*, holding some
things of theirs, others of their owne: as concerning the worship of Angels, reproued by
the Apostle, *Col. 2. 21.* in which the *Essens* and *Essens* agreed, & other things there men-
tioned, *Touch not, taste not, handle not*: and in worshipping of the Sunne, whereof they
were called *Sampsaens*, or *Sunners*, *Sun-men*, as *Epiphanius* interpreteth that name.
Those things wherein they differed, were brought in by that Innuuator, who (of this
his Sect) was called *Elxai*.

He was, saith *Epiphanius*, a Jew, he ordained, *Salt*, and *Water*, & *Earth*, and *Bread*, and
Heauen, and the *Skie*, & the *Winds*, to be sworne by in Diuine worship. And sometime
he prescribed other seuen witnesses; *Heauen*, and *Water*, and *Spirits*, and the *body* *Angels*
of *prayer*, and *Oile*, and *Salt*, and *Earth*. He hated continencie, and enioyned a triage of
necessity. Many imaginations he hath, as receiued by reuelation. He teacheth hypocri-
sie, as in time of persecution to worship Idols; so as they keepe their conscience free; and
if they confesse any thing with their mouth, but not in their heart. Thus ancient is that
Changeling, *Equivocation*. He bringeth his author, one *Phineas* of the stocke of the
ancient *Phineas*, the son of *Elazar*, who had worshipped *Diana* in *Babylon*, to saue
his life. His followers esteeme him a secret vertue or power. Vntill the time of *Constan-*
time, *Marthus* and *Marthana* (two women of his stock) remained in succession of his
honor, and were worshipped in that country for gods, because they were of his seed.
Marthus died awhile since, but *Marthana* still liueth: Their spittle, and other excre-
ments of their body, those Heretikes esteemed, and reserued for reliques, to the cure of
diseases, which yet preuailed nothing. He mentioneth *CHRIST*, but it is vncertaine
whether he meaneth our *LORD IESVS*. He forbids praying to the Eastward, and
bids turne towards *Ierusalem* from al parts. He detesteth sacrifices, as neuer offered by
the Fathers: he denieth the eating of flesh among the Jewes, and the Altar, and Fire, as
contrary to *GOD*, but water is fitting. He describeth *CHRIST* after his measure,
four, and twentie *Schani* in length, that is, fourescore and sixteene miles, & the fourth
part thereof in breadth, to wit, six *Schani*, or foure and twenty miles; besides the thick-
nes, and other fables. He acknowledgeth a *HOLY GHOST*, but of the female sexe, like
to *CHRIST*, standing like a statue about the clouds, and in the midst of two moun-
taines. He bids none should seek the interpretatiō, but only say these things in prayer:
(words which he had taken out of the Hebrew tongue, as in part we haue found). His
prayer is this, *Abar, anid moib nochle daasim an: daasim nochle moib anid abar selam.*
Thus *Epiphanius* relateth it, and thus constructeth, I cannot say expoundeth (although
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Epiph. har. 18.

Essens.
x Har. 19.
y Scal. Elinc.
cap. 27.

Col. 2. 21.

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Enkhusim
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they, like our deuout Catholikes, needed no exposition) *Let the humility passe from my fathers, of their condemnation, & conuilection, and labour; the conuilection in condemnation by my fathers, from the humility passed in the Apostleship of perfection.* Thus was *Elxai* with his followers opinionate: otherwise Iewish. *Epiphanius* speaketh of his sect elsewhere often, as when he mentioneth the Ebionites ⁷, and the Sampseans: This booke both the Offices and Nazoreans, and Ebionites vsed.

^y *Epiph. her. 53.*

^y *Sampseans.*

The Sampseans ⁸ had another booke (they said) of his brothers. They acknowledge one God, and worship him, vsing certaine washings. Some of them abstaine from liuing creatures, and they will die for *Elxai* his posterity; which they had in such honor, that if they went abroad, the people would gather vp the dust of their feet for cures, & their spittle, & vsed the for annulets & preferuatiues. They admit neither the *Apostles*, nor *Prophets*: they worship *Water*, esteeming it as a god, believing that life is fro thence.

^v *Massilians.*

Scaliger also affirmeth, that the *Massilians* ⁹ (which word *Epiphanius* interpreteth *iniqui uarij*, *Such as pray*, according to the opinion and practise of those Heretikes) were first a Iewish sect, and a slip of the *Essenes*, and after by marriages with some false Christians, made such a galli-maufrey, as after when we come to speak of the *Pseudochristian* sects shall (God willing) be related: for of Iewish they became Christian Heretikes.

^v *Herodians.*

^a *Epiph. her. 20.*

The *Herodians* ¹⁰ were Iewes, ¹¹ otherwise agreeing with the rest; but they thought *Herod* to be the *Messias*, moued by *Iacob*s prophetic falsely interpreted, *That the Scepter should not depart from Iuda till Shilo came.* When as therefore they saw *Herod* a stranger to possesse the kingdome, they interpreted as aforesaid. Some make question whether this was the name of a sect, or of *Herod*souldiers, *Druſius* ¹² obserueth out of a Commenter vpon *Persius*, *Sat. 5. Herodis uenero dies, &c.* these words, *Herod* reigned among the Iewes in the parts of *Syria*, in the daies of *Augustus*. The *Herodians* therefore obserue the birth-day of *Herod*, as also the *Sabbaths*: in the which day they set lampes burning, and crowned with violets in the windows. *Arius Montanus* ¹³ thinketh that the *Herodians* were politicians, that little respected religion. They thought the Common-wealth should be established, and that could not stand without Princes, nor could Princes nourish themselves or theirs without money, and therefore propounded that question to our Saviour touching *Casars* tribute. Others thinke they made hotchpotch of Iudaisme and Gentilisme, as *Herod* had done: in which it is like his successors succeeded him. This coniecture is mentioned by *Beza*, ¹⁴ who yet rather thinketh that the *Herodians* were *Herod*s courtiers, moued thereto by the Syrian translation, which hath *debeth Herodis*, *Herod*s domesticals. Thus thinketh *Iunius* ¹⁵ of them also, who saith that when the Pharisees could not intrap him in the Law, they sent their disciples to question him of Tribute, hauing before agreed (which vially they did not) with the *Herodians* to stand by (vnknowne) as witnesses, if he had answered any thing, whereat *Casar* might haue been offended. And this seemeth most likely: for after *Herod*s death, how could they hold him for *Messias*?

^b *Druſ. de 3.*

^c *Ar. Mont in*

^d *Herod. Annos.*

^e *Iun. in An-*

^f *not. Syr. Tran.*

^g *Scalig. Henc.*

^h *cap. 3.*

ⁱ *Genites.*

^j *Merissians.*

^k *Hellenians.*

^l *Cleobians.*

^m *Theobul-*

ⁿ *ians.*

Another sect amongst these of the Circumcisiō, *Ensebins* ¹⁶ out of *Hegesippus* nameth the *Masbothei* ¹⁷ or *Masbotheani*; for *Theobulus* (saith *Hegesippus*) was of their number, which arose out of seuen sects in the Iewish people: Which sects had their beginning *Symon*, of whom the *Symonians*; and *Cleobius*, of whom the *Cleobians*; *Dositheus*, of whom the *Dositheans*; and *Gorthenus*, of whom the *Gorthians*; and *Masbotheus*, of whom the *Masbotheans*. And from the same fountaines issued the *Menandrians*, *Marcionists*, *Carpocratians*, *Valentinians*, *Basilidians*, and *Saturnilians*. And a little after, There were diuers sects amongst the *Israelites*; *Essenes*, *Galilaens*, *Hemerobaptists*, *Masbotheans*, *Samaritans*, *Sadducees*, *Pharisees*.

The word *Masbothei*, *Scaliger*s saith, signifieth *Sabbatists*, or *Sabbatarians*, because they professed to haue learned the obseruation of the Sabbath from *CHRIST*, and therein differed from the other Iewes.

He there nameth (and little else haue we but their names, *even the name also of the wicked* *ballra*) diuers other sects, if they may beare that name: as the *Genites* ¹⁸ or *Genists*, which stood vpon their stocke and kindred: the *Merissians* ¹⁹ or *Merists*, which were (as the name importeth) sprinklers of their holy-water: the *Hellenians* ²⁰, of *Hellenius* the *Cleobians* ²¹ and *Theobulians* ²² wee can but mention. Of the

Tubiens

umility passe from my
ration in condemnati-
on. Thus was Elxai
keth of his feet else-
sians: This booke

They acknowledge
them abstaine from
had in such honor,
eir feet for cures, &
either the *Apostles*,
hat life is fro thece.
banius interpreteth
se Heretikes) were
th some false Chri-
the *Pseudochristia*
hristian Heretikes,

but they thought
ted, That the Scap-
saw Herod a stran-
ake question whe-
berueth out of a
ds, Herod raigned
odians therfore ob-
set lampis burning,
that the Herodi-
Common-wealth
or could Princes
ded that question
orchpotch of Lu-
cessors succeeded
that, the Herodi-
which hath de-
fo, who saith that
disciples to que-
not) with the He-
y thing, whereat
ter Herods death,

egesippus nameth
of their number,
had their begin-
nians; *Dositheus*,
Masobebus, of
mandrians, *Mar-*
and a little after,
robaptists, *Maj-*

abbatarians, be-
on CHRIST,
name also of the
the Genites * or
ns * or Merists,
the Hellenians *
ention. Of the
Tubiens

Tubiens * as little, saue that they are said to be a Colledge or fellowship: and lesse of * *Tubiens*.
* *Ganaui*, and such like, it there be any other names that remaine as the rotten bones of * *Ganaui*.
the consumed earkasses of heresies and heretikes: and either are vnknowne, or degen- * *Calicula*.
rated into some or other sect of pseudo-christians, which require another task.

The *Calicula* * were Iewes, but corruptly embracing Christianitie, for they were h Scal clouch,
Massaliens, which had their houses or places of prayer abroad in the open ayre, of tribar. Strar.
whom *Inuenal* is vnderstood, *Nil prater nubes & cæli lumen adorant*. So *Scaliger* rea- c. 31.
deth, not *numen*: & *Petronius*, *Iudans licet & porcinnum nomen adores*, Et *cæli summas ad-*
naces auriculas. These also were an off-spring of the *Essees*: and from these proceeded
the *Massaliens*. They being baptised, reuolted to their former Iudaisme, and bearing
the name of Christians, retained the rites of those *Calicula*, or Heauen-worshippers.

The *Cannai* were a deuout Societie & order, giuen to holines of life, and obseruati- * *Cannai*.
on of the Lawe: of whom was *Simon Kannans*, *Mat. 10.* called *Zelotes*, the inter-
pretation of the former as *Beza*, and *Scaliger* shew. *Suidas* calleth them obseruants
of the Lawe, whom *Ananias* shut in the Temple. Their *Epwædi*, or Mourners * were
such as lamented with continual fasting, praying, and weeping, the destruction of their
Citie, * Temple and Nation: as else-where is laid.

CHAP. IX.

Of the Samaritans.



T remaineth to speake of the Samaritan Sects,

Samaria was the Citie royall of the ten tribes, after that *Omeri* (who,
as other his predecessors, had raigned before at *Tirzah*) had bought the
mountaine *Shomron* * of one *Shemer*, for two Talents of silver, and built
thereon this Citie, which hee called after the name of *Shemer*, Lord of
the Mountaine. In vaine therefore is it to seeke the name of the Samaritans from the
signification of the word (which is keeping) seeing they were forscalled of the place, and
the place of this their ancient Lord. It remained the chiefe seate of the kingdom as
long as the same indured, and namely till the dayes of *Hoshea* their last King, in whose
time * *Salmansar* the Assyrian carried the Israelites thence. *Efarhaddon* the son of *Se-*
nacherib, otherwife called *Ofsnappar* (thus saith *Hezra*: 4 and therefore *Epiphanius* was
deceiued in ascribing this act to *Nabuchodonosor* in the time of the captiuitie fortie
yeeres before the returne) sent to inhabit that region, Colonies from *Babel*, and from
Cuthan, and from *Ama*, and from *Hannab*, and from *Sepharunaim*. *Babel* is knowne:
Cutha and *Aua* * are esteemed parts of the desert of Arabia, the other of Syria and Me-
sopotamia. It seemeth that most of them were of *Cutha*, because all of them after pas-
sed into that name, and were of the Iewes called *Cuthæi*, as witnesseth *Iosephus*.

These heathens serued not the LORD, and therefore the LORD sent Lyons a-
mong them which slew them: Wherefore they sent to the King of Assyria, who sent
thither one of the captiued Priests of Israel to teach them how to worship GOD (*Epi-*
phanus, calleth his name *Esdras*. 8) He dwelt at *Bethel*: and as some conceiue, taught
rather that idolatrous worship, whereof *Bethel* had before been the *Beth-auen*, where
Ieroboam had placed his golden Calfs, then the true worship of the True Iehonah.
Howsoeuer, euery Nation (saith the Text) made them Gods, & put them in the houses of
the high places, which the Samaritans had made. The men of *Babel* made *Succoth Benoth*:
and the men of *Cutha* made *Nergal*, and the men of *Hamath*, *Asbima*: and the *A-*
drammellech, and *Anammelech* their gods. Thus they feared the LORD, and ser-
ued their gods after the manner of the Nations, and so continued: a mongrell re-
ligion begotten of a bastard or hereticall Iudaisme, and wilde paganisme. What
those gods were, it is vocertaine, and interpreters agree not. Of *Succoth Be-*
nith is spoken already: *Wolpius* interpreteth *Nergal* a wilde hen, *Asbima* a goate:
Nibhaz a Dogge, *Tartak* an Asse, *Adramelech* a Mule, *Anammelech* a Horse:
thus (saith he) the Hebrewes expound them: and he supposeth these creatures were
among

Samaritans

a 1. Reg. 16. 24.

b *Epiph. her. 9.*
elytr. Onomast.

c 2. Reg. 17.

d *Ex. 4. 2. 10.*

e *Tremelamot.*

in Reg. 2. 17.

Iosephus thin-

keeth Cutha to

be Persian.

f *Ioseph Antig.*

l. 9. 14. & l. 11. 4

g The He-

brewes call him

Dosthai, as *Dru-*

sus citeith. *Se-*

nacherib sent to

Samaria R.

Dosthai, the son

of *Lannai* to

teach them the

Lawe. *Dru. l. 3.*

de Jer. c. 4. Ter-

tullian calls him

Dostheus and

so doth *Hierom*,

fathering the

Samaritan sect

on him. *Nixogot*

h. l. c. 13. Asym-

i. Wolph. in Nibhaz.

*l. 2. Reg. 17. Taw-
l. 2. Reg. 17. Taw-
l. 2. Reg. 17. Taw-*

the 36. woz/supp
the 36. woz/supp

Ezra. 4.

1 Jos. Antiq.
11. 7.

m Wolph. in
Nehem.

n Druside 3 sec.
1. 3. c. 2.

among them Canonized and sacred: as the Persians are said to worship a Cocke; the Proembart of Atrica, a Dogge: other people, other creatures. Thus their Religion continued till after the returne of the Jewes from captivitie, to whom they would have beene officious helpers in building of the Temple: which being refused they became their enemies, and hindred the building a long time. But the Temple being built, and religion established among the Jewes, and their state flourishing, *Sanballat* gave his daughter *Nicaso* to *Manasses*, the brother of *Iaddus* the High Priest, in the time of *Darius* the last Persian Monarch. This *Nehemia* mentioneth, but deigneth not to name him, affirming that he chased him from him, of which some^m descant whether it were by exile, or excommunication, or some other punishment. *R. Salome* interpreteth it of exile, *Pelican* of excommunication.

*Drusius*ⁿ hath a discourse out of a Jewish Author, which relateth the forme of that first Anathema and iudiciall curse, (not vnmeetee heere to be mentioned) denounced against the Samaritans for hindring the worke of the Temple. *Zorebabel* and *Iosbna* (saith he) gathered all the Congregation into the Temple of the LORD, and brought three hundred Priests, and three hundred Trumpets, and three hundred bookes of the lawe, and as many children, and sounded. And the Levites singing and playing on instruments cursed with all kinds of Anathema's the Chutheans, in the secret of the name *Tetragrammaton*, and in Writing written vpon tables: and with the Anathema of the house of the higher iudgement, and the Anathema of the house of the lower iudgement, that none of Israel should eate the bread of the Chuthean (wherevpon it is said *he which eateth a Samaritan bread, be as he that eateth swines flesh*) and that a Chuthean should not be a Protelyte in Israel, nor should haue part in the Resurrection of the dead. This they writ, and sealed, and sent vnto all Israel which were in Babylonia, which heaped vpon them Anathema vpon Anathema. That, concerning their becoming proselytes, *Drusius* doubteth whether it may not bee translated, that a *stranger Chuthean should not abide in Israel*: which is more likely. The other had been more inipious: their zeale to make proselytes of all Nations is knowne.

To returne to *Manasses*, *Iosephus* saith that the high Priest and the Elders put him from the Altar, who therefore went to *Sanballat* his father in lawe, and told him that he loued his daughter well, but would not for her loose his Priesthood. *Sanballat* replied, that if he would retaine his daughter, he would not ouely maintaine him in his Priesthood, but procure him a high Priests place, and make him Prince of all his province: and would build a Temple like to that of Ierusalem in mount Garizin, which looketh ouer Samaria, higher then the other hills, & that with the consent of *K. Darius*. Herevpon *Manasses* abode with him, and many Priests and Israelites being intangled with like marriages reuolted to him, and were maintained by *Sanballat*. But now *Alexander* preuailing against *Darius*, *Sanballat* (whose Religion was *Policie*) rebelled, and tooke part with *Alexander*, and in reward thereof obtained leaue to build his Temple, whereof *Manasses* enioyed to him and his successors the pontificall dignitie. Then was the Circumcision diuided, some (as said the Samaritan woman) *worshipping in this mountaine*, others at Ierusalem. The Zeale which the Samaritans had to their Temple appeared in the time of *Ptolomus Philometor*, when at *Alexandria Sabbans* and *Theodosius*, with their Samaritans, contended with *Andronicus* and the Jewes, these challenging to Ierusalem, those to Garizin, the lawfull honour of a Temple, both parties swearing by God and the King, to bring prooffe of their assertion out of the law; and beseeching the King to doe him to death that should not make his part good: and therevpon the Samaritans failing in prooffe, were adiudged to punishment.

The Samaritans in the prosperitie of the Jewes professed themselves their kinsmen & allies: in aduersitie disclaimed them, & their God also, as appeareth in their Epistle to *Antiochus* that figure of Antichrist & persecutor of the Jewish religion, in which they call themselves *Sidonians* dwelling in Sichein, and say, that moued by ancient superstition they had embraced the Feast of the Sabbath, and building a Temple of a namelesse Deity had offered therein solemne sacrifices: whereas therefore their originall was *Sidonian* and not Jewish; pleased him to enact that their Temple might beate name

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name of *Impiter Gracianus*, and they might live after the Greekish rites. These things *Antiochus* easily granted.

Hircanus by force tooke both *Sichem* and *Garizin*. Two hundred yeares after the foundation of this Temple, as testifieth *Iosephus*, hapned this desolation thereof. The zeale yet continued as appeareth by many testimonies of Scripture. The Iewes medled not with the Samaritanes, which made the woman wonder that *CHRIST* asked drinke of a Samaritane. Another time the Samaritanes would not receive him because his behaviour was as though he would goe to *Ierusalem*, for which fact of theirs the sons of thunder would have brought lightning fro heaven vpon them. And the Iewish despite could not obiect worse in their most venomous slander, then, "Thou art a Samaritane." This *Ierusalem*-journey through the Samaritanes countrey caused bloody warres and slaughter betwixt the *Galileans* & them, in the time of *Cummanns*, to the destruction of many. And before that in the daies of *Pilas*, a couising Prophet abused their zeale, bidding them to assemble in mount *Garizin* with promise there to shew them the sacred vessels, which, said he, *Moses* had there hidden. Wherevpon they seditiously assembling, & besiedging *Trabatha*, *Pilas* came vpon them with his forces, & cut them in peeces.

Their opinions (besides those aforesaid) were, that onely the five bookes of *Moses* were Canonically Scripture, the rest they received not. They acknowledge not the Resurrection, nor the *Trinitie*; and in zeale of one God, abandon all idolatries, which it seemeth was received of them after the building of the Temple, and mixture with the Apostata Iewes; the Scripture testifying otherwise of their former deuotions. They wash themselves with Urine, when they come from any stranger, being (for sooth) polluted. And if they haue touched one of another Nation, they dye themselves, garments and all, in water. Such a profanation is the touch of one of another faith. They haue a dead corps in abomination presently.

The Samaritan as if he meeteth a Jew, Christian, or Mahumetan, he saith vnto them, Touch me not. *Scaliger*, out of the Arabian Geographer, telleth of an Island still inhabited with these Samaritanes, in the red Sea, which appeareth by their custome, when any comes on shore, forbidding to touch them. This arrogant superstition remaineth with them.

The Samaritan Chronicle is cited by *Eusebius Chron. grac. l. x.* *Scaliger* saith he had a copy of their Chronicle translated out of Hebrew into Arabian: it differeth somewhat from the Hebrew account. The Iewes confound the Samaritanes and Sadduces, as if they were but one Sect. The difference hath appeared, for the Sadduces accept all the Bible; the Samaritanes, *Moses* onely. The Sadduces denied the soules immortalitie and reward. The Samaritanes in their Chronicle acknowledge both a place of reward, & punishment after this life. But whether they beleue the Resurrection or no, he doubteth. The Sadduces deny spirits, Angels, Diuels; the Samaritanes confesse them. The Samaritanes also vse still those ancient Letters called Phenician, which the Hebrewes vsed before the captiuitie, which who so listeth to view, let him see their Characters, and *Scaliger* large notes thereon in his Annotations vpon *Eusebius* Chronicle.

The Samaritanes were diuided also into diuers sects, as *Epiphanius* relieaseth: one whereof were called **Dositheans*: if it be lawfull to reckon them Samaritanes, which acknowledged (as *Epiphanius* acknowledgeth of them) the Resurrection of the Dead. They abstaine from such things as haue life: some of them from Mariage after they haue bene before married, and some continue in Virginitie. They obserue Circumcision and the Sabbath: and they touch no man, but hold euery man in abomination. Report goeth also of their fasting and exercises.

They had name of *Dositheans*: who being a Jew, and hauing well profited in their law, but not receiving promotion futable to his ambition, revolted to the Samaritanes, and hatched this sect amongst them. And when afterwards in a singularitie he had gone aside into a Cave, and there mewed vp himselfe, and persisted in hypocrisie & fasting, he there died (as the same goeth) through his wilfull want of bread and water. After a few daies, some resorting to him found his dead body crawling with wormes, and compassed with flies.

Of this name *Dositheans* there were diuers. Two of them liued after.

f Orig. cont.
Cell. l. 3.
g Ioh. in. Ab.
Zach.

h Lib. Ilmedenu

i Ter. prescrip.
adu. s. bar. l. 1.

k Ap. Druf. pag.
260.

l Orig. de prin-
cip. 4. c. 2.

q Scal. Elench.
Serar. i. i. b. r.

v. c. 13.
Sebuans.

r Epiph. bar. 11.

s Scal. canon.
Ifagog. l. 3.
pag. 218. 219.

6. 1.

* Esseni.

* Gorbent. or
Gorbaieni.

ter the coming of CHRIST. One a Jew, sonne of R. Iannai, the other a Samaritan which endeouored to perswade his countrey men that hee was the CHRIST which *Atases* had propheted of, as *Origen* reporteth, and saith: of him are the *Dositheans* named. Another is mentioned in *Iohasin*, who liued in the time of CHRIST, the disciple of *Sammas*. And before these was another *Dosthai*, the sonne also of *Iannai*, of whom it is said in *Ilmedenu*, that *Senacherib* sent R. *Dosthai* to Samaria to teach the Samaritans the lawe. This seemeth to be he, whom before out of *Epiphanius* wee haue called *Esdraz*, the first founder of the Samaritan heresie. And so *Tertullian* saith of him; *Dositheus* the Samaritan, was the first that reiected the Prophets, as not having spoken by the HOLY GHOST. The like testimonie *Hierom* giueth of him. His colleague and companion is said to be one *Sebua*, the supposed Author of the *Sebuans*. In *Ilmedenu* he is called *Sebaia*: or *Sebua*. *Dositheus* also taught, that how and in what position of body he was in the Sabbath morning, in the same he ought to continue all that day, without change of gesture or place: that if he did sit, he should sit in the same place all day long, and so of lying or other habite of body. The Authour of this *Dosithean* sect, (properly so called) liued, as *Scaliger* thinketh, about or at the destruction of the Temple, and could not be that first *Dustai* or *Dosthai*.

The *Sebuans* you haue heard, in *Drusius* opinion, haue their name of *Sebua*, the companion of *Dosthai*, sent by *Senacherib*, or rather by *Esfarhaddon*: which if it be so, it seemeth this sect is auncient, haply nothing differing from the other Samaritans. *Epiphanius* maketh a difference, but the cause he alledgeth, was the Jewes refusal of their helpe at Ierusalem, which was common to all the Samaritans. The difference he alledgeth is the transposing of their solemnities (for that quarrell betwixt them and the Jewes) from the Jewish times, so that they kept their Pasche in August (which they made the beginning of their yeare) Pentecost in Autumne, and that of Tabernacles, when the Jewes kept their Pasche: neither might they sacrifice in Garizin, obseruing such differing solemnities. *Scaliger* (whom I shame not thus often to name, in relation of these things too intricate for mine owne, or for common wits to finde) both in his Treatise against *Serarius*, cap. 1. & 21. and in his *Canons Ifagog.* l. 3. dissenteth from *Epiphanius*: saying, that they dissented not from the other Samaritans, but that the name was a common name, which the Jewes ascribed to the Samaritans: It signifieth *Ebedquadratus*. *Weekers*: which name they gaue them because that euery weeke betwene the Pasche and Pentecost, they obserued that day of the weeke, in which the computation of the fifty dayes began, with as great solemnitie as the feast of Pentecost it selfe. This day, from which the reckoning began, was called *Surties*, the second, because it was the next day after the Azyma or Feast-day. But the Samaritans reckoned the second after the Sabbath, and so in all that space of fiftie dayes, kept the first day of the weeke, that is, Sunday, holy. Thus they kept seuen Pentecosts in a yeare. And perhaps (hee but coniectureth) as they had these imaginarie Pentecosts, so they might at other times of the yeare haue such imaginarie solemnities of other Feasts. From that word *Surties*, the second day, and next to the Feast of vneleuened bread, the Sabbaths, saith *Scaliger* in the same place, were called in order, the first *Surties*, and the second Sabbath after that day, *Surties* *Surties*, and so the rest: and thus he expoundeth those words of *Luca* c. 6. v. 1. *Secundo-primum Sabbatum*, that is the first Sabbath after that *Surties*, or first day of the fiftie which began to be reckoned the next day after Easter till Pentecost. A place hitherto very obscure. *Epiphanius* doth number for Samaritanes sects, The *Esseni*, * of which is before shewed that they were Jewes, and otherwise heretical and idolatrous in respect of their morning-deuotions to the Sunne, for which it seemeth they might not, (certaine they did not) communicate with other Jewes in the Temple and sacrifices. These pertaine not to this place; as not Samaritanes. A fourth Samaritan sect he accounteth the *Gorbent*, * which dissented from the rest, at least from the *Sebuans*, in keeping their solemnities, Paschall, Pentecost, and of Tabernacles at the Jewish times, and obserued but one day holy: as likewise the fasting day.

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d that day of the
eat solemnities as
gan, was called
Feast day. But
at space of fiftie
they kept seven
had these imagi-
uch imaginarie
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after that day,
ake c. 6. v. 1. *se-*
st day of the fift-
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CHAP. X.

The miserable destruction and dispersion of the Jewes, from the time of the
desolation of their Citie and Temple to this day.

destruction
of Jewes



HE Curse threatned vnto this superstitious and rebellious Nation
a Madnesse, blindness, astonishment of heart, to grope at noone dayes as the
blinde gropeth in darknesse, to bee a wonder, a prouerbe, and a common
talk among all people, among which they should be scattered from one end
of the world to the other, is this day fulfilled in our eyes, both in respect of
their Politie and Religion, Gods iust iudgement teaching that their owne imprecation
b his bloud be on vs, & on our children, and pursuing them in all places of their dispersion
through the resolutions of so many ages. Odious are they, not to the Christians alone,
but to the heathen people that know not God: nor will the Turke receiue a Jew in-
to the fellowship of their Mahumetane superstition, except he hath passed first from his
Judaisme through the purgation of a Christian profession, vnto that their no lesse ridi-
culous and miserable deuotion, & GOD they please not (saith Paul) and are contrary vn-
to all men. This their wretchednes although it seemed to begin, when *Herode* a stran-
ger seased their State, yet was that infinitely more then recomenced, when their Mes-
siah, so long before prophesied and expected, came among his owne, but his owne re-
ceined him not: yea, they crucified the Lord of glory. But euen then also did not the
long suffering God reiect them, CHRIST prayed for them, the Apostles preached
to them remission of this and all their sinnes, till that (as Paul chargeth them) they
e putting these things from, and iudging themselves unworthy of eternall life, God
remoued this golden candlestick from amongst them to the Gentiles, and let out
his Vineyard to other husbandmen. Famine, sword, and pestilence at once assailed them.
(And what shall not assaile, what will not preuaile against the enemies of God?) Je-
rusalem, sometimes the glory of Earth, the type of heauen, the citie of the great king, and
mother-citie of the Jewish kingdome, from this incomparable height, receiued as irre-
couerable a fall, besieged and sacked by *Titus*, and yet more violently tortured with
inward convulsions and ciuill gripes, then by outward disease, or forraigne hostilitie. *Jo-*
sephus and *Iosippus* * haue handled the same at large, both which can acquaint the Eng-
lish Reader with the particulars. Besides many thousands by *Vespasian* and the Roman
saine in other places of Iudea, Jerusalem the holy Citie was made a prison, slaughter-
house, and grave of her owne people. First had diuine mercy by Oracle remoued the
Christians to Pella out of the danger, that without any impediment the flood-gates of
the vengeance might be set wide open for Desolations black guard to enter. Here might
you see the strong walles shaking and falling, with the pushes of the iron ramme; there
the Romans bathing their swords in Jewish entrails: here the seditious Capitaines dis-
agreeing in mutual quarrels, written in blood; there agreeing in robbing and burning
the Citie, and in slaughter of the citizens: here hunger painted with pale colours in the
ghastly countenances of the starued inhabitants; there, died in red with the blood of
their dearest children, which the tyranny of famine forceth to re-enter into the tender-
rest-hearted mothers wombe, sometime the place of Conception, now of buriall: Eue-
ry where the eye is entertained with differing spectacles of diuersified Deaths, the
Eare with cries of the insulting Souldiour, of the famished children, of men and wo-
men, euen now feeling the tormenting or murdering hand of the seditious: the sent
receiued infectious plague and Contagion from those humane bodies, with inhumane
nitie butchered, whom no humanitie buried: the taste is left a meere and idle faculty,
saue that it alway tasteth the more distastefull poison of not-tasting and emptinesse:
what then did they seele, or what did they not seele? where all senses seemed
to bee reserued that they might haue sense of punishment? where all outward,
inward, publike, priuate, bodily, ghostly plagues were so ready executioners of the
Diuine sentence. The continuall sacrifice first ceased for want of Priests of the
last course, to vvhom in order it had descended; after for want of a Temple before
polluted

a Deut. 28. 26.

b Mat. 27. 25.

c P. Galat. 1. 4.
c. 28.

Bidalph. letter.

d 1. Th. 1. 2. 3.

e Act. 13. 46.

* Joseph. de Belo-
lo. Iud. & Anti-
quit.
Iosippus Hebr.
both Englished
f Enchiridion.
Hecateslog. 3.

polluted with Ethnicke sacrifices, and murders of the Priests and Souldiours, and lastly ruined, the sacred vessels thereof being carried to Rome for ornaments of the Temple of Peace which *Vespasian* had there * erected.

* *Ios. de Bel. Iud.*
l. 7. c. 24.

Eleuen hundred thousand are numbred of them which perished in this destruction: The remnant that escaped the Romane sword, for the most part, perished after in wars, or killed themselves, or were reserved either for solemnitie of triumph, or (if they were vnder seuteene yeares of age) sold vnto perpetuall slavery. * 97000. of these Iewish slaues were numbred: *Galatinus* accounteth 200000. And that the hand of God might be the more manifest, they which at their Pascheu-seaſt had crucified the sonne of God, are at the same time gathered together in Ierusalem, as to a common prison-house of that whole Nation: and they, which had bought CHRIST of the Traitor *Judas* for thirty peeces of silver, were sold thirty of them for one peece. *Galatinus* tells of two false prophets, whom, *comming in their owne name*, they receiued for their Messias, hauing before refused IESVS that *came in his fathers name*: both these were called *Ben- or Barchoſba*, that is, the sonne of lying. The one, not long after the passion of CHRIST, (if the Iewes be not the *sonnes of lying* which write it) the other in the time of *Adrian*, *Rabbi Akiba*, (famous for his wickedness, for his 24000. Disciples, and for his long life) receiued both in their succeeding ages: and interpreted to the first, that place of *Haggai*, *I will shake the heauens, &c.* But afterward they slew him as the *Talmud* witnesseth, which also affirmeth * that *Titus* enioyned the Iewes which he suffered to remaine, that from thence they should no more obserue Sabbaths, nor abstaine from menstruous women.

* *Iosip de Bell.*
Iud. l. 7. c. 17.

E. *P. Galat de*
Arca. l. 4 c. 21.

h. *Sanhedrin.*
lib. 6. Heleth.
R. *Motes ben.*
Maimon.
i. Hag. 2. 7. 8.
k. *Tractat. Meg-*
bila.

* *Beithoron.*

l. *Talmud. Jero-*
sol. l. Taanith.

m. *Tract. Bee-*
reſſith rabb.

n. *Lib. Echa.*
rabbethi.

o. *Lib. Masse-*
beth Guttin.

p. *Dion. Nicai*
Adrianus.

q. *Euseb. hist.*
Eccle. l. 4. c. 6.
Nicoph. l. 3. 24.
Euf. Baron. anal.

Fortie eight yeares after the destruction of Ierusalem the Iewes made the Citie *Bitter* * to be their chiefe Citie, and rebelled by the perswasion of *Bencobab* (so he called himselfe) that is the sonne of the Starre. Of him did R. *Akiba* (which had been armour-bearer to the former) interpret ^l that prophecie of *Balaam. Num. 23. There shall arise a Starre of Iacob.* *Adrian* then Emperour besieged them in *Bitter*, (where if you beleue the Iewish * fables) were 80000 which sounded Trumpets, euery one of them Captaines of many bands, which helped *Barchoſba*, (so they called him after) that is, the sonne of lying, who had 200000. souldiours, which to resist their loue and valour had cut off euery man a finger from his hand. After three yeares and sixe monethes the Citie was taken, and * this their Messias slaine, together with such multitudes that the blood reached to the horses mouthes, and carried downe great streames vwith the streame thereof, running to the Sea foure miles from *Bitter*. And *Adrian* had a Vineyard eightene miles square, which he hedged with those slaine carkasses, as high as a man can reach (a reacher I thinke.) There were two Riueres ° in the region of *Ierico*, and the third part of them by estimation of the Wise-men was the blood of the slaine: and seven yeares together did the people of the Gentiles fatten and harden their Vines, onely with the blood of the Iewes. *Adrian* slewe also at *Alexandria* in Egypt, 700000. Iewes.

Dion Nicens p (a more credible Author) affirmeth that *Adrian* sent *Senorus* against the Iewes, who in regard of their multitudes would not try it with their ioynt forces in set battell, but taking his occasions and best opportunitie, proceeded more slowly * and more surely: tooke fittie of their fortified Castles, rased nine hundred and fourescore of their best townes, slew at sundry times 580000. of their men, besides innumerable multitudes, which perished of famine, sicknesse, and fire, these gleanings being greater then the other harvest. *Salomons* sepulchre by falling downe had fore-signified this their downfall: and *Hyxna's* and *Wolues* prodigiously entering their cities, seemed to howle their Faerall obsequies. All *Iudæa* was left almost desolate. *Eusebius* out of *Ariston Pellets* addeth, that *Adrian* prohibited the Iewes by an Edict to come nere to Ierusalem, or once from any high place to looke towards the same, or the region adjoining. We haue already shewed how he destroyed this Citie, and built a new (the present Ierusalem) called of his owne name *Aelia*. He made swine ouer the gates of this new Citie, which images were most faithfull porters to prohibite the Iewes (faithfully superstitious in their faithlesse superstitions) to enter. And as he had erected a tem-

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ple to *Iupiter*, in, or neere the place where the Temple had stood, so (to afflict the Chris-
tians also) he built another Temple of *Iupiter* in *Galgatha*, and of *Venus* at *Bethleem*,
which continued till the time of *Constantine*. The Christian Iewes gained by this
losse: for when as they might not come to *Ierusalem*, they afterwards relinquished
their wonted Iewish ceremonies. This was the end of *Barchasba*. And such is the end
of all which fight against God and their Soueraigne, their arrows which they shoote
against the cloudstall downe vpon themselves: he proues a falling *Starre*, which be-
ing but a groser elementarie exhalation, is eleuated by his owne aspiring course (not
to the firmament, but) to some higher region of the ayre, where it shineth with fire
which burnes it, and moueth with some short glaunce, till with selfe-ruine it retur-
neth (whence it had beginning) to the Earth.

Thus haue we seene the Iewes banished their country (about the yeare 136.) a-
greeing to which their miserable Estate was that order of men, mentioned by *Scali-
ger* called *Epimurici Monners*, *Heractus* his heires, which spent their time in wee-
ping, and intended nothing but Lamentation for the Desolation of their Sanctuarie.
These haue bene among the Iewes (saith he) euer since this destruction, and were
once a yeere, on the ninth day of the moneth *Ab*, allowed entrance into *Ierusa-
lem* by *Adrians* Edict. And it is written in an auncient Journall of *Burdeaux*, that
not farre from the Images there is a stone boared through, to which the Iewes come
yearly, and annoint it, lamenting grieuously, and renting their garments, and then
depart. *Beniamin* (an Hebrew Author) relateth of these *Monners* that they giue
Tithes of all which they possesse to the Wise-men, alway sitting in the Schoole, and
to the humbled *Israelites* and deuout persons which lament *Sion*, and bewaile *Ierusa-
lem*. These dwell in Caves, or in ruined houses, fasting all the dayes of their life, ex-
cept on the Sabbath and Festiualls, beseeching mercie continually at the hands of
G o d, touching the banishment and deportation of *Israel*. And so let them mourne
which refuse the glad tidings of great ioy to all people, that vnto vs is borne *IESVS* a
Sauour, which is *CHRIST* the LORD.

But yet what rockie heart can but mourne with them, and for them, thus made
spectacles to the world of bodily & spirituall misery, which both in these times men-
tioned, and (before) in the time of *Traian*, and in all ages since, hath pursued them in
all places of their habitation, if that name may be giuen to this world-wandering and
vagabond-people? In the time of *Traian*, *Adrian* predeceffour, the Iewes had
rebelled in Egypt, and Cyrene, where they committed much outrage and mischiefe,
vnder one *Luke* their captaine, against whom the Emperor sent *Martius Turbo*, who
destroyed many thousand; of them; and fearing that the Iewes in Mesopotamia
would doe the like, commanded *Lucius Quietus* to destroy them vtterly; in recom-
pence of which seruice, executed to his minde, hee made him President of *Iudrea*.
Dion saith, That the Captaine of the Iewes was named *Andrew*, and that they slue
many Greekes and Romans, did eate their flesh, girt themselves with their guttes,
were imbrewed with their blood, and clothed with their skinnies; many they sawed
asunder, from the crowne downewards, many they cast to the beasts, and many
were found to kill one another with mutuall combats, so that two hundred and
twenty thousand persons perished by this vnspeakable cruelty. In Egypt and Cy-
prus, vnder their Captaine *Artemion* they destroyed two hundred and fortie thou-
sand. They were subdued by *Traians* Capitaines, specially by *Lucius*: and it was
made a capitall crime for a Iew (although forced by tempest) to set foote in Cyprus:
Africa was repeopled (where they had destroyed) with new Colonies. *Nomani* lif-
ted the Romans (thus prouoked) both in the time of *Traian* & *Hadrrian* destroyed so ma-
ny thousands of them. *Iulian* afterwards gaue them leaue to returne into their coun-
trei, and rebuild their Temple, more for hatred of the Christians, then for loue to
their Nation: whose wickednesse and answerable successe herein is plainly detected
and detested by *Gregorie Nazanzene*, and other Fathers, as we before haue re-
lated.

To adde further of their bodily confusions and illusions of their bewitched minds:
Nicephorus

11 (Seal. Elent.
tribus. Scr. c. 13.

* *Itinerarium
Burdegal.*

* *Beniamin.*

* *Luc. 2. 31.*

* *Euseb. li. 4. c. 2*

* *Dion. N. Tra-
ianus.*

* *Greg. Naz.
Orat. 4. cont.*

* *Iulian.
Cap. 3.*

Nicephorus mentioneth a *Pseudo-Moses* of the Jewes in the parts of Arabia destroyed by the forces of the Empire, together with his Complices in a like rebellion. *So crates* describeth a further madnesse of theirs (for true is that saying of Saint Paul, *That they which will not beleene the Truth, are given over to strong delusions to beleene lies*.) In the Ile of Creete was a false prophet, that affirmed himselfe to be *Moses*, which led the Israelites through the red Sea, and to bee sent from heaven to those Jewes, to conduct them through the red Sea, into the continent of the Holy Land. This hee perswaded them for the space of a whole yeere, going from citie to citie: and at last induced them to leaue their riches to them that would take them, and to follow him: at a day appointed hee went afore them vnto a Promontorie of the Sea, and there biddes them leape in; which many obeying, perished in the waues, and many more had perished, had not some Christian Merchants and Fishers bene at land, which saved some, and forbade the rest to follow. The Jewes seeking to be reuenged of this counterfeite *Moses*, could no where finde him: and therefore thought him to be some Deuill in humane shape, which sought their destruction, and thereupon, many of them became Christians.

Of their miseries sustained in all places of their abode, all histories gaue mention. And yet their superstition is more lamentable then their dispersion, as also their pertinacie and stubbornnesse in their superstition. And certainly mee thinkes, that euen to him that will walke by sight, and not by faith, not obliging his credite to meer authoritie, as the case standeth betwixt vs and the Scriptures, but will bee drawne by the cords of Reason onely and Sense, euen to such a one mee thinkes this Historie of the Jewes may be a visible demonstration of the truth of Christian Religion: not onely because the truth of the prophecies of *Isaac*, of *Moses*, of *Elas*, and other the Prophets is fulfilled in them; and because Gods iustice still exacteth the punishment of the betraying and murdering that *Iust* one; but especially in this, that the bitterest enemies, cruellest persecutors, and wilfullest haters that euer were of the Christian truth, are dispersed into so many parts of the world, as witnesses of the same truth, holding and maintaining to death the Scriptures of *Moses* and the Prophets; then which, euen Reason being iudge (as is said before) we will not desire founder and fuller proofes of our profession. Neither is our Gospel wherein we differ from them, any other then the fulfilling of their Lawe: and *CHRIST* came not to destroy the Lawe, but to fulfill the same. In him the Promises, in him the Figures, in him the righteousness of the Lawe, righteousness in doctrine, righteousness in practise, righteousness of doing, righteousness of suffering, to satisfie the debt, to merite the inheritance, are the witnesses, that in him they are all, *yea* and *Amen*, haue receiued their perfect being and accomplishment. But *the veile is ouer their hearts; eyes they haue and see not, eares they haue and heare not*: They holde out to vs the light of the Scripture, themselves walking in darkenesse, and reserved to darkenesse; like to a Lampe, Lanthorne, or Candlesticke, communicating light to others, whereof themselves are not capable, nor can make any vse.

But to returne, to consider further of their dispersions. Wee haue shewed how they were vtterly cast out of their Countrey: and Italie, and the Empire was filled with Iewish slaues. Nor was this their first dispersion: but as the Assyrians had carried away the other tenne Tribes, whose offspring, as is thought, about the yeare of our Lord God, one thousand two hundred, founded that mightie Empire of Cathay; so the Babylonians carried away the two Tribes remaining, which might haue returned vnder the Persian Monarchie; but many remained in those Countreies till the dissolution of that Iewish state, and after. They had a famous Vniuersitie at Babylon, which indured till the yeere of *CHRIST* one thousand three hundred (so writeth *Boterus*.) At which time they fleeing the persecutions of the Arabians dispersed themselves into India, where many are found at this day. Thence through continuall conuersing with the Gentiles and Christians, haue small knowledge of the Lawe, and lesse would haue been for other Jewes, that resort thither out of Egypt. Before that time also, if wee beleue the Ethiopian Historie, twelve thousand

a *Genes* 49.
b *Deut* 28.
c *Esa* 6.

* *2. Cor* 3: 15.

d G. Botero
Ben. Terza
part. lib. 2.

and Jewes (of each Tribe a thousand) went with the Queene of Sabas sonne, which they say she had by Salomon, into that country, and there remaine their posteritie to this day. Thus is Asia and Afrike fraught with them, but Europe much more. Adrian banished fivie hundred thousand into Spaine, where they multiplied infinitely, and founded an Vniuersitie at Corduba, about the yeare of our Lord one thousand: and at Toledo was a Schoole of twelue thousand Jewes; about the yeare of our Lord, one thousand two hundred thirtie and sixe, as writeth *Rabbi Mosche Mikkotzi*: from hence it seemeth they swarmed into England and France. Their miseries heere in our Land indured, are by our Authors mentioned in the dayes especially of king Richard the first, and King John: and the whole Land gaue a fift part of their goods to King Edward the first to banish them, Ann. one thousand two hundred ninetie and one.

*e Damian a
Goes. Ludovic.
Car.
f Boly. Joid.
Grah. Mosche
Mik. apud
Ruxd. ca. 1.
h Fox Asa and
Monuments.
Historie of
Barwell, &c.*

Out of France they were thrice banished by three *Phylps*, although in Auinion there still remaine some of them. Being expelled France, they sought habitation in Germany, where *Conradus* the Emperour admitted them into the countrey of Sueuia: and thence they flowed into other parts, into Bohemia (in the citie of Prage, are about fifteen thousand of them) and into Austria, and into Hungaria, whence, for the crucifying of a childe, they were banished by King *Mathus*: as at Trent for the like fact, and poysoning of Wells, they sustained much trouble in Germanie: and many passed to Venice; many also went from thence into Russia (where the people of an Hebrew Lasse, gaue them many priuiledges. They liue dispersed in the townes and villages, occupied in handicrafts, and husbandry. They haue great Synagogues in Cracouia, Leopoli, and at Trochi, a towne of Lithuania: and Master *Barkley* a Merchant of London, who hath spent many yeeres in Liuania, Polonia, and other of those colde countries, told me, That the Jewes farmed the Custome of the Kings, and at Samaiden in Curland one of these Jewish Customers beat out the braines of a Polish Merchant, for desiring to open his packe: but in regard of the peoples hatred, prouision is made, vnder great penalties, for their securitie; and yet many Jewes were there executed by occasion of a murren, procured (as was suspected) by Jewish exorcismes intending a plague to the men, and not a murren to the beasts, if their working had sorted: but the Jewes said it was but a pretence to depriue them of their riches. They were cast out of Spaine by *Ferdinand* and *Isabella*, in the yere, one thousand foure hundred ninetie and two. It is thought, that there went out of Spaine a hundred and twentie thousand families of them (besides *Moors*) and out of their kingdomes of Naples and Sicill. Hence they passed *no Domini* one thousand fivie hundred thirtie nine, into Tuscan, and the Popes Dominions, whence they were banished by *Paul* the fourth, and *Pius* the fifth; and received againe by *Pius* 4, and *Sixtus* the fifth; Rome and Venice hauing great store of them. This is the Popes holinesse: hee that would not willingly indure a Protestant in the world; besides the Stews vnder his Holinesse nose, can indure the Grecians: yea and these Jewes, Rome it selfe hauing tenne thousand, or, after others reckoning, twentie thousand of them priuiledged, with their fine Synagogues, Liberties and publike Sermons; and to straine vp their Vsurie to eighteen in the hundred: hauing also in some places (it may be in all) a peculiar magistrat to decide controuerxies between Christians and them, with particular direction to fauor them in their trade. *Dukis odor lucris ex re qualibet* The beastly trade of Curtilians and cruel trade of Jewes is suffered for gaine, these paying a yearly rent for the heads they weare, besides other meanes to racke and wracke them in their purses at pleasure, they being vsed as the sponge-like Friars, to sucke from the meanest, to be squeezed of the greatest; insomuch that the Pope, besides their certayne tribute, hath sometimes (as is said) impose on them a Subsidie for tenne thousand crownes extraordinary for some seruice of State. So well is the rule of *Paul*, observed by this Bishop, *not to be a louer of filthie lucre*.

*They heere in
Poland print
what Bookes
they list.*

** Iohnes Reu-
clions Caball. l. 2
saith 420000.
persons.
Gbschaniim.*

** Relat. of Rel.
west.*

*thousand.
said much.*

Out of Spaine they went into Barbarie and diuers other Countries, and some into

* Theatrum
urbium Ad. Ro.

* Let. Bidulp.

Portugal: where *Iohn* the second made them pay eight crownes for a poll, and yet limited them a short time of departure. *Emanuel* his successor did the like 1497. except they would become Christians, for which hee assayed diuers meanes. But not preuailing, he caused their children vnder the age of foure and twenty yeares, to be baptised; some rather hurling their children into pits, some killing themselves: many for feare were baptised; some went into Italie and abode in Ferrara, Mantua, Venetia, in the name of Maranes, and haue a Synagogue at Pisa. But the greatest part of them went into the East to Constantinople and Salonichi, in which two Cities there are about a hundred and sixtie thousand of them. There are of them in all the chiefe Cities of traffike in the Turkish Empire. Tyberias is wholly inhabited with Jewes, which City *Zelim* gaue to *Gratiola* a Jewish matron. In Ierusalem there are about a hundred houses of them. There abide not many, because of a superstitious opinion, That before the *Messias* shall come, a great fire from heauen will consume that Citie and Country, to purge it of the abomination committed there by profane Nations. At Zante they are so hated, that from Mawndy Thursday vntill Saturday noone, they dare not come abroad: for the people, in a foolish zeale, would stone them: and some refuse to eate of their meate or bread. The Turkes in their reproach vse such a kinde of imprecation; *If this be not true, would GOD I might die a Jew*. The old Testament is read of them in these parts in the Hebrew; but their *Cakamim* and *Cohens*, that is, their Wise-men and Priests preach in Spanish. Only at Salonichi (anciently Thessalonica) in Macedonia, and at Safetta in the Hollie Land, (two Vniuersities) they speake Hebrew. They will rather in blasphemie testifie their hatred of CHRIST, then be able to dispute.

CHAP. XI.

A Chronologie of the Jewish Historie from the beginning of the world, briefly collected.

1656.



He Floud happened (as *Moses* reckoneth the parcells in the Ages of the Patriarchs) in the yeare of the world 1656, which are thus accounted. *Adam* at the 130 yere begat *Seth*. *Seth* at 105 begat *Enos*. *Enos* at 90 *Kainan*. He at 70 *Mahalaleel*, who at 65 begat *Iared*. *Iared* being 162 yeares old begat *Henoeh*, who at 65 begat *Methuselah*: and he at 187 begat *Lamech*, who in his 182 yeare begat *Noah*: in the six hundredth yeare of whose life the Floud came.

The second age of the world is reckoned from the Floud to *Abraham*: whose birth was after the Floud 292 yeares: *Sem* two yeres after the Floud begat *Arphaxad*. He at 35 yeres *Selah*, who in his thirtieth yeare begat *Heber*. *Heber* at 34 *Peleg*, who being thirty yeres old begat *Regu*, and he at 32 *Serug*, in whose thirtieth yeere *Nahor* was borne, who at 29 begat *Terah*, who at 70 yeares begat *Abram*. Thus *Scaliger*, *Caluifius*, *Buntingus*, *Arianus Mont.* *Genebrard*, *Pererius*, *Adrichomius*, *Opmeerius*, &c. But *Iunius*, *Broughton*, *Lydyar*, *Codomannus* &c. adde 60 yeares more. For *Moses* saith, *Gen.* 11. 32. That *Terah* died in Charan, aged 205 yeres, and then *Abram* (as it is in the next chapter) was 75 yeres old; so that *Terah*, when *Abram* was borne, was 130 yeres old. Whereas therefore he is said at 70 yeres to beget *Abram*, *Nahor*, and *Harar*; it is to be vnderstood, that he then began to beget: * *Abram* being named first for diuine priuiledge, not because he was eldest. The like phrase is vsed *Gen.* 5. 32. *Noah* being six hundred yeres old, begat *Shem*, *Ham*, and *Japhet*: and yet neither were they all borne at once, nor was *Shem* the eldest; let the Reader chuse whether of these opinions he best liketh.

* Anno mundi
2008.
Abram borae.

In the 75 yeere *Abram* went out of Charan, hauing receiued the promise: from whence, to the departure of the Israelites out of *Aegypt*, are numbered 430 yeares. Rather herein we are to follow *Pauls* interpretation of *Moses*, then *Genebrards*, who *Gal.* 3. 17. accounts those 130 yeres mentioned by *Moses*, *Exo.* 12. 40. from the promise

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mise made to *Abraham*, and not from the time that *Jacob* went downe with his fami-
lie into Egypt. So that the departure out of Egypt, after *Scaligers* computation, and
some others, *Perkins*, *Adrichomius* &c. hapned in the yere of the world 2453; where-
to if we adde those sixtie yeeres of *Terahs* life before mentioned, it amounteth to 2513.
And so *Broughton* reckoneth. *Iunius* and *Lydyat* account 2509. The difference seemes
to arise from hence, that one accounteth from *Abrams* departing out of Vr of the
Chaldees; the other from his departure from *Haran* after his fathers death about fife
yeres after. But it were an endlesse work to reconcile Chronologers in their different
computations. Some reckon the 25, *Scaliger* the 15 of Aprill, the day of their depa-
ture. And then the Hebrews beganne their yere at the Spring-Æquinoctiall, which
before they beganne in Autumne.

a *Iof. Scaliger*
annot. in *Euseb.*

From this departure, to the building of *Salomons* Temple, *Scaliger* reckneth 480.
yeeres, whose first foundations (he saith) were laid the 20 of Maie, being Wednesday;
Anno Mundi 2933, and of the Great Iulian Period (which differeth 764 yeeres
from the yere of the world) 3697. In this computation of 480 yeeres betwixt the de-
parture and foundation of the Temple, many Chronologers agree, *Arias Montanus*,
Adrichomius, *Broughton*, *Perkins*, *Lydyat* &c. although some dissent much. The
summe ariseth of these parcells. *Moses* died fortie yeeres after their deliuerance. *Io-*
shua ruled seuentene; *Othniel* forty; *Ehud* foure score; *Gideon* forty; *Abimelech* three;
Thola twenty three; *Iaer* twenty two; *Iephie* six; *Ihsan* seuen; *Elam* ten; *Abdon* eight;
Sampson twentie; *Heli* forty; *Samuel* and *Saul* forty; *Dauid* forty; *Salomon* in the
fourth yere and second month began to build his Temple, after which he reigned thir-
tie seuen yeeres.

b *Iof. Scaliger*
De Em. T. libr. 5.
2933.
Lydyat, 2508.

From thence to the destruction of the Temple vnder *Zedekias* are accounted 427.
This agrees with *Ezekiels* account, reckning a day for a yere, 90 daies or yeres after
the apostacie of Israel to God, the rebellion against the house of *Dauid*. in the begin-
ning of *Rehoboams* reigne, by the means of *Ieroboam*; to which if we adde 37 yeeres
which *Salomon* reigned, after the foundation of the Temple, the summe is 427. The
same appeareth thus; *Reboam* reigned 17 yeeres; *Abiam* three; *Asa* 41; *Iehoshaphat* 25;
Iehoram eight; *Ahaziah* one; *Athaliah* six; *Iosaph* forty; *Amaziah* 29; *Azaria* or *Vezia*
52. Betwixt *Amaziah* and *Azaria* the kingdome was ruled cleuen yeeres by the states,
as some gather out of 2. *Reg.* 15. 1. (others reckon it not.) *Iotham* 16. *Ahaz* sixteene,
Ezekiah 29. *Manasses* 55. *Amon* 2. *Iosias* 31. *Iehoahaz* three months; *Elsakim* or *Ieh-*
ahim cleuen yeeres; *Iehoiachin* 3 months; *Zedekiah* or *Mattaniah* cleuen yeeres. The
little difference from the former number may be ascribed to the current and vnfini-
shed yeeres of some of their reignes.

* *An. M.* 3366.
c *Ezek.* 4. 5.
Lydy. 3417.

From this time of *Sedekias* ruine, some begin the reckoning of the seuentie yeeres
captiuitie; in which time others comprehend all *Sedekias* reigne, and account the re-
turne vnder *Cyrus* to be fifty nine yeeres after this desolation; and from thence 108. to
the Ediēt of *Darius Nothus*; from which time are numbered 259 to the Dedication of
Iudas Maccabees; and from thence 162 yeeres to the birth of *CHRIST*. So *Scaliger*.

d *Scal. de Em.*
lib. 7. w. *mab.* 395

It were a worke irksome to my selfe, and tedious to the Reader, to recite the varia-
ble opinions of Chronologers, or to trauesse their arguments about these points.

e They which
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varietie of opi-
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ish, Greek, La-
tine, old and
new Chrono-
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consult *Chro-*
Genebr. *Chro-*
lib. 1. in fine
Likewise, see
our 4. Booke
chap. 4.
f *Ioseph. Antiq.*
de *Car. Sigo.* de
republ. bebr. lib.
5. haue set
downe the ca-
talogue of his
Priests, from
the first to the
last.

To recite here their high Priests and later Kings, with the time of their pontifica-
tie and reigne, out of *Arias Montan*. I holde not vnfit. First *Iesus* returned with
Zorobabel, & built the Temple, whose time of priesthood, after *Scaliger*, *Iunius*, and
those that reckon vpon the Ediēt of *Darius Nothus*, must needs be very longe. To
leaueth that therefore, his son *Iocim* succeeded in the priesthood 28. yeeres, besides
twenty yeeres, with his father. *Elisib* held the priesthood 41 yeeres; *Iosada* 25; *Iona-*
shan 24; *Ieddon* 27. till the time of *Alexander*; *Onias* 27, after *Philo*; but *Eusebius* saith
23; *Simon Justus* 13; *Eleazar* twentie; *Manasses* twenty seuen; *Onias* thirtie nine.

Afterwards the Syrian Kings appointed high Priests: of whom, *Iason* was Priest 3
yeeres; *Meneleus* twelue yeeres; in whose seuenth yere, *Iudas Maccab.* began to ad-
minister the common wealth. *Ionathas* brother of *Iudas* ruled eighteen yeeres; *Simon*
his brother was both Priest & Captaine eight yeeres; *Iohannes Hircanus* his sonne 21.

Arifobn.

Aristobolus, son of *Hircanus*, first after the captiuitie called himselfe King, & reigned one yere; *Iohannes Alexander* his brother 27; after him, his wife *Alexandra* nine; *Hircanus* her son, three months; *Aristobolus* his brother, three yeres. Ierusalem was taken of *Pompey*, and *Hircanus* recovered the Priesthood, which he held 22 yeres; *Antigonus* by aid of the Parthians possessed Iudæa five yeres; and in his second yere *Herod* was proclaimed King by the Romans, who tooke the citie the fift yere of *Antigonus*, and reigned foure and thirtie.

g Can. Isag. li. 2.

Scaliger ascribeth 8 to *Herods* kingdome the number after *Ensebins* account, reckoning from the birth of *Abram* 1977; he died 2016. *Archelaus* his sonne was made, by *Augustus*, Tetrarch of Ierusalem 2016, and was banished 2025. *Agricola* was made King by *Caligula* 2052. *Agricola* his sonne, by *Cladius* 2060, and died 2116, thirtie yeres after the destruction of the Temple. The Dynasty of the Herodians lasted 139 yeres. Thus *Scaliger*. He attributeth the natiuitie of CHRIST to the 3948 yere of the world.

Here we must leaue the Chronologers contending of the yere of the world, in which this blessed Natiuitie hapned; some adding many more yeres, some not allowing so many. It is certaine by the Scripture, that he was borne in the 41 or 42 of *Augustus*; baptized in the fift of *Tiberius*, then beginning to be about thirtie yeres of age: in the 33 yere he was crucified. In the 72 as *Baronius*, and 71 yere of CHRIST, as *Buntingus*, & *Lively* account, Ierusalem was destroyed by *Titus*, in the second of *Vespasian*. *Ar. Mont.* reckoneth this the yere of the world 3989, and saith, that the Hebrews reckon it the 3841, which must needs be false. The fault ariseth from the false computation of the Persian & Græcian monarchies. *Iosephus* counteth from the time of *Herod*, to the destruction of the Temple, 28 high Priests, and 107 yeres. After *Scaliger* in his *Can. Isag. li. 2.* this yere 1612 is the 1014 of CHRIST, of the world 5561, after the Jewish account of *Hillel* 5372, of the Armenians 1061, of the Iulian Period 6325, of the Hegira 1021; *Anno 4. Olymp. 597.*

h Ios. Antiqu. lib. 10. 18.

CHAP. XII.

Of the Jewish Talmud, and the Composition and Estimation thereof: also of the Jewish learned men, their succession, their Scriptures, and the translations of them.

a R. Afos. in Sepher mitzvas gadol.

b Synag. Iudæic. Buxd. latine reddidit ab Herm.

Germberg. c. 1. c Exod. 12. 15.

Deut. 16. 3. & Levit. 23. 6 Ex.

19. 11. & Exod. 20. 22. &c.

d Legend of Saint Francis, where hee is said to preach to the beasts and speake to the Swallows &c.

e Pirche seu capita R. Eliezer c. 40.

f R. Aben Ezra R. Salom. Iarubi, & alij in Deut.

4. 14. g R. Bechai Exod. 34.



RAbbi Mosche Mikkorzi, a in a Worke of his, set forth anno 1236, as *Buxdorsius* citeth him, b saith, That the Written Lawe which God gaue to *Moses*, and *Moses* to the Israelites, is obscure & hard, because it speaketh some things contradictory (which he seeketh to proue by some places c mis-interpreted) & because it is imperfect, and containeth not all things meet to be knowne. For who shall teach vs (saith he) the notes of Birds and Beasts? (a Franciscan might answer him d out of the Legend of *S. Francis*, the Patron of this Order) who shal teach them the propriety & nature of points, and accents, and of letters? also, what fat might be eaten, what not? &c. Many such things are defectiue in the Law, and therefore there is need of some other Exposition of the written Law, whence these things might be learned. This Exposition (forsooth) must be their Talmud, the generation of which viper, touched before, we will here more fully declare.

They say, that *Moses* on mount Sinai was not with God 40 daies and 40 nights, so keepe geese. And God could haue written those Tables of the Law in an houre, & sent him away with them; so to haue preuented that delay with the golden Calf. But God brought *Moses* into a Schoole, e & there gaue him Law in writing, first, and then in all that long time expounded the same, shewing the cause, manner, measure, foundation, and intention thereof in the true sense. This vnwritten and Verbal Law did *Moses* f teach *Joshua*; he, the Elders; from these it was deriued to the Prophets. After *Zachary* and *Malachy*, the last of these, it came to the great Sanhedrin: and after them, by Tradition, from father to sonne.

And *Rabbi Bechai* saith, That *Moses* learned the Lawe written, in the day time; and

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and this *Traditionall Law* by night: for then hee could not see to write. *Rabbi Moshe Mikkorzi* sheweth the cause why G o d would deliver the same by mouth onely, and not in writing, lest (I wisse) the Gentiles should pervert this, as they did the o-ther which was written. And in the day of Iudgement, when G o d shall demand who are the *Israelites*, the Gentiles shall make challenge, because of the *Law written*, but the Jewes onely shall be accepted, as having this *Simani*, this verball exposition. G o d also (say they) gave them *Chachamim*, *Wise men*, authors of diuers ordina-nces amongst them, as to blesse G o d at the Sunne-rising, and Sunne-setting; and of Schooles where children should be taught the Law of *Moses* in euerie Citie, and where the Law of *Moses* should be read weekely: and that the *Israelites* should not care or drinke with the Gentiles, nor what they had dressed; after the example of Da-vid &c.

But when the Temple was destroyed, and the Jewes carried away captiues, then a-rose vp *Rabbi Iuda Hannasi*, who is called (for his humilitie and godlinesse) *Our great Master*; to whom G o d procured such fauour in the eyes of *Antonians* the Empe-rou, that he had authoritie to assemble out of all places of the Empire the most lear-ned Jewes, to consult in this their almost desperate estate, what course to take for the preseruation of the Law amongst the people. And although this *Kabala* or Law, giuen by word of mouth, might not be committed to writing; yet in consideration, and commiseration of their miserie, whatsoever thereof was remaining in memorie, hee writ in a booke which he called *Mischna*, that is, a *Demeronomie*, or Law reiterated, containing sixe summes, diuided into sixtie lesse parts or tractates, and these into 532 chapters. Thus saith *R. Mikkorzi*.

In this booke were contained the Traditions and Ordinances of the *Elders*, accord-
ing to the prescript whereof, the Jewish Synagogue was to be ordered: and it was
received and approued of the Jewish Synagogue, in the year of CHRIST 219.
Some yeares after, *Rabbi Iechanan*, Rector of the Vniuersitie of Ierusalem for the
space of eightie yeares, enlarged that booke, and called it the *Talmud of Ierusalem*,
for which the difficultie and obscuritie thereof was not had in such estimation as the
former, nor is it at this day. After him, *Rabbi Assa* read in the Schooles those Tra-
ctates, handling euery yeare two of them; so in the sixtie yeares of his Rector-ship,
he went twice through it all; but finished in writing onely fise and thirte Tractates.
After him in the year 427. *Maremar* was made Rector, to whom *Mar* the sonne
of *Rabbi Assa* adioyned himselfe. These perfected that which *Rabbi Assa* had left
vnfinished. And that which they thus added was called *Gemara*, or the complement.
Thus the *Mischna* and *Gemara* made vp the whole *Talmud*. These two spent
in their labors threescore and thirteene yeres. And so in the yere of our LORD 500. the
Talmud was perfected, received for authenticall, and called the *Babylonian Talmud*,
according to which the Jewes, to this day, behaue themselves in cases spirituall and
temporall.

And this is that Law verball, or deliuered by word of mouth, which is equal to
the other, without which the written Law cannot be conceiued or vnderstood: The
ioy of the heart (saith *Aben Ezra*) and refreshing of the bones; betwixt which and
the written Law he can find no difference, but being deliuered to them from their
Elders. In one of their bookes, printed at *Cremona*, 1556. is this sentence. Thinke
not that the Law written is the foundation, but rather the Law Traditionall is the
right foundation: and according to this Law, did G o d make couenant with the
Israelites. for G o d foresaw their captiuitie in time to come, and therefore left the peo-
ple, among whom they should dwell, should write out & interpret this Law, as they did
the other, G o d would not haue it written. And although in proceffe of time this Law
be now written, yet it is not explained by the Christians, because it is hard, & requireth
a sharp wit. That which is spokē of the Law, is applied to comend their *Talmud*: If you
can frustrate (saith the LORD) my Couenant which I day & the night, that is, according
to their booke *Tanchuma*, when you will no longer learne & obserue the *Talmud*. And in

h Dan. 1. 8.

* *Seurges*,
i Chron. 1. 1.
Tegmach Da-
uid

k The Talmud
is (in manner)
nothing but a
commentary
on that *Mishe*:

on that *Mishe*:
a worke full of
diuine, natural
and politicall
wisdoms, saith
Galenus, of
the parts ther-
of, see his last
booke. chap. 5.
in *Pleu* saith it
was composed
about the
yeare 110.

Others say in
the year 120.
to *Mish. action*.

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in *Ab Ezra* in
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n *Sic Tride* in
na *Synodus* (et. 1505)

4 *dec. 1. v. de n. 4.*
o *Sennib. vel*
Sephor *miz. 10*
katon R. *Isaac.*

p *Exod. 34. 27.*
q *Psal. 112.*
Est. 19. 16.
the *Jerom. 33. 48.*

*Tractat. Be-
hamazab.*

the Talmud is thus recorded: To studie and read in the Bible is a vertue and not a vertue, that is, a small vertue: but to learne their *Mischna* or Talmud-text is a vertue worthie reward: and to learne by heart *Gemaram* (the complement of the Talmud) is a vertue so great that none can be greater.

Hence it is that their Rabbines are more exercised in their Talmud, then in the Bible: as on which their faith is founded more then on the other: and according to this doe they expound the Scripture. And as their Talmud is most certaine, so also is that (whatsoever) exposition of their Rabbines, according to the same. Thus saith Rabbi *Isaac Abbuhabb*, whatsoever our Rabbines in their Sermons and mysticall explanations haue spoken, wee are no lesse firmly to beleue, then the Law of *Moses*.

And if any thing therein seeme repugnant to our sense, wee must impute it to the weaknesse of our conceit, and not to their words: as for example, it is written in the Talmud, that a Rabbine once preached, that the time would come, when a woman should every day bee deliuered of her burthen: according to the saying, *Ierem. 31. 7. Concepti statimque peperit*. One not beleueing this, the Rabbine answered that hee spake not of a common woman, but of a henne, which should every day lay an egge.

*Tract. de Sab-
bat. c. 2. pa 30.*

Such are their expositions, I know not, whether fitter to be heard of *Heraclitus*, or *Democritus*, more lamentable or ridiculous; and yet is it there said, that their words are the words of the *living God*, whereof not one shall fall to the ground; and must not be derided either in word or thought, whether ye respect the persons, or workes of their Rabbines. Therefore in a Dutch booke printed in Hebrew characters at Cracouia, 1697. it is written, that the Iewes are bound to say Amen, not onely to their Prayers, but to all their Sermons and Expositions, according to the Prophet *Esay*, *Open the gates, the people commeth* (*schorer amunim*) which keepeth right conscience, that is (say they) which saying Amen, beleueth all things which the wise Rabbines haue written. And if any be so simple, that he cannot vnderstand, yet must hee beleue.

Cap. 26. 2.

Traditions

When two Rabbins (saith their Talmud) maintaine contrarie opinions, yet must not men contradict them, because both of them hath his Kabala or tradition for the same: and this is a rule in their Rabbines, Remember rather the word of the Scribes, than of the Lawe of *Moses*. *R. Salomon Larchi* vpon Deuteronomie chap. 17. verse 12. *Thou shalt not decline from the word that they shall shew thee, to the right hand or to the left*, hath these words; And when hee saith vnto thee of the right hand, that it is the left; and of the left hand, that it is the right, thou must beleue it: how much more if hee saith, the right hand is the right hand, &c. They haue a Storie in their Legend for the same, That there came a *Goi* a Gentile to *Sammai*, and asked him, how many Lawes they had, who answered, two, a Written and a Verball. Hee replied; The Written Lawe I acknowledge no lesse then thou; make mee therefore a Jew, and teach mee the other. *Sammai* refused: and hee went to *Hillel*, (these both liued a little before the time of *CHRIST*) who admitted and instructed him; after hee bade him pronounce the Letters in order, *Aleph, Beth, Gimel, &c.* which hee did. The next day he bade him say the same Letters backward, *Gimel, Beth, Aleph*. The Gentile said, Rabbi, yesterday you taught me otherwise: And yet said *Hillel* you beleue mee, and so learne of me; which you must no lesse doe in the traditionall Lawe; beleueing all that is therein. I had almost thought in reading of this *Hillel*, I had beene reading the life of *Ignatius Loyola* the Iesuite-founder (so like is the Storie, though the names differ) who practised himselfe, and trained vp others, *Ad sapientem, hanc sanctamque stultitiam ceca, vixisse appellabat, obedientia*, saith *Massam* in a large Discourse heretof: *PAVLVS Omnia probare was in these daies; but prudentiam non obedientis, sed imperantis esse respondit Ignatius: negabat obedientis nomine dignum haberi oportere qui legitimo superiori non cum voluntate indicium quoque submittere in superiorum iussu examinando*

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*y Ignatius vita
lib. 3. cap. 7*

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examinando esse arrogantiam. And this wife and holy folly of blind obedience is with
all rigour obscured still in his followers who submit their mindes and iudgements, as
well as affections, to their superiours in all things. And what more could old *Milti-*
say to his disciples? Or doth *G o n* him selfe exact? *Bernard*, throughout his seventh
Epistle, teacheth more soundly of the Pope, and those religious Superiours; *Nec di-*
copropositorum mandata esse à subditis indicanda, ubi ubi labere d præbentur diuini
contrarium institutis. Sed necsarium esse dico & prudentiam qua aduertatur, siquid ad-
uerseur, & libertatem qua ingenuè condemnatur. Hanc ego nunquam emulor obedienti-
obedientia omni est contemptu deterior: talis quoque modestia ultra omnem modum exten-
ditur. --- O patientia, omni digna impatiens! But to leane this question and our *Te-*
temneth their sayings, shall be punished in hot and boyling *Zoah*, or excrement in
modest yet were those Fathers of Trent, * that would ascribe but equalitie of rene-
rence and respect to their Traditions with the Scripture, which must needs ac-
knowledge themselves beholding to them; lest they complaine they follow not their
Traditionarie Masters in making them sit lower: and they haue their Anathema as
readie as the Rabbines their *Zoah*; and their Traditions, Canons, and Constitutions,
must interpret as well as their Kabela.

But before wee leaue their Talmud (thus highly esteemed amongst them) I thought
meete also to speake more largely, both of that, and of their learned Rabbines, out of
Petrus Galatinus, who thus writeth thereof.

The * Traditionall Law they call *Tora* (see beate pe, that is, the Law which is in the
mouth, or deliuered by word of mouth. Rabbi *Moses Agrippa* telleth the passages
thereof thus: *Ioshua* receiuing it of *Moses*, deliuered it to *Phineas*, the sonne of *Elee-*
zar the Priest: *Phineas*, to *Heli* the Priest: hee, to *Samuel* the Prophet: *Samuel*, to
Dauid: hee, to *Achias* the Prophet, who deliuered the same to *Elias*, the teacher
of *Elisha*: *Elisha* or *Elisha* to *Ioiada* the Priest: this *Ioiada*, to *Zacharias*; *Zacharias*
to *Hosea*; and hee, to *Amos*; *Amos*, to *Esay*; of whom *Micheas* receiued it, and
of him *Iosel*; *Nabum* from him; and from him againe, *Habacuck*, who taught it *Se-*
phanias, the instructor of *Jeremie*; of whom *Baruch* the Scribe learned it: *Baruch*
taught it *Ezra*. Vntill this time the Iewes had none other but the written Scrip-
ture.

Now for their Scriptures: they call the same *Arbaa Veesrim* (that is, the foure and
twentie) of the ^b number of the bookes after their computation, all which they re-
duce to foure parts. The first of which they call *Tora*, the Law, or *Humas*, the Pen-
tateuch or five bookes: and call euery booke after the first words in the beginning
thereof. The second part hath foure bookes; *Ioshua*, *Iudges*, *Samuel*, and *Kings*. The
third part comprehendeth foure other, which they call the last Prophets; *Esay*, *Iere-*
mie, *Ezekiel*, and the booke of the twelue smaller Prophets. The fourth part is called
Chetuum, and hath eleuen bookes, Paralipomenon or Chronicles: the Psalmes; the
Prouerbs; *Iob*; *Ruth*; *Ecclesiastes*; Lamentations; Canticles; *Ester*; *Daniel*; *Ezra*,
which they make one with *Nehemiah*. *Ecclesiasticus*, *Iudith*, and *Tobias*, and the first
booke of *Maccabees* they haue, but reckon not among the foure and twentie. The
third and fourth bookes of *Ezra* I haue not scene in Hebrew; but some of them say,
that they are lately found at Constantinople: But the second of *Maccabees*, and the
booke of *Philo* (called the Wisdome of *Salomon*) I neuer saw but in Greeke, nor those
additions to *Daniel*. But after the Babylonian captiuitie, *Ezra* writing out the Law;
which had bene burned in the destruction of the Citie, other wise-men wrote
out the *Exposition* of the Law, lest, if another destruction should happen, the same
might perish. And from that time, all the Wise-men, which are called the men of
the Great Synagogue, in their teaching the Law, deliuered the same both in word,
and writing, vntill the Talmud was written.

These mens authority hath the next place to the Prophets. And are in this order
mentioned

z *Bern. epist. 7.*
* *Scg 4 dec. 1.*
Participat af-
fecta & ruc-
contra traditi-
ones una cum
libris veteris &
Novi Testamen-
tis recipimus &
reueramur.
a *Galat. de Ar-*
canis 1. per
totum.
b *D. n. h. de*
scpt. 4. c. 6.
Showeth that
the Iewes ac-
cused to ma-
ny bookes of
the Bible, as
they had let-
ters in the Al-
phabet, to wit,
two and twen-
tie, he called
geth authors
of this number
two and twen-
tie, and the
concent there-
of *Gregor. Naz.*
Hilary, *Cyillus*,
Hierosol. Epist.,
Hieron. Iddorus,
Niceph. I. conti-
us, &c. The
reason of this
difference, *E-*
piph. hircf. 8.
showeth, that
some of the
bookes were
double, and
therefore him-
selfe numbred
seuen & twen-
tie, or rather,
saith he, two
and twentie,
according as
more or fewer
were recko-
ned toge-
ther. And in
Isid. de sent.
pand. he hath
the same: *Ruth*
is, such he,
reckoned wi h
the booke of
Iudges, *Nehemia*
with *Ezra*, and
Samuel, *Kings*
& *Chronicles*,
are not diui-
ded.

mentioned in their Talmud, *Ezra* deliuered the same to *Simon* the Priest called *Jaddus*, who was honored of *Alexander*. This *Simon* deliuered this explanation to *Antigonus*; *Antigonus* to *Iosephus* the sonne of *Iohn*, and to *Iosephus* the sonne of *Iobezzer*: They to *Nitans Arbulesis*, and *Ioshua* the sonne of *Peratria*, whose auditour the Jewes falsely affirme that *Iesus*, our blessed *Sauour*, was, which lued an hundred and ten yeares after. Those two deliuered the same to *Iuda* the sonne of *Tibani*, and *Simon* the sonne of *Sana*: These to *Samaia* and *Abatation*: and they to *Hillel* and *Samaus*. *Hillel* flourished an hundred yeares before the destruction of the second Temple; and had eightie schollers or disciples, all of excellent wit and learning. Thirtie of them, for their excellence, had the Diuinitie descending vpon them as *Angels*; and other thirtie obtained, that the Sunne should stand still for them, as *Ioshua*: The rest were accounted meane. Of these, the greatest was *Ionathas* son of *Oziel* the least *Iohn* the sonne of *Zacharias*, which yet knew the Scripture and Talmud, and all things else to the examples of *Foxes*, and Narrations of *Diuels*.

c Luke 2.18.

Hillel and *Samaus* deliuered this explanation to this *Iohn*, and to *Simcon* the Just, sonne of the said *Hillel*, who after receiued *CHRIST* in his armes, and prophecied of him in the Temple. Rabbi *Moses* proceedeth, and saith that *Simcon* taught *Gama-liel*, *Paul* Master; and *Gama-liel* instructed his sonne *Rabban Simcon*, who was slaine of *Hadrian* the Emperour, after hee had taught his sonne *Iudas*, whom the Jewes for his learning and holinesse call *Rabbenu Haccados*, (that is, our holy Master), of which honorable name there had bene another in the time of the Roman Consuls. These for the most part, besides almost infinite others of their hearers, haue left many things written of the explanation of the Law; of which the Talmud was compacted.

Of the Authentike Authors of the Jewes before *CHRIST*'s time, *Galatinus* further addeth the threecore and twelue Interpreters, who are said by *Protopius* direction to be separated in threescore and twelue cels, or seuerall rooms; and each interpreting by himselfe, did all agree in words, order, and time of their translation, exactly. But how soeuer *Iosephus*, writing in Greeke, boasteth of this translation, yet the Jewes (I know not whether of enuy at the effect thereof among the Christians) keepe the eight day of *Tebeth* fasting, for griefe of that Greeke translation. *Iesus Sirach* mentioneth his Grand-father and other writers. And an hundred and sixty yeares before *CHRIST* flourished *Aristobulus*, a Levite, and Peripatetike Philosopher: who by *Protopius* *Philometers* perswasion writ Commentaries on *Moses*, and spake many things of the Messias: as did also Rabbi *Iodan*, and R. *Ibba* not long after: and after them, R. *Simcon ben Iohai*. After these, *Rabbenu Haccados* writ a booke called *Gale-raxya*, that is, the reuealer of secrets, very diuinely vtering many things of *CHRIST*. The like did Rabbi *Nahumias* sonne of *Haccana*, both expounding the Prophets, and affirming that the Messias was to come within fiftie yeares; and writ an Epistle thereof to his sonne, of whom he hoped that he should liue to see him. About the same time (two and fortie yeares before *CHRIST*) *Ionathas* the sonne of *Oziel*, and scholler (as I said) of *Hillel*, translated all the old Testament into Chaldee, and expounded the same so, that it might seeme rather a Glosse and exposition, then interpretation. This the Hebrewes call *Targum*, that is, the Translation, which hath with them no lesse credit then the text it selfe, and thereby expound all hard places of the text. They tell therefore, that at that time wherein he laboured this worke, if a Flie or such creature did lie ouer him or his paper, presently, without any harme to the paper, it was consumed with fire from Heauen. And although his translation of the Pentateuch be most rare, yet I once saw it: for that which is most common was the worke of *Ankelas* a Proselyte, whom the Hebrewes affirme to be the sonne of *Titus* the Emperour, who also turned all the Bible into Chaldee, and is of no lesse reputation with the Jewes, then the former, and is also called *Targum*.

After the Times of *CHRIST*, *Philo* and *Iosephus* are famous: and after the resurrection of *CHRIST*, the Jewes were of three sorts; some true beleeuers, others absolute denyers, the third would haue the Christian Religion and the Jewish Ceremo-

nies

d Calendar. Iud.
apud Ios. Scalig.
see cap. 6.

by 70th of 1st century

Targum

Priest called *Iad-*
lanation to *An-*
sonne of *Iobezzer*:
ose auditour the
which lived an
the sonne of *Ti-*
and they to *Hi-*
jection of the se-
vit and learning.
n them as *Mo-*
m, as *Iohannes*: The
Ziel the least
and all things

Simon the Iust,
and prophesied
taught *Gama-*
ho was slaine of
the Iewes for
oly Master) of
the Roman Con-
hearers, haue
e Talmud was

Galatinus fur-
omies direction
h interpreting
exactly. But
the Iewes (I
eepes the eight
mentioneth his
e CHRIS T
olomans *Philo-*
s of the *Messi-*
R. *Simon ben*
that is, the re-
like did Rabbi
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his sonne, of
ro and fortie
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ne so, that ie
e Hebrewes
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ost rare, yet
a Profelyte,
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others ab-
h Ceremo-
mes

nies to be conioyned in equall obseruation; against which third sort the first Councel, *Act. 15.* was summoned.

The moderne Iewes insist principally on the literall sense of Scripture; the Elder sought out a spirituall and mysticall sense, accounting this a great matter, the literall, but finall, like to a candle, with the light whereof, the other (as a hidden pearle) is found. The Talmudists followed the allegoricall sense; the Cabalists, the Anago-

gicall.

As concerning this *Cabala*, in old times they communicated not that skill to any, but to such as were aged and learned; and therefore nothing thereof, or verie little, is found written of the Ancient, except of Rabbi *Simon Ben Iohai*. But the Doctōrs of the later Iewes, lest that learning should perish, haue left somewhat thereof in writing, but to obscurely, that few know it, and they which doe, account it a great secret. Amongst the Christians, *Iohannes Picus* began first to suspect, and spie it, as as farre off. After, *Paulus Israelita*, *Augustinus*, *Iustinianus*, *Capnio*, *Aegidius Viterbiensis* writ thereof.

Thus much out of *Galatinus* his first booke, *De Arcanis*: e out of whom, and out of *Philop. Alornens*, they which please, may borrow arguments to conuince the Iewish incredulitie, and stubbornenes, and to confound them by their owne testimonies, both from these elder Writers aboue mentioned, and also from the later, both compiled in their Talmud. So great is the Truth, and so mightily it preuaileth, that it extorteth not onely her owne weapons, viſurped and stolne by her enemies: but their owne also, wherewith they come armed against the Truth, and retorteth them on themselves; as *Dauid* serued the Philistims: *Who cut off Goliaths head, with Goliaths sword*: as *Benaiah* (one of his Worthies) *flew an Egyptian, a man of great stature, fine cubites long, and in the Egyptians hand was a speare, like a Weavers beame; and he went downe to him with a staffe, and plucked the speare out of the Egyptians band, and flew him with his owne speare*. Thus did *Dixippus* the Champion (if forrenners delight any) deale with *Herratus* the Macedonian in a set combate: and thus hath our Worthie and Champion come often into the field against the Popish Giants, armed inwardly with Truth, outwardly with Arguments, wrested (without wresting) from his ene-

e Gal. de Arcanis. Mor. de veritate C. R.

f 1. Sam. 17. 51. g 1. Chro. 11. 23.

h Q. Curt. l. 9. i D. Morion. Apolog. Catholica, &c.

Hee, in his Latine, and English workes, hath obserued the two-fold rule of Policie; *Divide and Rule*, against the Papiſts: *Unite and Rule*, for the Protestants: Which Brerely would haue brought into the like briers. But those his troopes are shewed not to bee men, but apes; like those that held *Alexanders* armie in suspence: and like *Semiramis* Elephants, which were but stuffed ox-hides, kill-cow-frayes. But *Malles virtute esto* (worthie Deane) Euen so goe on still, and fight the Lords battels: that thy *Sparta* (so happily vnder taken) still adorne, and shew the confusion of Babels babblers, *Divide that societie*, which now in their last age haue hissed with their forked, venomous Tongues; feared and enuied at home, for their arrogance, no lesse then hated abroad, for their heresies and treasons.

Let Saint *Iohns*, Let England, and the whole Church still sing the *ten thousand*, that thou doest thus slay with their owne weapons; and let the Apostolicall Truth escape, whiles her apostaticall enemies, the Pharisees and Sadducees, are set together by the eares. A happie and Diuine stratageme, which (not to detract from others iust prayſes, in this or other parts of the battell) had bene singled, and singularly managed by thy prowesse, which speakest (more iustly then hee which vied those words) to these Babylonians, *in their owne language, that they may cate their owne dung, and drinke their owne piss together*.

k 2. Reg. 18. 27.

Doctor *White* also, in (that *Lasten via*, his *Milke-white*) *Way to the true Church*, chalengerth in all points of Poperie both authoritie of Scriptures, Farthers, and later Romanists, to produce the same against the Trent-Councel, and the Iesuites.

But how hath that farall and deadly name of Babel transported mee? Truly the likeness of these Traditionaries, Cabalists, muddle Talmudists, and Legendaries

m Talmud Babylonica.

n Both Bezar-
mine and Baro-
nis approue,
and proue
Rome to be
Babylon.

(as will appeare to an easie obseruer and comparer of this ensuing Historie to their practise) which haue beene mustered from the Easterne and Westerne ⁿ Babel, and the like manner of their confusion, hath almost made mee forget the Historie and my selfe, but neuer a whit the Truth. And this will bee further manifested in the next Chapter, where their account of their Talmud, and in the rest of this booke, where their superstitious deuotion is related.

o 2 Reg. 7.7.

As for those testimonies of the Tewes against themselves, besides the Scriptures (which (in regard of the true sense) *be veile ouer their hearts* will not suffer them to reade, but it is a *sealed booke* vnto them, and they haue left the riches thereof vnto vs, as ^o the Aramites left their tents, with their horses and treasure, to the pined Israe-
lites)

p Deut. 28. 29.

Their other Authors are so plaine and plentifull in the mysteries of our Religion, as I know not whether it cause greater pleasure to reade their writings, or astonishment and wonder at the Nation; so stricken with madnesse, and with blindness, and with astonishment of heart, since they haue shut their eyes against the *Sunne of righteousness*; on whom that threatened plague is come, *Thou shalt groape at noone dayes, as the blind doth groape in darkenesse*. For out of their Talmud-Authors is plainly deline-
red the mystrie of the Trinitie, the Incarnation of the *Sonne of God*, his two Natures, his Birth of a Virgine, his Spirituall Kingdome, the time of his coming, the truth of his Prophecies, and power of his Miracles; the Redemption of Mankind, by his Death, his Crucifying, Descent, Resurrection and Ascension: and that their Nation was to bee reiecte, the old Law to cease, a New to succeed, &c. All which as they agree vnto that sweete and blessed Name, and Person of *Iesvs* (which name, and that of *EMANUEL*, is also found in their writings) so do they argue the seueritie of *Gods* Iudgements; when men will not beleue the Truth, *that by the efficacie of error, they shall haue eyes and see not, eares and heare not* (neither ours nor their owne) as *Paul*, and *CHRIST* himselfe often told them. But those parti-
culars, as rather appertaining to disputation, then historie, (and therefore too much im-
pertinent to our purpose) the desirous Readers may at large finde in *Morney* and *Ga-
latinus*, not to mention 9 others.

q Iud. Viu. de
D. C. F.
Seb. Munster de
fide Christi. &
Iud. Confuta.

The witness of *Iosephus*, being one, whose name we often vse in this Historie, may iustly challenge me, if I should omit him, especially seeing he liued in the very dayes of the Apostles, who, as he witnesseth of *Iohn Baptist*, and of many other things men-
tioned in the Gospell, fully agreeing therewith: so concerning our *LORD* and *SA-
VIOR*, hath this testimonie.

r Ios. Antiq. 18.
cap. 4.

In the time of *Tiberius*, there was one *Iesvs*, a wife Man (if at least-wise he was to be called a man) who was a worker of great Miracles, and a Teacher of such as loue the Truth; and had many followers, as well of Jewes as of Gentiles. This was *CHRIST*. Neuertheless being accused vnto *Pilate*, by the Chief of the Jewes, he was crucified. But yet for all that, those which had loued Him from the beginning, ceased not to continue still. For he shewed himselfe aliue vnto them three dayes after his Death, as the Prophets had foretold of him, both this and diuers other things. And euen vnto this day doe those continue still, which after his name are called *Christians*. Thus much *Iosephus*. Thus did the Truth force him to confesse, whose Historie of the destruction of his Nation, what is it but as a Commentarie on
f Math. 27. 25. *Iesvs* Prophecie thereof, and their fearefull imprecation, *His blood bee vpon vs and our children*, shewing that the wrath of *God* was come vpon them to the vt-
most?

From Mount Oliuet, where *Iesvs* was first apprehended, and where last those blessed feet touched the earth, (as if *Mercie* had there left a print of *Iustice*) was Ierusalem besieged, and at their Feast of Pascheouer, (when they had crucified *CHRIST*) they were coup'd vp, as it were, assembled by Diuine Iustice from all quar-
ters to destruction, together with that their Citie, where they had slaine the *LORD*. But of this before. It will not be vnfauourie to the Reader, obseruing herein Diuine vengeance, to relate as vnfauourie a tale as euer was deuised, which their Talmud tel-
leth

istorie to their
Babel, and
e Historie and
ted in the next
ooke, where

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astonishment
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of Mankind,
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LORD.
in Diuine
lmaud rei-
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leth in derogation of CHRIST'S Miracles, in which I know not whether to call them Beasts or Devils, so wiselesse, and withall so wicked is their blasphemie. Forsooth in Salomons Temple there was (say they) a certaine stone of verie rare vertue, wherein Salomon, by his singular wisdom, had engrauen the verie true name of GOD, which it was lawfull for euery man to reade, but not to come by heart, nor to write out. And at the Temple dore were two Lyons tyed at two chaynes, which rored terribly, that the feare thereof made him to forget the name that had committed the same to memorie, and him to burst asunder in the midst, that had put it in writing. But I E s v s, the sonne of Marie. say they, regarding neither the Curse annexed to the Prohibition, nor the roaring of the Lyons, writ it out in a Bill, and went his way with it ioyfully. And least he might be taken with the thing about him, he had a little opened the skinn of his legges, and put it in there, and afterward wrought his miracles by the vertue of that name. I should be almost as absurd as they, if I should dispute against it, seeing in this, and most of their braine-sicke dreames, the very citation is sufficient refutation.

But before wee shake hands with the learned Writers of the Iewes, it is not vnmeet, in my opinion, here to meet with some questions which some haue moued, concerning them and their dealing in and with the Scriptures. For since that the Councell of Trent hath decreed, in the year 1546, both the diuine authoritie of Scriptures Canonically, to the Apocrypha-bookes, which the Iewes receiue not, nor euery did; and hath made the vulgar Translation Authentically in publike Lectures, Disputations, Preachings, and Expositions, that none, vnder any pretence whatsoever, shall presume to reiect it: it is wonder to see how eagerly (that I say not impudently) diuers of them haue sought to slander the originall Text, and haue blasphe- mously couering their malice to vs with pretence of the malice of Heretikes and Iewes, and forgetting the true Rule, That it is a shame to belie the Devil. Thus haue Caxus and Pinius, and Gregorius de Valentia, Sacroboscus, and others, traduced the Iewes in this behalfe; themselves refuted by their owne (which yet by consequence ouertrow that former Decree) Sixtus Senensis, Ribera, Cardinall Bellarmine himselfe, Andradus, Arias Montanus, Isaac Leuita, &c. Besides, of ours many, and especially our owne learned Countrey-men, Whitaker, Reynolds, Mor-

t. Sec. 4.
In publicis testi-
onibus, disputati-
onibus, predica-
tionibus, aut ex-
positionibus, pro
authenticis ha-
beatur: & quod
eam nemo reij-
cere quous pre-
textu audeat vel
presumat.
u Lib. 2. cap. 13.

* Bellarmine hath both taught vs the vanitie of their opinion, that hold, That the Scriptures were all lost in the Babylonian Captiuitie, and were by Ezra renew- ed miraculously (who is rather commended for his industrie in interpreting and ob- serving them, and for ordering and compacting them in one volume, then for such needlesse reuelation to finde that which was neuer lost: an Author rather, as Hierome hath obserued, of the present Hebrew Letters, then of their auncient Scriptures) and hath also proued the absurditie of their conceit, that imagine the Hebrew Fountaines corrupted. First, by the Arguments of Origen and Hierome, That such corruption must have been either before or after CHRIST: if that; CHRIST would haue re- proved and not commended their Scriptures to ieh's search: if this; how commerth it, that the testimonies, cited by him and his Apostles, are found now in Moses and the Prophets, as they were then cited? Secondly, out of Augustine, That it is not likely they would put out both their eyes (in depriving their Scriptures of truth) that they might put out one of ours: nor was it possible that such a generall conspiracie could be made. Thirdly, from their more then reuerent estimation of their Scriptures, for which they would die, if it were possible, a hundred deaths, and euen still (as Isaac an- swereth B. Lindar his Schole) they proclaime a Fast to expiate, if by some accident that Book but falls to the ground. Fourthly, some places in the Hebrew are more strö- g against the Iewes then our Translations are, and the Prophecies, which make most a- gainst them, remaine there vncorrupted. And lastly, the providence of GOD would neuer herein faile his Church, but hath left them, with their bookes, to be dispersed through the world, to beare witness to that Truth which they hate and persecute.

These

x Bellar. de ver.
Dil. lib. 2. cap. 1.
y Ezra. 4. 14.

z Hier. Trolog.
Galeat.

a Bel. lib. 2. 2.

These are *Bellarmines* Arguments; which, because they are the Truth, are also ours: and therefore we haue bene bold with the Reader to insert them. As for that Emendation or Correction of the Scribes, which *Galatinus* mentioneth, wherein they haue corrupted the Text, he proueth it to be a late dreame of the *Talmud*, and answereth the Arguments of his fellowes, herein not so Catholike as himselfe.

Now although this may seeme more then enough to conuince that folly, yet it shall not be impertinent to adde out of *Arias Montanus* somewhat touching the same, because it openeth another mysterie touching the Hebrew Learning, and the *Masoreth*.^b When the Jewes (sayth he) returned into their Countrey after the Captiuitie threescore and tenne yeares in Babylon, it befell them partly by occasion of their long troubles, which did distract their mindes, partly by corruption of their native Tongue, which was growne out of kinde, first into the Chaldee, and afterward into the Syriake, that they neither knew nor pronounced so well the wordes of the Scripture, written (as the manner was) without vowels. Whereby it came to passe, that in the writing of them there crept in some fault, either through iniurie of the Times, or by reason of troubles which fell vpon the People, or by negligence of some Scriueners. But this inconuenience was met withall afterward by most learned men, such as *Ezras* was, and afterward *Gamaliel*, *Iosue*, *Eleanzar*, and other of great name, who provided by common trauell, with great care and industrie, that the Text of Scripture, and the true reading thereof, should be preserved most sound and vncorrupt. And from these men, or from their instruction, being receiued and polished by their Scholers in the Ages following, there came, as wee iudge, that most profitabie Treasure, which is called *Masoreth*, that is to say, a Deliuerie, or Traditionall, because it doth deliuer abundantly and faithfully all the diuers Readings that euer were of the Hebrew Bibles. Wherein there appeareth an euident token of the prouidence of God, for the preservation of the sacred Bookes of Scripture whole and sound, that the *Masoreth* hath bene kept till our time these many hundred yeares, with such care and diligence, that in sundrie Copies of it, which haue bene written, no difference was euer found. And it hath bene added in all the written Bibles that are in Europe, Affricke, or Asia, each of them agreeing thoroughly therein with other, euen as it is printed in the Venice Bibles, to the great wonder of them, who read it. Thus saith *Montanus*: and by this *Masoreth*, their obiection of *Caari* and *Caaru*, in the two and twentieth Psalme, is answered, in that certaine readings haue the later and truer, as the *Masoreth* testifieth. ^c *Martinus* affirmeth, That these Masorites inuented the prickes wherewith the Hebrew is now read, to supply the lacke of vowels, herein vsing religious care, least by inuening new Letters to that purpose, they should haue changed that ancient forme of writing, and somewhat impaired the maiestie thereof. They tell, that when a certaine Rabbine had read *Zachar* for *Zézer*, he was slaine of his Scholer *Isab*, for violating Scripture.

^d *Genebrard* denying their opinion, that make *Ezra* or *Esfiras* Author of these Hebrew prickes and accents, sayth, That they were inuented after the times of *Honorius* the Emperour, in the yeare, after the Temple was destroyed, 436, which is (sayth he) from CHRIST 476, in Tyberias, a Citie of Galilee; the chiefe Authors were *Aaron Aferies*, and *Iames*, sonnes of *Nephthali*, whose dissenting one from the other caused a diuision among the Jewes, the Westerne Jewes following the former, the Eastern, which dwelt in Babylonia, the later.

The Syriake Tongue some hold to haue sprung from the corruption of the Chaldee and Hebrew mixt. The Editions and Translations of the Scriptures, out of the Hebrew into the Greeke, are reckoned nine, besides that which *Clement Alexandrinus*, *Strom. lib. 1.* sayth, was before the time of *Alexander*, whereof *Plato* and the Philosophers borrowed not a little. The first (alreadie mentioned) of the Seuentie. The second of *Aquila*, first a Gentile, after a Christian, and now last a Jew, in the time of *Adrian*. The third of *Theodotion*, a Marcionist, vnder *Commodus*. The fourth of *Symmachus*, first a Samaritan, and after that a Jew.

^b Refert Remondus ex pref. Bibl. part. 6. Antwerp. 1606.

^c Gram. Heb. 700.

^d Genes. Chron 4.

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Of the fift and sixt are not knowne the Authors. Of all these *Origen* compounded his *Hexapla*. The seuenth was the correction rather then a translation. The eight was of *Lucian*, Priest and Martyr. The ninth of *Hesychius*. But the most famous and auncient, which the Spirit of God hath by often allegations, in some measure, confirmed, is that of the Seuentie.

As for that conceit of the Cells, which *Iustine* f sayth were threescore and tenne, in which they were diuided, and which *Epiphanius* placeth by couples, and numbred sixe and thirtie Cells, in which, by miracle, these thus diuided did all agree, in words and sense, *h Hierome* denieth the same as a Fable, because neither *Arsenius*, which then liued, nor *Iosephus*, doe euer mention it. Now whereas *Iosephus* mentioneth only the Law translated by them; *Iustinus*, *Irenaeus*, *Clement*, *Eusebius*, write, That they translated all. And although *Arsenius* name but the Law, yet who knoweth not, that by this generall name they sometime comprehended all the Scripture, as in the New Testament is seene; as *1. Cor. 14. 21.* and *Iob. 10. 34. &c.*

f Paren. ad Gen.
Epiph. de Pen.
h Hier. prefat. in Const. touch. Bellar. l. 2. c. 6. de verbo Dei.

CHAP. XIII.

Of the Moderne Jewes Creed, or the Articles of their Faith, with their interpretation of the same.

Say a your selues and wonder (sayth the LORD, of this people) they are blind, and make blind: they are drunken, but not with Wine: they stagger, but not by strong drinke &c. And after, because of their Hypocrisies, And their feare toward me is taught by the Precept of Men: Therefore behold, I will againe doe a marvellous worke in this People; even a marvellous worke and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. This day is this Scripture (as it hath bene many Ages heretofore) fulfilled in our eyes: as it hath appeared by our sonner declaration of their Talmud, and further followeth, in rehearsing the thirteene Articles of their Creed, thus briefly expressed in their daily Prayer-bookes.

Gen. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. I beleene with a true and perfect faith, that GOD is the Creator, Governour, and Preseruer of all Creatures, and that he hath wrought all things, wrought hitherto, and shall worke for euer.
2. I beleene with a perfect faith, that GOD the Creator is one, and that such an Vnitie as is in him can be found in none other, who alone hath bene OVR GOD, is yet, and for euer shall continue OVR GOD.
3. I beleene with a perfect faith, that GOD the Creator is not bodily, nor indued with bodily proprietie, and that no bodily essence can be compared to him.
4. I beleene that GOD the Creator is the first and last, and that nothing was before him, that he shall abide the last for euer.
5. I beleene that he alone is to be adored, and that none else may be worshipped.
6. I beleene that all, whatsoever the prophets haue taught and spoken, is sincere truth.
7. I beleene that the Doctrine and Prophecie of MOSES was true; that he was the Father and chiefe of wise men, that liued then, or before his time, or should be in times to come after.
8. I beleene that all the Law, as it is this day in our handes, was so deliuered by GOD himselfe to MOSES.

9. I beleene that the same Law is neuer to be changed, nor any other to bee giuen vs of GOD.

P/33.15:

10. I beleene that he knoweth and vnderstandeth all the workes and thoughts of men, as it is written in the Prophet, Hee hath fashioned their hearts together considering all their workes.

11. I beleene that GOD will recompence to all men their workes: to all, I say, which keepe his Commandements, and will punish all transgressors whomsoever.

12. I beleene that the MESSIAS is yet to come, and although he doe long differre his coming, yet will I hope, that he will come; waiting for him euery day, till he loth come.

13. I beleene with a perfect faith, that there shall be an awaking of the dead, at that time which shall seeme f. to GOD the Creator: the name of which GOD the Creator be much blessed and celebrated for ever-more. AMEN.

This is the Jewish Faith, in which with much vexation, doubting, and lamentation, they die; vpon which, their Religion hath beene alway founded: but it was first put in writing, and brought into this order by R. Mosche bar Maimon, who died in the yeare after their reckoning 4964, Anno Dom. 1164. and strait charge was giuen, That the Jewes thenceforth for euer confessing it in this order, should, according to the same, liue and die. This their Creed, howsoever Charitie may construe much of it to a better sense, yet according to their vnderstanding doth it principally aime at the subuersion of Christian Religion; as appeareth in a more strait examination, after their sense of the 2, 3, 4, and 5, the 7, 8, 9, 10, 11, 12. Articles: all which make against the person or the office of the sonne of GOD, as they vnderstand them; denying his Godhead, and disannulling his office, affirming, as a Jew shamed not to professe and vtter vnto M. Ruxdorsius, That it needed not that any should satisfie for them, for euerie Foxe must yeeld his owne skinn and haire to the slayer. And the Jewish Faith, sayth R. Ioseph Albu, is founded vpon three foundations: vpon the veritie of the diuine essence; vpon the Law of Moses, and vpon the eternall reward of good workes, and punishment of euill, condemning the Passion of CHRIST, by whose stripes we are healed, and on whom GOD hath layed the iniquities of vs all. It is written also in their Talmud, that all the Israelites haue their portion in the world to come, not all alike, but he shall haue a greater part that hath done more good workes, and the wicked and impenitent shall be punished twelue moneths in Hell or Purgatorie, after which time they also (and some sooner, if they haue beene lesse sinners) shall haue their part, but a lesse then the former: but to them which denie GOD (which become Christians) their fore-skinne groweth againe, and as vncircumcised eternally are punished in Hell. And the sonne of a deceased Jew is bound to say, for the space of one yeare, a prayer called Kaddish, thereby to redeeme him from Purgatorie; in which respect the father dieth with ioy. A good woman may doe the like for her husband. But R. Bechus (who excludeth all other Nations from their part in the Resurrection, preferring the Jewes in a foure-fold priuiledge, viz. the Land of Canaan, the Law, the Prophets, and the Resurrection) reciteth out of the great Talmud, That three sorts of men shall rise againe at the day of Iudgement: one, of the best Israelites; a second sort of the wicked and worst; the third of a meane, who haue done as much good as euill. The good shall presently goe into life eternall; the wicked shall be cast into Hell, as in the twelfth of Daniel, and shall be for euer in torments of bodie and soule. The third and meaner sort of sinners shall be tormented for twelue moneths space for their sinnes in Hell; at the end of which time their bodies shall be consumed, and the wind shall scatter their ashes vnder the soles of the feet of the iust, &c. And as worthily doe they proue it out of the Prophet: And in that day two parts shall be cut off, and die, and the third shall be left therein: and I will bring that third part through the fire, and will sine them as Silver is sined, and will trie them as Gold is tried.

d 86.13.5.6.

e Traill. Sundry.
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f See Cap. 19.

g Traill. de nouo
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med. And in another place, *The L O R D killeth and maketh alive, bringeth downe to Hell, and raiseth vp*; Iust as fitly applied, as 1. Cor. 2. and such like places by our Purgatorie-Spirits. R. *Dauid Kimchi* vpon the first Psalme, and *Ez. 26.* commenteth, That the wicked shall not rise, but in the day of death their soule shall die together with their bodie. And *Aben Ezra* in his exposition of *Dan. 12.* writeth out of *Rabbi Higgaon*, That many shall rise, and many not rise, but suffer euerlasting reproach; and expoundeth it thus, That the good Iewes which die in exile, shall rise againe when the Messias shall come, and shall liue as long as the Patriarchs before the flood; and then they shall make merrie with the great fish *Leuiathan*, and the great bird *Ziz*, and the great Ox *Behemos*; of which we shall speake after. When this is done, they shall die, and at the last day shall be raysed vp againe, and shall possesse eternall life, where shall be no eating nor drinking, but glorie &c. *Iacob* desired to be buried in Canaan, not in *Egypt*, for three causes (sayth R. *Salomon Iarchi*) because hee foresaw, That of the dust of *Egypt* should be made *Lice*: Secondly, because the Israelites which die out of Canaan shall not rise againe without much paine of their rolling through the deepe and hidden vaults of the earth: Thirdly, least the Egyptians should make an Idoll of him. For the better vnderstanding hereof, let vs heare what is said out of the booke *Tanchum* (an Exposition of the Pentateuch) concerning this subiect. The Patriarchs (sayth hee) desired to be buried in Canaan, because they which are there buried shall first rise in the time of the Messias. And R. *Hananiah* pooreth *ser. 20.* where it is said, *Pashur should goe into Babel, and should there die, and there be buried.* What (quoth R. *Simon*) shall then all the iust perish, which die out of Canaan? No, but G O D will make them *Meckilos*, that is, deepe Clifts and Caues vnder the earth, by which they may passe into the Land of Promise; whither when they are come, G O D shall inspire into them the breath of life, that they may rise againe, as it is written, *I will open your Graves, and cause you to come out of your Sepulchres, &c.* The like is written in their *Targum*, or Chaldean interpretation of the Canticles: When thy dead shall rise, Mount Oliuet shall cleaue asunder, and the Israelites which haue bene dead shall come out of the same, and they which haue died in strange Lands, comming thither by holes vnder the earth, shall come forth. And for this cause I my selfe (sayth our Author) haue heard the Iewes say, That sometime some of the wealthiest and deuoutest amongst them goe into the Land of Canaan, that their bodies may there sleepe, and so be freed from this miserable passage vnder so many deepe Seas and rough Mountaines.

Now to come from their Faith to their workes: Their wise Rabbines persuaue the sillie people, That they are the onely elect people of G O D, who easily can keepe, not the *Decalogue*, or tenne Commaundements alone, but the whole Law of *Moses*. They diuide the whole Law into sixe hundred and thirteene Commaundements, and them againe into Precepts and Prohibitions: Of the commaunding Precepts they number two hundred fortie and eight; Iust so many as (according to the Rabbines Anatomicke) a man hath members in his bodie. Of the prohibiting Commandements they reckon three hundred threescore and fise, as many as are dayes in the year, or (as in the booke *Brandspiegel*) veines in a mans bodie. Therefore if euerie member of a man doe euerie day performe one of the Precepts, and omit one of the things prohibited, the whole Law of *Moses* shall be euerie year, and so for euer, fulfilled. Their wise Rabbines say further, That the men onely are to obserue those sixe hundred and thirteene Commaundements, the women are onely subiect to the Prohibitions; yea, some, and to sixe and thirtie of the former; and this because of their other household businesse, and subiection to their imperious husbands. Some of their deeply-wise Rabbines adde to those sixe hundred and thirteene, seuen other Commaundements, making vp the number of sixe hundred and twentie; Iust so many as are words in the *Decalogue*, and so arise of the word *Keser* signifying a Crowne: for were it not for the Law, G O D would not haue created the World; and for the obseruation thereof it

1. Sam. 2. 6.

k See cap. 20.

1 Gen 47. 30.

m Exo. 8. 17.

n Ezec. 37. 12.

supra pag. 149.

o Brandsp.

it yet subsisteth. And they which keepe all the Commaundements, doe set a Crowne on the head of G O D, and he vpon the head of those which crowne him, shall set seuen Crownes, and make them to inherite seuen Chambers in Paradis; and will keepe them from the seuen infernall dungeons, because they haue obtained the seuen Heauens and the seuen Earths.

Their Wise-men affirme, That euerie veine of the bedie of a man doth prouoke him to omit that which is forbidden, and he which doth omit such their vaine veine-warning, hath no good veine in him: euerie of his members also doe prouoke him to performe those *insourie inuentions*. But as vaine should I be as they, if I should not make some end, where they can finde none. Wee would now from these generalities proceed to the particulars of their superstitions, tracing them herein from their birth to their graues, Religion being, in the pretence of their Law, the square of all their (otherwise ciuill) actions; at least to speake of their Superstitions in the same. But first, seeing *Sebastian Munster* hath written a whole booke, both in Hebrew and Latine, of those sixe hundred and thirteene Precepts, taken out of *Moses*, with the Expositions of their Rabbines, I thought good to cull out soine, which seeme most remarkable and strange, to entertaine our Reader.

*Out of the Negative Precepts expounded by
the Rabbines in P M V N S T E R.*

p *Prac. Mos.*
cum exp. Rab.

Exod. 20. 2.

q *Leuit. 22. 32.*

v
Leuit. 19. 17.

f *Matth. 5. 43.*
e *Exod. 34. 14.*

u *Exod. 20. 23.*

x *Deut. 7.*

v
y *Exod. 20. 10.*

1. **T**HOU shalt haue no strange Gods in my sight. *Exod. 20.* The Name of G O D is forbidden to be communicated to any creature.

2. *Thou shalt not violate a mine holy name.* The Rabbines say, If any doe against an affirmatiue Precept, and repent, his sinne is forgiven him: But he which transgresseth a Negative Precept, is not cleansed by repentance, but it remaineth to the day of Expiation (which is the day of their solemne Fast and Reconciliation.) But hee which committeth a sinne, whereby he deserueth Death, or Excommunication, is not then purged, but must abide thereunto the diuine chastisements: and hee which violateth the Name of G O D, cannot be absolved from that sinne but by death.

3. *Thou shalt not hate thy brother in thy heart.* He which is wronged by another, should not hate him, and hold his peace, but reprove him openly; and if he repent, he ought not to be cruell to him: But if any be often reprov'd, and will not amend, it is lawfull to hate him. This C H R I S T confuteth.

19. *No Idoll is to be adored.* If a man haue a thorne in his foot, hee may not bow before an Image to pull it out: and if money fall out of his hand, hee may not there, before an Image, stoop to take it vp, least he might seeme to adore it, but hee must sit downe on the ground to doe it. And if the water of a Fountaine be caused to passe through the mouth of an Image, he may not drinke thereat, least hee should seeme to kisse the Image.

22. *An Image may not be made.* viz. the Image of a Man in Siluer or Gold, if it be embossed or set out, but if it be stamped in mettall (in manner of a Seale) it is lawfull. But of Beasts, Birds, Trees, and Flowers, those prominent Images (which are made standing out) are lawfull. Otherwise of the Sunne, Moone, and Starres.

45. *No commoditie is to be rayed from Idols.* If a Tree be planted neere an Image, one may not sit vnder the shadow thereof, nor passe vnder it, if there be any other way: and if he must passe, it must be running. Things imploied to Idolatrie may be vied of vs, if the Gentiles haue first prophaned them. It is not lawfull to sell them Wax or Frankincense, especially at their Candlemasse Feast; nor bookes to vse in their Seruice. Our women may not performe a Midwives office to them, nor nurse their children.

65. *Thou shalt doe no works on the senenth day.* Nothing that belongeth to the getting of Food or Rayment. It is vnlawfull to walke on the grasse, least thou pull it

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vp with thy feet; or to hang any thing on the bough of a Tree, least it breake; or to eate an Apple, plucked on the Sabbath, especially if the tayle or wooden substance, whereby it groweth, be on it; or to mount on a Horse, least he be galled; or to goe into water, least thou wipe thy clothes: which holdeth also, if they bee moistened with Wine or Oyle (but not in a woman that giueth sucke) who may wipe her clothes, for the more puritie of her prayers. The stopple of a Vessell, if it be of Hempe or Flaxe, may not be thrust in, though it runne, especially if any other Vessell be vnder. To mixe Mustard-seed with Wine or Water; to lay an Apple to the fire to roste; to wash the bodie, chiefly, with hote water; to sweat; to wash the hands; to doe any thing in priuate, which may not bee publickly done: (but some say, it is lawfull priuately to rubbe off the durt with his nayles from his clothes, which publickly he may not:) To reade by a Light, except two reade together: To set sayle: (but if thou enter three dayes before, it is not necessarie to goe forth on the Sabbath) to be carried in a Waggon, though a Gentile driue it: If fire happen on the Sabbath, to carrie any thing out, but thy foodde, rayment, and necessities for that day, and that wherein the *holy Booke* lyeth: to put to pasture Horses or Asse, coupled together: to receiue any good by the Light, or Fire, which a Gentile hath made for the Iew; (otherwise, if hee did it for himselfe:) To play on any Instrument; to make a bedde; to Number, Measure, Iudge, or Marrie, least they should write any thing: To reade at home when others are at the Synagogues: To speake of Buying and Selling (which it seemeth they obserue not:) To visite Field or Garden: To Runne, Leape, or tell Tales, &c. All these on the Sabbath day are vnlawfull. For dangerous diseases it is lawfull to violate the Sabbath: Such are the three first dayes after a womans trauell, &c. But of this, see = also the obseruation of their Sabbath. It is not *z Cap. 17.* lawfull to walke out of the Citie, but their limited space: but within the Citie, as farre as they will, though it be as bigge as Ninieue.

120. *It is forbidden = to hurt the Seed-members of Man or Beast.* Neither Males nor Feemales may be gelded or spayed: and yet wee may vse such Beasts.

126. *It is punishable to know, kisse, or embrace one which is forbidden by the Law.* *Leuit. 18.* Therefore our Masters haue forbidden to smile on such, or vse any meanes or tokens of Lust. Likewise they haue forbidden men to know their viuiues in the day time, vnlesse it be in the darke, or vnder some Couering. The same is forbidden to a drunken man, and to him which hateth his wife, least they get wicked children betweene them. Also, to follow a woman in the streets, but either to goe before, or beside, her. And hee which is not martied, may not put his hand beneath his Nauell, nor touch his Flesh, when hee naketh water.

138. *The fat may not be eaten.* The fat of the Heart may: but not that which is on the Inwards and Reines, and Stomacke, and Guts, and Bladder: the rest may be eaten.

176. *If thy brother be poore, thou mayest not abuse him;* to wit, to bafe Offices, *b Leuit. 25. 39.* as to vntie the shooe, or to carrie Vessels to the Bath.

191. *Thou mayest = not lend to an Israélite on Vsurie, nor borrow on Vsurie.* Nor *c Deut. 23. 19.* be a witnesse or suretie in cases of Vsurie, nor receiue any thing besides the principal, especially on any Couenant going before.

201. *He that by constraints doth any thing worthie of death (although he violate the Name of GOD) ought not to be slaine.*

213. *Wicked men are not competent witnesses.* He is accounted wicked which transgresseth any Precept, for which he is worthie to be beaten. A Theefe and a Robber is not sufficient to be a witnesse, after he hath made restitution: Nor an Vsurer, nor a Publican, nor he which is enriched by play, nor children, till they haue beards,

e Deut. 17. 17.

312. *The King ought not to multiply Wives.* Our Masters say, That the King may haue eightene wiues.

225. *If any of the seven (Canaanitish) Nations shall come in the hands of a Jew, he ought to slay him.*

242. *The father or the husband may disannull the vov'es of their children or wiv'es.* And the *Wife-men* may release the vov'es of those which repent of their vow. A sonne of thirteene yeares and a day, and a daughter of twelue and a day (if they be out of their parents tuition) haue power to vow.

308. *There are fiftie defects which make a Man or Beast uncapable of sacred Functions;* to be either Sacrificer, or Sacrifice: five in the eares, three in the eyes, eight in the eyes, three in the nose, sixe in the mouth, twelue in the Seed-vessels, sixe in the hands and feet, and in the bodie foure, &c. Besides, there are fourescore and tenne defects in a Man, which are not in a Beast. No defect, vnlesse it be outward, maketh a man vnfit.

f Præc. Mos.
cum Exp. Rab.

Out of their ^r Affirmative

P R E C E P T S.

g Deut. 11. 19.
Calor hissing.

12. *E*uerie one ^g ought to teach his sonne the Law: Likewise his nephew; and *Wife-men*, their Disciples: and he which is not taught it of his Father, must learne it as he can. He which teacheth another the written Law, may receive a reward; but not for teaching the Traditionall.

h Lev. 19. 32.

13. *Rise before thine ^h Elder:* that is (sayth R. Iosif) a *Wise-man*, although young in yeares. To him thou must arise, when he is foure cubits distant; and when he is passed by, thou mayest sit downe againe.

i Num. 5. 7.
sp's unknown

16. *The sinner must turne from his ⁱ sinne vnto G O D.* And being returned, he must say, *I beseech thee, O L O R D, I haue sinned and done wickedly before thy face: so and so haue I done, and behold it repenteth me of my wickednesse, I am confounded for my workes, I will doe so no more.* And thus ought all to say, which offer sacrifices for sinne; and they, which are condemned to death for their crimes, if they will that death doe away their offences: But he which hath sinned against his neighbour, ought to make restitution, & aske pardon; otherwise his sinne is not remitted. And if his neighbour will not pardon him, let him bring three other to entreat for him: if he then graunt not, he is to be accounted *cruell*. If the offended partie be dead before, let the offender bring tenne men to his graue, and say before them, *I haue sinned against G O D and this man*, and let restitution be made to his heires.

k Deut. 31. 1.
sayes pub:

19. *P. ^kyer must be used every day.* Therefore they of the great Synagogue, Ezra, Zerubabel, and the rest, ordained eightene blessings, and other prayers, to be said with euerie Sacrifice. They ordained these Rites of Prayer; the eyes cast downe to the ground; the feet set together; the hands on the heart, in feare and trembling, as a seruant speaketh to his Master: a place where is no dung, especially of an Ass and a Henne: a window in the roome, which looketh toward Ierusalem, turning his bodie that way. He which is blind, let him direct his heart to his *Father*, which is in Heauen.

l Deut. 6. 9.
sayes pub

23. *The Sentence, Heare Israel, &c. and another Sentence is ^l to be written on the posts of the House.* He which hath his *Phylacteries* on his head and armes, and his knots on his garment, and his Schedule on his dore, is so fenced, that hee cannot easily sinne.

m Deut. 31. 12.

ab's book

24. *Euery Israelite is bound to write for himselfe a Booke of the ^m Law.*

29. *Sanctifie the Sabbath, i.* Remember those things on the Sabbath which make to the honour and holinesse of that day. And wee are perswaded, that Sathan and the Deuils, on the Sabbath, flye vnto darke Mountaines, abhorring the

the holiness of the day : and after it is past, returne to hurt the children of men.

40. *He which is twentie yeares old, and marrieth not, breaketh the Precept of Increasing and Multiplying :* except it be for contemplation and studie of the Law. But if he feede in himselfe *Lecher, Lust, to preuaile, he must marrie, least he fall into transgression.*

52. If a man refuse to marrie the wife of his brother deceased without issue, he must, by the sentence of the Iudges, pull off his shoe, which must not bee made of Linnen, but of the Hide of a cleane Beast ; and the woman, whiles she is yet fasting, (for then it is most truly spittle) shall spit in his face, saying, *So let it be done to him which will not build his brothers house.*

63. *He which will eat the flesh of Beast or Birds, must kill them after the due manner.* Nor may any be allowed to be a Butcher, except he know our Rites.

98. *When the Iudges dissent in any case,* the greater part is to be followed. When Sentence is past, Execution must follow the same day : and the prisoner must goe before, proclaiming the Crime and Penaltie, with circumstances of Time, Place, and Witnesses. If any can say any thing for his innocencie, he may call in to be carried backe to the Iudges : if he be led againe to death, he must haue two *Wise-men* by to heare his words, that if they see cause, he may be carried backe to the Iudges. If he yet be found guiltie, he must be led to the place of execution, and there slaine by two Witnesses. But before his death, let them exhort him to say, *Let my death be unto me for the remission of all my finnes.* After this Confession let them giue him a cup of Wine, with a graine of Frankincense, to drinke, that he may be deprived of the use of reason, and made drunke, and so slaine.

112. *Honour thy Father and Mother.* *R. Simeon* sayth, That the Scripture more esteemeth the honour of Parents then of God : for wee are bidden honour God with our substance ; but forthy Parents, if thou hast nothing, thou oughtest to labour in the Mill to succour them.

132. *At this time we can sanctifie nothing, because we haue no Temple.*

I might adde diuers other things of like moment, which (to auoid prolixitie) I omit : and for the same cause I let passe many things which I mighte hither bring out of the same Author : in his notes vpon *Matthew*, by him set forth in Hebrew and Latine ; where he both relateth and refuteth diuers of the Iewish vanities ; especially their blasphemous caulls against CHRIST.

Such is that their foolerie (by him recited) in *Matth. 15. Annotat.* about their scrupulous niceties in their Festiualls : They may not then take Fish ; Geese and Hennes they may : When one maketh fire, and setteth on the Pot, he must order the stickes so vnder it, that it may not resemble a Building. No more then shall bee spent that day, may then be made readie. No Cheese may then be made, nor hearbes cut. Heat water to wash thy feet ; not so for thy whole bodie. Touch not (much lesse mayest thou eat) an egge layd on a festiuall day : yea, if it be doubtfull whether it were then layd, and if it be mixt with others, all are prohibited. But hee which killeth a Henne, and findes Egges in the bellie, may eate them. According to the number of the three Patriarchs, *Abraham, Isaac, and Iacob*, they expect a third Temple, after those two alreadie perished ; interpreting the Scriptures : *Of the first, Hee heard mee from his holy Hill :* Of the second, *ISAAC went to meditate in the Field :* Of the third, *The glorie of this last House shall be greater then of the first ; &c.* Fit Iewish handling of the Scriptures. But I haue beene so plentifull of their barrenesse, that I feare to ouer-lade, or ouer-loath, the Reader.

Munster hath likewise written severall small Treatises of the Faith of the Christians, and of the Faith of the Iewes, and of the Iewish Caulls against our Religion, and of diuers fabulous fictions which they haue deuised in disgrace thereof : they, that will, may in them further see their blindness. For what greater blindness then to thinke, that their Messias was borne that day the Temple was

n Exodus 13.

Parents to be
honoured

o S. Munster.
Euang. Math.
c. 15. Annotat.

p Annotat. in
Matth. 15.

by xliij p. 24

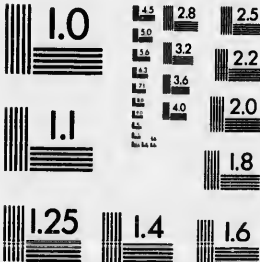
q In Matth. 22.

r Munster,
codex Heb.
c. 12. contat
index.



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



destroyed, and to remaine at Rome till that time, when he shall say to the Pope, *Let my People goe*, as *Moses*, borne so long before, at last said to *Pharaoh*? That hee shall be annointed by *Elias*? That he shall destroy Rome? That *Elias* shall re-vnite the Soule to the Bodie in the Resurrection, which shall be of all the iust, but not of all the wicked; not in the same bodie, but another created like to the former? which Resurrection shall be effected by *Messiahs* prayer: That the Temple at Ierusalem shall be the very middle of the world? That in the *Messiahs* daies Wheat shall grow without renewing by Seed, as the Vine? But of these and the like more then enough in this Booke following.

CHAP. XIII.

Of the Jewish Ceremonies about the birth of a Child: Of their Circumcision, Purification, and Redemption of the first-borne, and Education of their Children.



When a Jewish woman ^a is great with child, and neere her time, her chamber is furnished with necessaries; and then some holy and devout man (if any such may be had) with chalke maketh a circular line round in the chamber vpon all the walls, and writeth on the dore, and within, and without on euery wall, and about the bed in Hebrew Letters, *Adam, Chana, Chuts Lilis*, i. *Adam, Ene, away hence Lilis*. Hereby they signifie their desire, that if the woman shall be deliuered of a sonne, *G O D* may one day giue him a wife like to *Ene*, and not to *Lilis*: if it be a daughter, that shee may once proue to her husband a helper like *Ene*, and not a shrew, like *Lilis*. This word *Lilis* is ^b read in the Prophet, interpreted a Skrich-owle: but the Iewes seeme to meane by it a deuillish *Spettrum*, in womans shape, that vseth to slay or carrie away children, which are on the eight day to be circumcised. Thus is it read in *Ben Sira*, of the Iewish Edition: When *G O D* had made *Adam*, and saw it was not good for him to be alone, he made him a woman of the Earth, like vnto him, and called her *Lilis*. These disagreed for superioritie, not suffering ^c, *Cesar vñ priorem, Pompeius vñ parens*: *Lilis* (made of the same mould) would not be vnderling, and *Adam* would not endure her his equall. *Lilis* seeing no hope of agreement, vttered that sacred word *I E H O V A*, with the Cabalisticall interpretation thereof, and presently did flye into the Ayre. *Adam* plainning his case, *G O D* sent three Angels after her, viz. *Senoi, Senfeno, Sanmangelaph*, either to bring her backe, or denounce vnto her, That a hundred of her children should die in a day. These ouertooke her ouer the troublesome Sea (where one day the Egyptians should be drowned) and did their message to her: shee refusing to obey, they threatened her drowning: but shee besought them to let her alone, because she was created to vex and kill children on the eight day, if they were men; if women children, on the twentieth day. They neuertheless forcing her to goe, *Lilis* sware to them, That, whensoever shee should finde the name or figure of those Angels written or painted on Schedule, Parchment, or any thing, shee would doe infants no harme, and that shee would not refuse that punishment, to loose a hundred children in a day. And accordingly a hundred of her children, or young Deuils, died in a day. And for this cause doe they write these names on a Scroll of Parchment, and hang them on their infants neckes. Thus farre *Ben Sira*, In their Chambers alwayes is found such a Picture; and the names of the Angels of Health (this office they ascribe to them) are written ouer the chamber dore. In their Booke ^d *Brandspiegel*, printed at Cracouia, 1597; is shewed the authoritie of this Historie, collected by their Wise-men out of those wordes; *Male and female created he them*, compared with the forming of *Ene* of a Ribbe in the next Chapter, saying, That *Lilis* the former was diuorced from *Adam* for her pride, which she conceived,

for more of
with a Buxdorf,
and Syn. lud. c. 2.
and Buxdorf.

b Jsa. 34. 14.

c Lucan. l. b. 1.

d Brandsp.
c Gen. 1. 27.

say to the Pope, Let
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the iust, but not of all
the former? which Re-
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Pompeius' parents:
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arre Ben Sirā,
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amber dore. In
the authoritie of
Male and female
e next Chapter,
which the con-
ciued,

ciued, because she was made of earth, as well as he; and G o d gaue him another,
Flesh of his flesh.

When this Iewesse is in trauell, shee must not send for a Christian Midwife, except
no Iewish can be gotten: and then the Iewish women must be very thicke about her
for feare of negligence or iniurie. And if she be happily deliuered of a sonne, there
is exceeding ioy through all the house, and the father presently makes festiual pro-
uision against the Circumcision on the eight day. In the meane time tenne persons
are inuited, neither more nor fewer, which are all past thirteene yeares of age. The
night after her deliuerie, seuen of the inuited parties, and some others sometimes,
meete at the Child-house, and make there great cheere and sport all night, Dicing,
Drinking, Fabling, so to solace the mother, that shee should not grieve too much
for the childs Circumcision. The Circumciser is called *Mobel*, who must be a Iew,
and a Man, and well exercited in that Facultie: and he that will performe this office,
at the beginning giueth money to some poore Iew, to be admitted hereunto in his
children, that after his better experience he may be vsed of the richer. And this *Mo-
bel* may thence-forwards be knowne by his thumbes, on which hee weareth the
nayles long and sharpe, and narrow-pointed. The circumcising Instrument is of
Stone, Glasse, Iron, or any matter that will cut: commonly sharpe kniues like Ra-
sors, amongst the rich Iewes closed in Siluer, and set with stones. Before the infant be
circumcised, he must be washed and wrapped in clouts, that in the time of the Circum-
cision he may lye cleane: for otherwise they might vse no prayers ouer him. And if in
the time of Circumcision (for paine) he defleth himselfe, the *Mobel* must suspend his
praying, till he be washed and layed cleane againe. This is performed commonly
in the morning, while the child is fasting, to preuent much fluxe of blood.

In the morning therefore of the eight day all things are made readie. First are two
Seates placed, or one so framed, that two may sit in the same apart, adorned costly
with Carpets, and that either in the Synagogue, or some priuate Parlour: if it bee
in the Synagogue, then the Seat is placed neere the *Holy Arke*, or Chest, where
the Booke of the Law is kept. Then comes the Suretie or Godfather for the child,
and placeth himselfe at the said Seat, and neere him the *Mobel*, or Circumciser. O-
ther Iewes follow them, one of which cryeth with a loud voice, That they should bring
presently whatsoeuer is needfull for this businesse. Then come other children, whereof
one bringeth a great Torch, in which are lighted twelue Waxe-Candles, to represent
the twelue Tribes of Israel: after him two other boyes, carrying cups full of Red wine.
After them another carrieth the circumcising knife: another brings a dish with sand; a-
nother brings another dish with oyle; in which are cleane and fine clouts, which after
the *Mobel* applieth to the wounds of the child. These stand in a Ring about the *Mobel*,
the better to make and learne: and these their offices are bought with money by those
children. Some come thither also with Spices, Cloues, Cinnamon, strong Wine to re-
fresh, if any happen to swowne. These being thus assembled, the Godfather sitteth
downe vpon one of those two Seates: right against him the *Mobel* placeth himselfe,
and sings the Song of the Israelites, and others. Then the women bring the child
to the dore, all the Congregation presently rising vp. The Godfather goeth to the
dore, taketh the child, sitteth downe on his Seat, and crieth out, *Baruch habba*. Blessed
be he that commeth in their Cabalisticall sence, *habba* being applied either to the eight
day, which is the day of Circumcision, or to the comming of *Elias*, whom they call the
Angell of the Couenant (so they interpret the Prophet) and say, that *Elias* commeth
with the infant, and sits downe on that other emptye Seat. For when the Israelites were
prohibited Circumcision, and *Elias* complained thus, *The children of Israel haue for-
saken thy Couenant*, i. Circumcision, G o d promised him, That from thence-forwards
he should be present at Circumcision, so see it rightly performed. And whē they make
readie that Seat for *Elias*, then they are bound in set words to say, *This Seat is for the
Prophet Elias*: otherwise (as an vnbidden guest) he commeth not. This Seat remaineth
for him three whole dayes together.

f In arctum a-
cuminatos or-
gucis. Buxd.

of some of circ-
umcise a Jew
child

f Exod. 15. 1.

g Mal. 3. 1.

h 1. Reg. 19. 20.

11. A. D. O.

things at circum-
sion.

i Pro. 23. 25.
k Ecce. 16. 6.

l Ps. 105. 3.

* Glos. Talmud.
m Gen. 32. 12.
n Num. 23. 10.
o Gen. 3. 14.

p Prov. 25. 21.

Then when the Godfather holdeth the child in his lappe, the *Mohel* takes him out of his clouts, and layeth hold on his member, and holding the *fore-skinne*, puts backe the top thereof, and rubbeth the *fore-skinne*, so to make it haue the lesse sense of paine. Then he taketh from the boy the circumcising-knife, and sayth with a lowd voice; *Blessed be thou, O GOD our LORD, King of this World, which hast sanctified us with thy Commandements, and given us the Covenant of Circumcision:* and whiles he thus speaketh, cuts off the fore-part of the skinne, that the head of the yard may be seene, and presently hurleth it into the Sand-dish, and restoreth his knife to the boy againe: taketh from another a cup of Red wine, and drinketh his mouth full, which he presently spitteth out on the infant, and therewith washeth away the blood; and if he see the child begin to faint, he spitteth out some thereof on his face. Presently he taketh the member of the child in his mouth, and sucketh out the blood, to make it stay from bleeding the sooner, and spitteth out that blood so sucked into the other cup full of Wine, or into the dish of Sand. This hee doth at least thrice. After the blood is stayed, the *Mohel* with his sharpe-pointed thinne nayles rendeth the skinne of the yard, and putteth it backe so farre, that the head thereof is bare. He is more painefull to the infant, with this rending of the remaining skinne, which action is called *Priah*, then with the former. This being done, he layeth the clouts (dipped in oyle aforesaid) to the wound, and bindeth them three or four times about; and then wrappeth vp the infant againe in his clouts. Then sayth the father of the child; *Blessed be thou, O GOD our LORD, King of the World, which hast sanctified vs in thy Commandements, and hast commanded us to succeed into the Covenant of our Father Abraham.* To which all the Congregation answereth, *As this infant hath happily succeeded into the Covenant of our Father Abraham; so happily shall hee succeed into the possession of the Law of Moses, into Marriage also, and other good workes.* Then doth the *Mohel* wash his bloudie mouth and his hands. The Godfather riseth with him, and standeth ouer-against him; who taking the other cup of Wine, sayth a certaine prayer, and prayeth also ouer the infant, saying; *O our GOD, GOD of our Fathers, strengthen and keepe this infant to his Father and Mother, and make that his name, in the people of Israel, may be named* (here he first nameth the Childe, calling him *Isaac*) *Isaac, which was the sonne of Abraham. Let his Father reioyce in him that hath come out of his loynes: let his mother reioyce in the fruit of her wombe, as it is written, I Make glad thy Father and Mother, and her that bare thee to reioyce.* And GOD sayth by his Prophet, *I passed by thee, and saw thee troden in thy blood, and I said vnto thee, in thy blood thou shalt liue, yea I said vnto thee, in thy blood thou shalt liue.* Here the *Mohel* puts his finger into the other cup of Wine, wherein hee hath the blood, and moisteneth the childs lippes three times with that Wine, hoping, that according to the former sentence of the Prophet, he shall liue longer in the blood of his Circumcision, then otherwise he should. *Dauid* also sayth, *He is mindful of his marvellous acts which he hath done, and of his wonders, and the iudgements of his mouth, &c.* Then he continueth his Prayer for the present assemblie, and that GOD would giue long life to the father and mother of the boy, and blesse the child. This done, he offers the blessed Cup to all the young men, and bids them drinke. Then with the child (who is thus made a Jew) they returne to the fathers house, and restore him to his mothers armes. This last prayer hee makes neere the Arke, and some of the deuouter Iewes, before and after Circumcision, take the Child, and lay him vpon *Elias* pillow, that *Elias* may touch him. * The skinne cast into the sand, is in memorie of that promise, *I will make thy seed as the sand of the Sea;* and of *Balaams* saying, *Who can number the dust of Iacob, i his posteritie, whose forehead is cast in the Sand or Dust,* and because the Curse *o* on the Serpent is thus fulfilled, *Dust thou shalt eat, i.* this skinne in the dust: thus to their enemy the Serpent fulfilling also that Precept, *If thine enemy hunger feed him.* And by this means the Serpent can no more seduce this man.

If a child be sicke on the eight day, they deferre Circumcision till his recouerie: if he

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umciſen: and whiles
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father riſeth with
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he die before the eighth day, he is circumciſed at the graue without any prayers: but a ſigne is erected in memorie of him, that G O D may haue mercie vpon him, and raiſe him at the day of the reſurrection. In ſome places al the people ſtand, except the God-ſather, becauſe it is written, *All the people ſtood in the Covenants*. But to purſue the reſt of their niceties, grounded vpon ſuch interpretations, would be endleſſe. We will fol- low the child home, if you be not already weary, and ſee what rout is there kept.

Ten muſt be the number (you haue heard) of the inuited gueſts, and one or two of theſe learned Rabbins, who muſt make a long prairer and ſermon at the table, although others meane while are more buſied in roſſing the cuppes of wine. I was once preſent (ſaith *Buxtorfius*) at one of their Circumciſion-feaſts, and one of their Rabbins pre- ched on *Prou. 3. 18. Wiſdome is a tree of life*; but more wooden or ridiculous ſtuffe I neuer heard in all my life. This feaſt they obſerue by example of *Abraham*, who made a great feaſt when the child was weaned: their *kabal* peruerſes it, when he was circumciſed. The Circumciſer abideth ſome time with the mother, leſt the bloud ſhould again iſſue from the child. The mother keepeth within, ſix weeks, whether it be a male or female: all which time her husband muſt not ſo much as touch her, or eate meate in the ſame diſh with her.

q Cap. 2. pag. 94.

r Gen. 31. 3.

If a female child be borne, there is ſmall ſolemnitie; only at ſixe weekes age, ſome yong wenches ſtand about the cradle, and liſt it vp with the child in it, and name it; ſhe which ſtands at the head, being God-mother: and after this they iunket together.

the forme of
the ſixth purſe

When the forty dayes are accompliſhed, before the wiſe may accompany or haue a- ny fellowſhip with her husband, ſhe muſt be purified in cold water, and put on white and cleane garments. Their waſhing is with great ſcrupuloſity, in a common watering or in private ceſternes, or fountaines; which muſt be ſo deepe, that they muſt ſtand vp to the necke in water: and if it be muddy in the bottome, they muſt haue a ſquare ſtone to ſtand on, that their whole feet may ſtand in cleare water; and that the water may paſſe betwixt their toes: for the leaſt part not couered with water, would fruſtrate the whole action: and for this cauſe they lay aſide al their haire-laces, neck-laces, rings: they diue vnder the water, ſo that no part may be free from the ſame. Some Iewesſe muſt ſtand by for witneſſe hereof, which is twelue yeares old and a day at leaſt.

The redee-
ming of the
firſt-borne.

They redeeme their firſt-borne in this ſort; when the child is one and thirtie dayes old, his father ſendeth for the Prielt with other friends, and ſets the child on a table be- fore him; adding ſo much money, or monies-worth as amoũteth to two ſcorens of gold, or two dolars and a halfe: my wiſe (ſaith he) hath brought me forth my firſt-borne, and the Law bids me giue him to thee. Doſt thou then giue me him? ſaith the Prielt: he an- ſwereth, yea. The Prielt asketh the mother, if ſhe euer before had a child, or abortion? if ſhe anſwere No: then the Prielt asketh the father, Whether the child or the money be dearer to him? he anſwereth the child: then doth the Prielt take the money and lay it on the head of the Infant, ſaying: This is a firſt begotten child, which G O D coman- ded ſhould be redeemed, and now, ſaith he to the child, thou art in my power, but thy parents deſire to redeeme thee; now this money ſhall be giuen to the Prielt for thy redemption: and if I haue redeemed thee, as is right, thou ſhalt be redeemed: if not, yet thou being redeemed according to the Law and cuſtome of the Iewes, ſhalt grow vp to the feare of G O D, to marriage and good workes, Amen. If the father die, be- fore the child be one and thirtie dayes old, the mother hangereth a ſcroll about his neck, wherein is written, This is the firſt-borne, and not redeemed: and this child when he cometh of age muſt redeeme himſelfe.

The Iewiſh *Chasidim*, or wiſe-men, haue left no part of life vnprouided of their ſu- perſtitious care: as we haue ſeene concerning the birth and circumciſion of their chil- dren, with the purſification of the mother, and redemption of the firſt-borne. To proceed with them: they enioyne the mother, while ſhe giureth ſucke, to eate holeſome food of eaſie digeſtion, that the Infant may ſuck good milke; ſo that the heart and ſtomack be not ſtopped, but may come ſo much more eaſily to obtaine wiſedome and vertue. For God hath great care of children, and hath therefore giuen a woman two breatts, and placed them next her heart; yea in the dangerous perſecutio vnder *Pharaoh*, *Exo. 1.*

he

† In the booke
Medrajch.

u Psal. 131. 6.

x Pilus mar-
dalorum.

he caused the earth to open it selfe, and receiue their male children, and created there-
in two stones, from one of which the Infant sucked milke, & from the other hony, till
they were growne, and might go to their parents: yea, and if you belecue their *Gemara*
(can you chuse?) a poore Iew hauing buried his wife, and not able to hire a nurse for his
child, had his owne breasts miraculously filled with milke, and became nurse himselfe.
Yea, *Mardocheus* (saith their *Medrajch*) sucked the breasts of *Heifer*, and for this
cause did she, after her exaltation, so preferre him. The conclusion is, if she giue grosse
food to her Infants, she shall be cast into hell. She must not go naked breasted, nor too
long fasting in a morning, nor carrie her Infants, or suffer them to goe or be naked, lest
the Sunne hurt them, if it be in the day, or the Moone in the night: and that they may
soone learne that the earth is filled with the maiestie of diuine glorie: and for this cause
must they beware, that they neuer go bare-headed: for this were a signe of impuden-
cie, and ill disposition. And as religiously they must provide, that they be alway girded
with a girdle: for the girdle distinguisheth betwixt the heart and the priuities; and in
his morning prayer he saith, *Blessed be thou, O God, which girdest Israel with the gir-
dle of strength*: which, if he should not haue a girdle on, would be in vaine. Their mo-
thers therefore sow their girdles to their coats: with great care they auoid going bare-
foot, especially in January and February.

When they can speake, they are taught sentences out of Scripture, and to salute their
parents with good-morrow, good-Sabbath, &c. and after seuen yeares they adde the
name of God, God give you good-morrow, &c. but they must not name the name
of God but in a pure place. These teach them the names of things in the vulgar, and
some Hebrew names among, that so they may not commonly be vnderstood: for
pure Hebrew they cannot speake, except their most learned Rabbines only. Their chil-
dren must not conuerse with children of Christians, and their parents make all things
in Christians odious to them, that they may season them from their child-hood with
hatred of them. When they are seuen yeares old they learne to write and reade: and
when they can reade, they learne to construe the text of *Moses* in their vulgar tongue.
When the mother carrieth him first to the schoole to the Rabbi, she maketh him cakes
seasoned with hony and sugar, and as this cake, so (saith she) let the Law be sweete to
thy heart. Speake not vaine trifling words in the schoole, but only the words of God.
For if they so doe, then the glorious Maiestie of God dwelleth in them, and deligh-
teth it selfe with the aire of their breath. For their breathing is yet holy, not yet pollu-
ted with sin: neither is hee *bar-mitzuah*, bound to obey the Commandements, till
he be thirteene yeares old.

When he is ten yeares old, and hath now some smattering in *Moses* he proceedeth
to learne the Talmud: at thirteene yeares, his father calleth ten Iewes, and testifieth in
their presence, that this his sonne is now of iust age, and hath been brought vp in their
manners and customes, their daily manner of praying and blessing, and hee will not
further stand charged with the *sinnes of his sonne*, who is now *bar-mitzuah*, and must
himselfe beare this burthen.

Then in their presence he thanketh God, that he hath discharged him from the
punishment of his sonne, desiring, that his sonne by diuine grace may bee long
safe, and endeouour to good workes. At the fifteenth yeare of their life, they are com-
pelled to learne their *Gemara*, or the complement of their Talmud, disputations and
subtile decisions about the text of their Talmud. And in these they spend the greatest
part of their liues, seldome reading any of the Prophets, & some not in the whole space
of a long life reading one Prophet through, and therefore know so little of the Mes-
sias.

At eighteene yeares their male children marrie, according to their Talmud-confi-
tution, and sometimes sooner, to auoid fornication. Their maidens may marrie, when
they are twelue yeares old and a day. At twentie yeares they may traffike, buy, sell,
and circumuent all they can: for their *neighbour* in the Law, is (in their sense) such a
Iew as you haue heard described.

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CHAP. XV.

Of their Morning Prayer, with their Fringes, Phylacteries, and other Ceremonies thereof.



He good-wife is to waken her husband, & the parents to awaken their children, when after thirteene yeares they are subiect to the Iewish Precepts: before their Pentecost, they rise before it is light, and after, the nights being shorter, when it is now day. They are to awaken the day, not to tarry till it awaken them. For their Morning-prayer must be made whiles the Sunne is rising, and not later: for then is *the time of hearing*, as they interpret *Lament. 2. 19*. And he which is deuout ought at that time to be sad for *Ierusalem*, and to pray euery morning for the reedifying of the Temple, and Citie: if in the night-time any sheddeth teares for their long captiuitie, God will heare his prayer, for then the Starres and Planets mourne with him: and if hee suffer the teares to trickle downe his cheekes, God will arise and gather them into his bottle, and if any decree be by their enemies enacted against them, with those teares hee will blot out the same. Witnes *David. a Put my teares in thy bottle, are they not in thy book?* *a Psal. 56. 9.* And if any rub his forehead with his teares, it is good to blot out certaine sins that are there written. In the beginning of the night, God causeth all the gates of heauen to be shut, and the Angels stay at them in silence, and sendeth euill spirits into the world, which hurt all they meet: but after midnight, they are commanded to open the same. This command and call is heard of the cockes, and therefore they clap their wings and crow, to awaken men: and then the euill spirits lose their power of hurting: and in this respect the *Wise-men* haue ordained them a thanksgiuing to be said at cock-croweing. *Blessed art thou O God, Lord of the whole world, who hast giuen vnderstanding to the cocke.*

They must not rise vp in their beds naked, nor put on their shirts sitting, but put their heads and armes into the same as they lie, lest the walles and beames should see their nakednes. It is a brag of Rabbi *Iose*, that, in all his life, he had not herein faulted. But to goe or stand naked in the chamber, were more then piacular: and much more, to make water standing naked before his bed, although it be night. He must not put on his garments wrong: nor his left shooe before the right, and yet he must put off the left-foot shooe first. When he is clothed, with his head inclined to the earth, and a deuout minde (in remembrance of the destruction of the Temple) hee goeth out of the chamber, with his head, feet, and all couered, because of the holy *Schechinam* (Diuine glorie) ouer his head. Then he goeth to stoole in some priue place; for so hath *Amos* commanded, *b Prepare thy selfe (O Israel) to meet thy God: and David; c All that is within me praise his holy name:* that is, all within the body emptie and cleane: For else must not God be named; and therefore his garments must not be spotted and fouled. To restraine nature too long, were a sin, & would cause the soule to stinke: and (saiuing your reuerence) he must wipe with the left hand, for with the right he writeth the name of God, and the Angels. And in this place and busines he must take heed, he think not of God or his Word; much lesse name him, for God will shorten the dayes of such a one. *R. Sira* told his schollers, that the cause of his long life was, that in an impure place he neuer thought of the Word, nor named the name of God. Besides, he must turne his face, and not his hinder-parts toward the Temple of *Ierusalem*. He ought not to touch his body with vnwashed hands, in regard of the euill spirits which rest thereon till they be washed, and if hee should touch his eyes he would bee blinde, his eares deafe, his nose dropping, his mouth stinking, his hand scabbed with these vnwashed, and therefore venomous hands: and when he washeth he must powre water three times on his right hand, and as oft on the left; before one hand may touch the other: he must not be sparing in his water, for *store of water, store of wealth*: after the hands, the mouth & face must be washed, because they were created after the Image of God: and how should

the name of God be uttered out of a foule mouth? he must wash ouer a basin, not ouer the ground: he must drie his face very well, for feare of wheales and wrinckles: and that with a cleane towell, not with his shirt, for this would make them blackish and forgetfull. After all this followeth his *Brachab*, or blessing, *Blessed be thou, O God, our God King of the whole world, who hast commanded vs to wash our hands.* Their hands they must alwaies wash on these occasions: in the morning; at their returne from the stooles; from bathing; when they haue cut their nailes; haue scratched their naked bodie; haue pulled off their shooes with their hinds; haue touched a dead body; haue gone amongst the dead; haue companied with their wiues, or haue killed a louse. If he respect washing after these, if he be learned, he shal forget his learning; if vnlearned, he shal lose his life.

c Of the Jewes
Arb i-campbus,
and Zizis.

They haue a foure-cornered garment, which some put on with the rest, when they rise; others then, when they will pray. The foure-cornered parts thereof are made of linnen or silke, tied together with two winding-bands, of such length that they may draw through their head betwixt them, so that those two quadrangular peeces may hang down, one on his breast, the other on his back. In euery of these 4. corners hangeth a labell, made of white woollen threds, by a little knot, downwards to the ground, and the same is foure, or eight, or twelue fingers broad. These labells they call *Zizis*. Those which are devout weare this garment euery day, vnder a long outward coat, in such sort that those labells may appeare out a little, so that they may alwaies see them, as monitories of the *Commandements of God*. When they put them on, they praise God that hath commanded them to weare these *Zizis*. He (say they) that keepeth duly this precept of *Zizis*, doth as much as if he kept the whole Law: for there are in all siue knots, compared to the siue bookes of *Moses*: eight threds added to them, make thirtene. And the word *Zizis*, maketh six hundred, all together amounting to six hundred and thirtene, the number (as you haue heard) of Gods *Commandements*. They ascribe the continencie of *Iosaphat*, *Poisphers* house; and of *Boaz*, when *Ruth* slept by him, to these *Zizis*. May it please your patience, a story out of the Talmud. One *Rab. Iochanan* saw a box full ofiewels, which one of his scholars, *Bar-Emorai* purposed to steale, but was forbidden by a voice sounding out of the aire, let it alone *Bar-Emorai*, for it belongeth to *R. Chaninas* wife, which in the other world, shall put into the same violet wooll, to make thred for *Zizis*, that of them, the iust men there may haue their fringed garments sowed. Once, he which weareth this garment without intermission, is fortified against the Diuell, and all euill spirits.

d N. m. 15. 38.
Fringes and
Phylacteries.

have no of the
not.

e Of their Tephillum.

f The four-
teene first ver-
ses in Exod 13.
and 4. 9. 5. 7. 8. 9
of Deut. 6. Page.

Besides this memorable Vestiment, they weare a certaine knot neere their nose, out of *Deut. 6. 8. they shall be frontlets between thine eyes.* They make it thus. They take a little black foure-square calfe-skin, which they fold eight times, that it may haue foure double folds and distinct breadths. They put into these, distinct Scriptures, the same being foure-fold of parchment. These Scriptures are taken out of *Exod. 13. & Deut. 6.* Then take they haire out of a cow or calues taile, & wash them cleane, & binde them about those writings of Scripture, so that any one may see, that they are good by the ends of them appearing out of the skin. This skin they sow with cleane and fine strings, taken out of calues or kinses bodies, or made of buls sinewes, or if such strings cannot be had, with strings of calue-skin-parchment. Then do they sow a long & black thong to that thick hide or skin, and knit a knot about it. This peece of worke they call *Tephillum*, to put them in mind of often prayer: and tie it so about their heads, that the thicke knot, wherein the Scriptures are, may hang betwixt the eyes. After this, they take another foure-cornered skin, which they fold as the former, & write certaine verses out of *Exodus* in parchment, and put it into a little hollowed skin, and sow it vpon the thicke folded skin, to which they adde a long thong, & call it the *Tephillum of the hand*. This they tie to the bare skin, about the elbow of the left arme, that so that which is written may be ouer against the hart, which may hereby be the more enflamed to praier. That long string is so fastened that it cometh to the fore-part of the hand, thus fulfilling that commandment, *The words which I command thee this day, shall be on thine heart, and thou shalt tie them for a signe in thy hand.* They tie on first this *Tephillum* of the hand, and then that of the head, & make their *brachab* or prayer, saying, *Blessed be thou, O God, our Lord, who*

g Deut. 6. 6. 8.

hast

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haſt ſanctified vs in thy cōmandements, & haſt commanded vs to put on *Tephillum*; looking while he ſpeaketh, diligently on the knot on his forehead. In folding, ſlowing, knitting, and tying them, they very ſubtilly frame the name of G O D *Schaddai*. Other their ma- niſold Ceremonies about theſe *Tephillum*, I willingly omit. Their ſanctitie is ſuch, that he which weareth them muſt be pure within and without; and if he lets them fall on the ground, all that ſhal ſee them ſo lying, muſt ſtand with him one whole day: they muſt not be hūged vp bare, but in a bag; nor may they be left in a chamber, where a man and his wife lie together, except in triple cheſt or bag. A man muſt not ſleepe while he hath them on, nor may he breake winde; and if he haue liſt to the ſtoole, he muſt lay them foure ells from the place of his eaſement, or lay them againſt his heart in a double bag. Their women ſeruants, and ſicke folkes are free from wearing them. It is ſufficient for women to ſay Amen to their prayers. And all this *Moses* learned in Mount Sinai.

We haue been tedious in furniſhing our Jew to his Mattins; at Sun-riſing is their houre, as you haue heard: but their Rabbins haue enlarged and lengthened that time to about nine of the clock. Where many of the Jewes liue together, they reſort at a ſer houre to their Synagogue. Thither they muſt go cheerefully: before their Synagogue they haue an iron ſtation, to make cleane their ſhoes, according to *Salomons* coun- ſell, *h Keep thy foot when thou goeſt into the houſe of G O D*. Hee that hath Pantofles, *h Eccleſ. 4. 17.* muſt put them off, as it is written, *i For the place where thou ſtandeſt is holy ground;* *i Exod. 3. 5.* At the entrance in at the doore, he pronounceth ſome things out of *Dauids* Pſalmes: *g eſtumes exb. 2. 2* they muſt enter with feare and trembling, conſidering whole preſence it is; and for a while ſuſpend their praying for the better attention. And euery Jew muſt caſt in a half- peny at leaſt into the Treſury, as it is written; *i I will ſee thy face in right conſnes*, that is, in almes, as they interpret it. In this attention they bow themſelues towards the Arke, in which is the Booke of the Law, and ſay, *k How faire are thy tents, O Iacob? and thy dwelling; O Iſrael? And I will enter into thy houſe in the multitude of thy mercie, I will bow downe in thy holy Temple in thy feare.* And, *m O L O R D I haue loved the habitation of thy houſe, and the place of the tabernacle of thy glory:* and diuers other verſes out of the Pſal. and becauſe theſe prayers are very many, therefore they run them ouer: he that cannot reade, muſt attend, & ſay Amen, to all their prayers. Theſe prayers are in Hebrew rimes. Their firſt prayer is, *The LORD of the World*, which raigned before anything was created, at that time, when according to his will they were created, was called *K I N G*, and then when all ſhall be brought againe into nothing, ſhall remaine *K I N G*, to whom ſhall be giuen feare and honor. He alway hath beene, is, and ſhall remaine in his bewtie for euer. He is *One*, and beſides him there is none other, which may be compa- red or affiliated to him, without beginning and end; with him is rule and ſtrength. He is my G O D and my deliuerer which liueth. He is my Rocke in my need, and time of my trouble, my Banner, my Refuge, my Hereditary portion, in that day, when I implore his helpe. *Into his hands I commend my ſpirit*. Whether I wake or ſleepe, he is with me, therefore I will not be afraid.

This done, they ſay then their hundredth ⁿ benedictions one after another, which are ſhort, and twice a day repeated. Firſt for the waſhing of their hands, that if he then forgot it, he might now in the Congregation recite it. Then for the creation of man, and for that he was made full of holes, whereof, if one ſhould be ſtopped he ſhould die: then, a confeſſion of the reſurrection: then for vnderſtanding, giuen to the cocke (as you haue heard) to diſcerne day and night aſunder, and with his crowing to awa- ken them; and in order, *Bleſſed &c.* That he hath made me an Iſraelite or Jew. *Bleſſed &c.* That he hath not made me a ſervant. *Bleſſed &c.* That he hath not made me a wo- man (The women heere ſay, that hee hath made me according to his will) *Bleſſed, &c.* That exalteth the lowly. *Bleſſed &c.* That maketh the blinde to ſee; which they ſhould ſay at their firſt wakening; *Bleſſed, &c.* That raiſeth the crooked; at his riſing. *Bleſſed, &c.* That clotheth the naked; at his apparelling. *Bleſſed, &c.* That raiſeth vp them that fall; *Bleſſed, &c.* That bringeth the priſoners out of priſon. *Bleſſed, &c.* That ſtretcheth the world vpon the waters; when he ſetteth his feet on the ground. *Bleſſed, &c.* That pre- pareth

n Grounded
on *Deut. 10. 12.*
Now Iſrael
what doth
God require
of thee? they
reade not *Matth.*
ſchool, but
Ateab ſchool, he
requireth an
hundred.

pareth & ordereth the goings of man; when he goeth out of his chamber. *Blessed &c.* That hath created all things necessary to life; when he puts on his shooes, *Blessed, &c.* That girdeth Israel with strength; his girdle, *Blessed &c.* That crowneth Israel with crowns; when he puts on his hat, *Blessed, &c.* That giveth strength to the weary. *Blessed be thou GOD our LORD, KING of the World, who takest sleepe from mine eyes, & slumber from mine eye-lids.* Then adde they two prayers to be preserved against sins, euill spirits, and men, and all euill. After this, humbling themselves before GOD, they confesse their sins, & againe comfort themselves in the covenant made to *Abraham, We are thy people, and the children of thy covenant, &c.* O happy we! how good is our portion? how sweet is our lot? how faire is our heritage? Oh happy we, who euery morning and euening may say, *Heare Israel, The Lord our Lord is one God.* Gather vs that hope in thee from the four ends of all the earth, that *all the inhabitants of the earth may know that thou art our GOD &c.* Our FATHER which art in heauen, be mercifull vnto vs for thy names sake, which is called vpon vs: and confirme in vs that which is written, *At that time will I bring you, and gather you, and make you for a name and praise among all the people of the earth, when I shall turne your captiuities, saith the Lord.*

o Zeph. 3. 20.

p Hof. 14. 3.

q Obad. ver. 21.

* M^rster. pre-
cept. Mo^r cum
expol. Rab.

x Ezech.
p^rus op^rat^r.

f They may
not lay it with-
in foure cubits
of a graue; nor
in sight of an
unclean place,
wher dung or
urine is, except
they be hard-
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vp, or else co-
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must not stirre
their eyes or
fingers: It is a
preseruation a-
gainst Diuels.
Munster.
e Exe. 1. 7.

Then follow two short praiers for the Law giuen them. And then they go on to the Sacrifices, which, because they cannot execute in actiō out of the Temple, they redeeme with words, reading the precepts concerning Sacrifices, according to their times, comforting themselves with the saying of *Hose, We will sacrifice the calves of our lips.* Then repeat they a history of sacrifice, & a prayer of the vse of the Law, & how many waies it may be expounded. This done, they (with a still voice that none can heare) pray for the reedifying of the Temple, in these words; *Let thy will be before thy face, O God our Lord, Lord of our Fathers, that the holy house of thy Temple may be restored to our daies, & grant vs thy will in thy Law.* After, rising with great ioy and clamor, they sing a prayer of praise in hope hereof: & sitting downe againe, they read a long praier, gathered here & there out of the *Psalmes*: & some whole *Psalmes*, & part of 1. Chron. 30. and lastly, the last words of *Obadiah*. *The Samouers shall ascend into mount Sion, to iudge the mount of Esau, and the kingdome shall be the Lords.* Which they speake in hope of the destruction of the Christians, whom they call Edomites, and of their owne restitution. (In some of their close writings, which they will not suffer to come into the hands of Christians, they say that the soule of *Edom* entred into the body of *CHRIST*, & that both he and we are no better then *Esau*.) They proceed singing, *And GOD shall be king ouer all the earth*: in that day GOD shall be one, & his name one, as it is written in thy Law, *O GOD, Heare Israel, GOD our GOD is one GOD*: And these words in their next prayer they repeat, resounding that last word *One*, by the halfe or whole houre together, looking vp to heauen: & when they come to the last letter therof, *Daleth, d*, they all turne their heads to the foure corners and windes of the world, signifying that God is *King of the whole world*: hauing in the word *echad* many superstitious subtilties; that the letter *Daleth* in regard of his place in the Alphabet, signifieth 4. and the word *echad* 245. whereunto adding *hael eloh chememes*. *Godyour Lord is true*, they make vp the number of 348. and so many members there are in mans body: for euery member, a prayer secures them all. And this verse thrice recited, secureth against the ill spirit. They esteeme it a holy prayer, by which, miracles may be wrought, and therefore vse it morning and euening. They haue another prayer called *Schmone esre*, that is, eighteen, because it containeth so many thanksgiuings, which they say twice a day, & the chiefe chanter of the Synagogue singeth it twice by himself. They think by this praier to obtaine remission of their sins. They must pray it standing so, that one foot must not stand more on the ground then the other, like the Angel, *and their foot was a right foot.* When they come to those words in it, *holy, holy, holy, Lord God of hosts*; they leape vp three times aloft. And he (say their *Chachamim*) which speaketh a word during this praier, shal haue burning coales giue him to eat after his death. These 18. thanksgiuings are for the 18. bones in the chine or back-bone, which must in saying hereof be bedded. After this followeth a prayer against the Iewes reuolted to Christianity, and against all Christians, saying; *These which are blossomed* (that is, reuolters) shall haue no more hope

chamber. *Blessed* &c.
his shooes. *Blessed*, &c.
owneth Israel with co-
the weary. *Blessed* be
mine eyes, & slumber
against sins, euill spi-
G O D, they confesse
Abraham, we are thy
is our portion? how
uery morning and e-
rs that hope in thee
earth may know that
rcifull vnto vs for thy
ich is written, " *At*
nd praise among all the

en they go on to the
mple, they redeeme
to their times, con-
ualues of four lips. Then
& how many waies
can heare) pray for
by face, O God our
y be restored to our
d clamor, they sing
de a long praier, ga-
part of 1. Chron. 30.
ount Zion, to iudge
eake in hope of the
ir owne restitution.
me into the hands of
CHRIST, & that
And G O D shall be
as it is written in
ese words in their
e or whole houre
r thereof, *Daleb, d.*
rld, signifying that
stititious subtilties;
h 4. and the word
rne, they make vp
or euery member,
gainst the ill spirit.
and therefore vse
se, that is, eigh-
twice a day, & the
ink by this praier
one foot must not
ot was a right foot.
Is; they leape vp
word during this
18. that signifying
hereof be bedded.
anity, and against
all haue no more
hope

hope and all vnbeleeuers shall perish in the twinkling of an eye, and all, thine ene-
mies which hate thee O G O D shall be destroyed, and the proud and presumptuous
kingdome shall quickly bee rooted out, broken, laide euen with the ground, and at
last shall viterly perish, and thou shalt make them presently in our dayes obedi-
ent to vs. *Blessed art thou G O D* which breakest and subduest them which are re-
bellious. They call the Turkish Empire the kingdome of *Ismael*; the Romane, Edo-
rectifying of the Temple, for sending the Messias, and restauration of their kingdome.
In the end they pray G O D to keepe them in peace, and when they come to these
words, *bee that maketh peace above, shall make peace ouer all Israel, Amen*: they
goe backe three paces, bowe themselues downwards, bend their head on the right
hand, then on the left (if some Christian be there with an image, they must not bowe
but lift vp their heart) This they doe for honours sake, not to turne their hinder parts
on the Arke: and thus they goe (like crabbes) out of the Synagogue, vsing certaine
prayers; not running, but with a slow pace, least they should become glad, that their
matins were done.

Other their niceties in praying, as laying the right-hand on the left ouer the heart;
not spitting nor breaking winde vp or downe; not (interrupted by a King) to cease
prayer; to shake his body this way and that way; not to touch his naked body; and to
say *Amen*, with all his heart: for they that say *Amen*, are worthy to say it in the world
to come. And therefore *Dauid* endeth a Psalm with *Amen, Amen*; signifying, that one
is to be said heere, and the other in the other world. u P/al. 72. 19.

CHAP. XVI.

Of their ceremonies at home, after their returne, at their meales and
otherwise: and of their Euening Prayer.



Hus haue we seene the Iewish Mattins, which they chaunt (saith ar-
ther) in a strange wilde hallowing tune, imitating sometimes trumpets
and one echoing to the other, and winding vp by degrees from a soft
and silent whispering, to the highest and loudest Notes, that their voi-
ces will beare, with much varietie of gesture: kneeling they vse none,
no more then doe the Græcians: they burne Lampes: but for shew of
Deuotion or Eleuation of spirit, that yet in Iewes could I neuer discern: for they are
reuerend in their Synagogues, as Grammar boyes are at schoole, when their Maister
is absent. In summe, their holinesse is the very outward worke it selfe, beeing a
braine-lesse head, and a soulelesse-bodie. Meane-while, the goodwife at home, a-
gainst her husbands returne, sweepeth the house, that nothing may disturbe his holy
cogitations, and layeth him a booke on the Table, either the *Pentateuch* of *Moses*,
or a booke of manners, to reade therein the space of an hower before hee goeth out
of the house about his businesse. This study is required of euery deuout Iewe, either
in his owne house, or else in their schoole or Synagogue. And beeing thus come
home, they lap vp their *Tephillin* in a Chest, first that of the head, then that of the
hand.

a Relat. of Re-
ligion the
West.

opur oyah
Sabbath, mud-
after dinner.

They account it healthfull also to eate somewhat in the morning before they goe to
worke: for whereas there are threescore and three diseases of the gall, a bit of bread, or
a draught of Wine can cure them all. About eleuen of clocke his wife hath prepared his
dinner, pure meates, purely dressed: but if she haue pullen or cattell, she must first feede
them. For it is said, *I will giue grasse in thy field for thy cattell, and thou shalt eate*
and bee satisfied: you see, the Cattell are first mentioned. And to keepe such
Domesticall cattell, is good in respect of the disastrous motions of the pla-
nets, which must some way sort to effect. But if they bee studious of almes and
good workes, then *Saphyra Rabba* the great Chauncellor (some Angell) according
to his office, registreth the same, and commendeth them vnto G O D saying, *Turne away*
that

b Deut. 11. 13

that planetarie misfortune from such a one, for he hath done these and these good works. And then doth it befall some wicked man, or else some of the Cattell. Before they come to the Table they must make triall againe in the priuy what they can doe: for it is written, *c Thou shalt carry out the olde, because of the new.* Especially let there bee cleane water, wherein the houshold must first wash, then the wife, and lastly the good man, who presently without touching or speaking ought else might more purely giue thanks. He (saith R. *Iose* in the *d Talmud*) that eateth with vnwashed hands, is, as hee that lieth with an Harlot, for it is written, *c For the strange woman a man cometh to a morsell of bread.* They must wash before meate and after, so strictly, that they may not keepe on a Ring on their finger, for feare of some vnleanness remaining vnder it. I had rather (saith R. *Akiba*) die for thirst, then neglect this washing tradition of the Elders: when he had onely so much water brought him into prison, as might serue him but to one vse of washing or drinking, at his owne chioise.

c *Leu* 16. 10.

d *Talmud*, *trall*.

Sotah, *c. 1.*

e *Proa*. 6. 16.

On the Table cleanly spread, must be set a whole loafe well baked, and the salt, and then the housholder or the chiefe Rabbi at Table taketh the loafe into his hands, and in the cleaneft and best baked part therof, maketh a cut into it, and then setting it down and spreading his hands on it, saith *Blessed art thou LORD GOD, King of the world, who bringest bread out of the earth:* and then breaketh off that peece of bread which he had cut before, and dipping it into the Salt or broth, eateth it, without speaking a word (for if he speake hee must say ouer his grace agalne :) After this, he taketh the Loafe, and cutteth for the rest. Then hee taketh a cup of Wine (if they haue any) with both hands, and with the right hand holdes it vp a handfull higher then the table, and looking stedfastly on the cup saith, *Blessed be, who hast made the fruit of the Vine.* Ouer water they pronounce no blessing: and if there be not three at least at the Table, each man must blesse for himselfe: if three or more, the rest say, Amen. Salt is religiously set on in remembrance of the sacrifices. If when they cut, they should cut off the peece of bread, it would offend GOD. Both hands they spread ouer the Loafe in memory of the ten Commandements, which GOD hath published concerning Wheate, of which bread is made. The bread must be had in speciall honour, no vessel supported with it, or set vpon it: and a spirit called *Nabel* giueth attendance, as deputed to obserue such as (through negligence) tread it vnder foote, and to bring them into pouertie: and another man (dogged by this spirit, which sought to bring him to pouertie) eating victuals one day on the Grasse in the field, the spirit hoped to effect his purpose: but this deuout Iewe, after he had eaten, pared away the grasse, and threw it with the crummes scattered into it, into the Sea for the fishes, and presently heard a voice, saying, woe is mee foole, who haue attended to punish this man, and cannot haue occasion. They dreame that *Elias* and euery mans proper Angell attendeth at Table, to heare what is said, if they talke of the Lawe: otherwise an ill Angell cometh and causeth bralles and diseases: and in respect of these spirituall attendants, they cast not their bones beside or behinde them. They are curious not to eate flesh and fish together: but first flesh, and then scoure their teeth from the fish, and eate a bit of bread, and drinke a draught of drinke, before they eate the fish. They must not vse the same knife to meates made of milke, which they vsed in eating fl. sh. Milke must not stand on the Table with flesh, nor touch it.

f Robin-good-fellow, or the spirit of the buttery among the Iewes.

simulacrum *mag.*
sculo *Devotion.*

Instruction of
workers.

Sanctification *mag.*
by *fasting* *mag.*

Besides the 23. Psalm set before them in the meale time, they testifie their deuotion by multitudes of new graces or thanksgivings, if any better Wine or dainties be set before them, yea besides the particulars of their cates, euen for euery good sent, as of Oyle, Roses, Spices, &c. and are of opinion, that to vse any thing without *thanksgiving* is to vsurpe & steale it. Let this be spoken to the shame of many *profane Esau*s with vs, that will rather *sell Gods blessings for their meate*, then seeke them to their meate: although in them the payment of these by tale, & not by weight is no better then a *beast-superstition*. They make a religion of leauing some leauings of their bread on the table: but to leaue a knife there were dangerous, euer since that a Iewe once in the rehearsing that part of their grace after meate, which concerneth the reedifying of Ierusalem in a deepe agonie tooke his knife so left, and thrust into his heart. This their grace is long

these good works. Before they they can do: for ally let there bee fe, and lastly the might more pure- washen hands, is, woman a man com- strictly, that they se remaining vn- washing tradition of op, as might serue

d, and the salt, and to his hands, and en setting it down King of the world, of bread which he speaking a word taketh the Loafe; many) with both e table, and loo- of the Vine.ouer the Table, each Salt is religiously should cut off the ouer the Loafe in shed concerning honour, no vessell durance, as depu- to bring them in- to bring him to oped to effect his se, and threw it presently heard a an; and cannot ell attendeth at n ill Angell com- uall attendants, ious not to eate om the fish, and te the fish. They d in eating fish.

reassise their de- ne or dainties be ery good sent, as oughout thankgi- ofane Esau with their meate: al- better then a bead- read on the table: in the rehearsing ng of Ierusalem is their grace is long

long containing a commemoration of the benefits vouchsafed their forefathers, and a prayer for regaining the same to send Elias, and the Messias: and that they may not be brought to beg or borrow of the Christians: and for his blessing upon all of that house, &c. Whereunto is answered with a loude voice. Amen: and they say to them- selves: *Fear the LORD ye his Saints, for they that feare him haue nowart: the Lions lacke and suffer hunger, but they which seek the LORD shall want nothing that is good: and while this is said, there must not a crum me left in their mouthes. The prayers must be in that place where they haue eaten: or else they shall loose the benefit of buriall: and a certain deuout Jew in the field, remembering that hee had forgotten his grace, returned backe to the house, and there performing his duty, had miraculously lent vnto him a doue of golde.*

In Cities where are Synagogues, about siue in the afternoone their Clarke (or some such officer) goeth about and with knocking at their doores giues them notice of euening prayer. Thither being come, they sit downe and laie this prayer (of the first word called Achte, y^e) *Blessed are they which dwell in thy house praising thee continually. Selah. Blessed are the people that are Ibsn; blessed are the people whose GOD is the LORD. I will magnifie thee O GOD my King, &c.* all that 145. Psalme throughout: he vouchsaith this Psalme thrice a day shall haue his portion in eternall life. Then the chiefe Chorister or Chaunter, singeth halfe their prayer called Kaddesch: and then all say those eigh- teene praises mentioned in Morning Prayer. Then goeth their Chorister out of his pulpit, and kneeleth downe upon the steps before the Arke, and falleth downe with his face on his left hand (all the people doing likewise) saying, *O mercifull and gracious GOD, I haue sinned in thy sight, but thou art full of mercy: be mercifull vnto me, and receiue my prayer proceeding from an humble heart. Reproue me not O LORD in thy wrath, nor correct me in thine anger, and so proceedeth through that whole six. Psalme: Shema. Then the Praecentor or chiefe Chorister, againe rising vp saith, And we know not what to doe, but that we direct our eyes vnto thee. And then they say vp the other halfe of their Kaddesch: and so endeth their euening song.*

Now should they goe home, and after supper returne to performe their Night deuotions: but because a full belly would rather be at rest, and might easily forget his dutie, after some pause and stay, they proceede before they go to their other taske: and in that time of pausing betweene then *vespers & nocturnes*, if there be any stritt betweene any, and reconciliation cannot be made, then he which cannot reconcile his neighbour, goeth to the common prayer-booke, and shutting it, knocketh thereon with his hand, saying *ani kelao*, I conclude the businesse; as if hee should say, I conclude praying till mine Aduersarie be reconciled to me: vntill which thing he effected they may not pray further: and so sometimes their prayers are intermitted then and diuers daies together, if one party will be stubborne. These prayers are for substance much like the former: as against the Christians, and for their owne restitution by their Messias. They depart out of the Synagogue with repetition of those sentences mentioned in the former Chapter.

At supper they beaue themselves as at dinner. Going to bed they put off the left shoe before the right: their shirt they put off, when they are covered in their beds for feare of the walles beholding their nakednes. He that maketh water naked in his chamber, shall be a poore man: and the prayer *Hearre Israel*, must bee his last words on his bed, and sleeping on the same, as in *Psal. 4. 5. speak in your heart on your bed, and be silent: Selah.* If he cannot by and by sleepe, he must repeat it till he can: and so his sleepe shall proue good to him. The bed must be pure: for how else should they thinke on the South, their feete toward the North, for by this meanes they shall be fruitfull in male children. They haue also their Chamber-Morals, instructing of duties betwixt the man and wife, vnmeet for sober and chaste eares. Tis time for our pen to sleepe with them, and end this Chapter.

long 3. 1. after meadow

B. 2. 39. 10. 11.

h Schole pulpit. For among the Jews, has our Sexten.

1. Psal. 4. 2. Psal. 144. 15. 3. 1. 145. 5.

k 1. 10. 7. 6.

vij. 3. and words nally.

1. Deut. 6. 4.

CHAP. XVII.

Their weekly obseruation of Times. Viz. Their Mundayes and Thursdayes, and Sabbath.

a Tract. Babba
Kama. c. 7.



hitherto haue wee heard of their prayers euery day obserued. They haue also their times designed to the reading of the Lawe. In the *Talmud* is reported, that *Ezra* in the Babylonian captiuitie was Author vnto the Iewes of ten Commandements. First, that on the Sabbath; Secondly on Munday and Thursday, with singular solemnitie, some part of the Lawe should be read: Thirdly, that Thursday should be Court or law-day for deciding controuersies: Fourthly, that it should be a day of washing, sweeping, and cleansing in honour of the Sabbath: Fifthly, that men should then eate Leekes: the sixt, seuenth, eight and ninth are of womens baking, clothing, conbing, bartering: the last is of cleansing after vncleane issues. Their learned men confirme this institution of *Ezra*, by authoritie of Scripture, *They went three daies in the desert and found no waters*. By waters they vnderstand the Lawe. For so it is said *Esay* 55. 1. *Come ye to the waters*: that is, to the Lawe: and therefore they ought not to let three dayes passe without some solempne reading of the Lawe. Munday, and Thursday are chosen to be the daies, because on Thursday *Moses* went the second time into the Mount, and returned with the two Tables on the Munday.

b Exod. 15. 22.
Munday
and Thursday

c The deuout-
ter Iewes fast
euery Munday
and Thursday.

This their deuotion is as auncient, as that *Pharisee Luke* 18. *I fast twice in the weeke*; that which the most deuout amongst them doe to this day obserue. These two daies are generally halfe holy-daies. Assembling early in their Synagogues, besides their ordinarie prayers they annexe many others. Among others they vse one Prayer called *Vehurachum*, of miraculous effect, as appeared in *Vespasians* time, who committing three ships full of Iewes, without Oare or Mariner to the wide Seas, which arriued in three seuerall regions, Louanda, Arlado, Burdeli, (workes for Geographers) Those which arriued in this last Port, by tyrannicall Edict of the King, were to bee tried whether they were true Iewes, as *Hananias*, *Misael*, and *Azarias* made prooffe of their Religion. Wherevpon three daies being required (as they said *Nabucadnezar* had granted them) vvherein to betake themselves to fasting and praier: in this time of respice three deuoute Iewes, *Ioseph*, *Beniamin*, and *Samuel*, inuented each of them a prayer which they ioined into one, and continued in praying, the same three daies, at the end whereof they cast themselves into the fire, and there continued till it was consumed. Hence arose this ordinance, euery Munday & Thursday to vse the same prayer, which is this; *And bee is mercifull, and pardoning sinne doth not destroy the sinner*. Hee often turneth his anger from vs, and doth not kindle all his wrath. Thou, O my God, suffer me not to want thy mercy: let thy gentlenesse and truth keepe me alwaies. Help vs O God, our God, and gather vs from the Gentiles &c. for their Restitution as in other their prayers and destruction of their enemies, the Christians. After this they prostrate themselves on their faces (as before) with many other orisons to the like effect.

d The manner
of the Lawe-
Lecture.

Their solempne ceremonie of the Lawe-lecture followeth. In all their Synagogues, they haue the fise bookes of *Moses* written in great letters, on parchments of Calues. skinnes sowed together in length, which at both endes are fastned to peeces of wood, by vvhich the booke may be lifted and carried. This booke is kept in an Arke or Chest set in some wall of the Synagogue. Before the doore of the Arke is a hanging of Tapettrie, more or lesse precious according to the qualitie of their Featts, and for the most part vvrought vvith bird-workes. The booke is wrapped in a linnen cloth, wrought with Hebrew words: without that, is hanged about some other cloth of Linnen, Silke, Veluet or golde, to which is fastened a plate of siluer by a chaine of gold, vpon which is written, *the crowne of the Lawe or holmess of the LORD*. Then goeth one about crying vvhoe will buy *Gedlah etz chajim*. This is an office whereby they are authorised to handle those peeces of wood and

e The folding
of the wood of
Life.

Sundanes

observed. They have
ve. In the Talmud
ie was Author vnto
Sabbath; Second-
tie, some part of the
ld be Court or law-
washing, sweeping,
en cate Leekes: the
onbing, bartering:
rme this institution
ert and found no wa-
. Come ye to the wa-
dayes passe without
open to be the daies,
, and returned with

st twice in the weeke;
ne. These two daies
ies, besides their or-
e one Prayer called
me, who comisit-
de Seas, which ari-
for Geographers)
King, were to bee
nd Azarias made
(as they said Na-
fasting and prair:
Sammel, invented
in praying, the
he fire, and there
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ardoning sinne doth
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fore the doore of
ding to the quali-
ke. The booke is
ut that, is hanged
hich is fastened a
ne of the Law or
buy Gelilah etc
ole peeces of wood
and

and to open the booke of the Lawe. He which giueth most for it, hath it: the money is
referred to the poore. The peeces of wood are called: *etz chayim*, tree of life, accor-
ding to *Salomon, Wisdom is a tree of Life to them that lay hold thereon*. When the chiefe
chanter hath taken out the booke, and goeth with it into the pulpit, they all sing out of
Num. 10. 35. Arise O LORD, & let thine enemies be scattered, and let them that hate thee
flie before thee: and out of Esay 2. 3. Many people shall goe and say, come, let vs ascend to
the mount of the LORD, to the house of the GOD of Iacob, and he shall teach vs his wayes;
and we will walke in his pathes. for the Law shall goe out of Sion, and the word of the LORD
from Ierusalem. When this Praecentor layeth the booke on his arme, he saith, Magnifie
the LORD with me, and let vs exalt his name together: to which all the people answer,
Exalt ye the LORD our GOD, and bowe before his footestool for it is holy: Exalt ye the
LORD our GOD, and bowe to the mountaine of his holinesse, for Iehouah our GOD is
holy. There, vpon a Table couered with silke he layeth downe the booke; and he which
hath bought the office, taketh from it the clothes, wherein it is wrapped. Then
these two call some one of the Congregation by his owne and his fathers name,
who commeth forth and kisseth the booke, not on the bare parchment (for that
were a sinne) but on the clothes which couer it: and taking it by those peeces of
wood, saith aloud, *Praise the LORD &c. Blessed bee thou O LORD, vvh*
hath chosen vs before any other people, and giuen vs thy Lawe. Blessed be thou O
GOD the Lawe-giuer. Then the Praecentor readeth a Chapter out of the booke;
and then hee which was called forth, with like kissing and blessing returneth. Then
another is called forth and doth likewise. After him another, who had neede be of
strong armes: for he listeth vp and carrieth this booke; that all may see it, all cry-
ing, *This is the Lawe which Moses gaue to the Israelites*. This office is called *Hagba-
hab*, and is sold as the former. The women mean while contend amongst them-
selves in this Synagogue by some lattice to haue a sight of the Lawe. For the women
haue a Synagogue apart seuered with lattices, so, besides their pretence of modestie, to
fulfill the saying of *Zacharie, The familie of Dauid shall mourne apart, and their wines*
apart &c. If he which carrieth the booke should stumble or fall; it were Ominous and
should portend much euill. These two officers fould vp the booke as before: and then
come all & kisse the same: and then is it carried to his place with singing. After this they
end their prayers as at other times: saying, *LORD leade me in thy righteousness, because*
of mine enemies, direct thy way before me: and, The LORD keep my going out & coming
in from henceforth for ever. Which they also say when they goe forth on a iourney or to
worke.

They prepare themselves to the obseruation of their Sabbath, by diligent proui-
sion on the Friday before night of the best meates well dressed; especially the women
prouide them good Cakes. They honour the Sabbath with three bankets: first, on the
Friday night when their Sabbath beginneth, another on the Sabbath day at noone: the
third before sun-set. *1 Eat ye it to day, to day is the Sabbath of the LORD, so day ye shall not*
finde it (Manna) in the field: doe you not see to day thrice mentioned, & therefore by Mo-
ses own ordaining, that manna must so often be eaten on the Sabbath? The richett Iewes
& most learned Rabbines, disdaine not some or other office, as chopping of herbes, kin-
dling the fire or somwhat toward this preparation. The table remaineth couered all that
night & day. They wash, and if neede be, shau their heads on the Friday, and very reli-
giously cut their nailes, beginning with the fourth finger of the left hand, and next with
the second, then with the fitt, thence to the third, and last to the thumme, still sleeping ouer
one: In the right hand they begin with the second finger, & after proceed to the fourth
and so forth. These parings if they treade vnder foote, it is a great sin: but he which bu-
rieth them is a iust man, or which burneth them. Now must they also whet their
knives and put on their Sabbath-holy-day-raiment to salute Malchab the
Queene: so they terme the Sabbath. The Clarke goeth about and giueth warning
of the Sabbath: and when the sun is now readie to set, the women light their Sabbath
Lampes in their dining roomes, and stretching out their hands toward it, say quere
a blessing: If they cannot see the sunne, they take warning by the hens flying to roost.
The

m Orach.
c baym. cap. 2.

n Gen. 3. 12.

o De Job. 6. 27.

ne galery

p Like to this
is the story of
Turnus, and R.
Akiba in the
Ta'mud.
Traff. fashed. c. 7

q De Sab. c. 16.

r E. ay 58. 13
s Minbagim.
Pag. 13.

The cause why the women now and at other feasts light the lampes, is *Magistrally* determined by the *m* Rabbines, because that *Eue* caused her husband to sinne, yea with a cudgell belaboured him, and compelled him to eat, which they gather out of his words, *n* *the woman gave mee of the Tree, (to wit a sound rib-roasting) and I did eat.* Now after they had eaten, the sunne, which before shined, as it shall doe in the other life, diminished his light, And for dimming that light; *hee* lightens this. And for three causes (you shall beleue their *Talmudo*) women die in trauell; for forgetting their dough wherewith to make Cakes with Oyle, *Exod. 25*, for neglecting their termes; and not lighting the Sabbath lampes: which their Cabalists gather out of the three letters of the name of *Eue*, or *Chanab*. These lights are two or more, according to the condition of the roome.

They begin their Sabbath thus soone, and end it also later, then the iust time, in commiseration of the purgatory-soules, which begin and end with them this Sabbath-rest, being the whole weeke besides tormented in that fire. *Indas* himselfe, in honour of the Christian Sabbath, from Saturday Euen-song obtained like priuiledge: witnesse *S. Brandon* in the Legend (can you refuse him?) who found him cooling himselfe in the Sea, sitting vpon a stone which he had sometime remoued out of a place, where it was needlesse, into the high-way. (So meritorious euen in *Indas* is any the least good worke.)

There did *Indas* acquaint *Brandon* with this Sunday-refreッシング of the hellish prisoners and desired his holy company to scarre away the diuels; when they should after Sunday euen-song come to fetch him againe, which for that time *Brandon* granted, & performed.

The Iewes will not quice empty any place of water, that on the Sabbath these fierie soules may finde where to coole them. Two Angels attend them home from the Synagogue, one good, and the other euill, which if they finde all things well, that is, Iewishly prepared for the Sabbath honour, the good Angell saith it shall be so the next Sabbath, and the euill Angell (will he, nill he) answereth, Amen. If otherwise, the good Angell is forced to say Amen to the euill Angels deriuation of the contrarie. They feast it with much ceremonie, pronouncing their blessing on the wine: with looking on the lampe to reparaire that fiftieth part of their eye-sight, which they say in the weeke time ordinarily is wasted: they couer the bread meane while, that it should not see the shame thereof, in that the Wine is blessed, for the Sabbath vsf, before it. This good cheere on the Sabbath is of such consequence, that for this cause in their *q* *Talmud* is reported, that a Butcher in Cyprus, which still reserued his best meates for the Sabbath, grew by diuine reward so rich, that his table and all his table-furniture were of Golde. You may receiue with like credit the Legend of *Ioseph* following, vvhio buying continually the best Fish, to honour the Sabbath with it, found in the belly of one of these Sabbath-fishes a bat-band of Pearles, worth no lesse then a Kingdome. The table remaineth spread till the next night. The Lampes must not be put out, nor the light thereof applied to the killing of fleas, to reading or writing, &c. The good man must honour that night with more kindnes to his wife, then on other nights: therefore eate they Leekes before: therefore they marry on the Sabbath: and the children, then conceiued, must needes be wise & fortunate. If a Iew trauell, and on Friday euening be further from his home, then a Sabbath-dayes-iourney, he must there abide, be it in the midst of a Wood or Wildernesse, till the Sabbath be past. They sleepe longer on the Sabbath morning; so with their greater pleasure to honor it, They then vsf more prayers in their Synagogues: and reade seuen Lectures of the Law. They now also reade the Prophets. They stay here till noone and no longer, least by longer fasting and praying they should breake the Prophetical commandement, *Thou shalt call my Sabbath a delight.* After dinner also they reade in their Law: For t on a time, *The Sabbath* and *the Lawe* put vp their complaints to *G O D* for want of a companion and learner, and the Israelites were giuen as a companion to the Sabbath, and on the Sabbath a learner of the Lawe. But for all this they talke nor more busily all the weeke through of Vsuries, buying and selling, then on their Sabbath. Their Euen-song they haue soone done, that they might returne, and while the day yet lasteth, make an end of their third banquet, by which they are secured against hell and against

mpes, is *Magistrally*
and to sinne, yea with
they gather out of his
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uall; for forgetting
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ge: witnesse *S. Bran-*
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Sabbath these ferie
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to honor it, They
of the Law. They
least by longer fa-
ent, *Thou shalt*
awe: For on a
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the Sabbath, and
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day yet lasteth,
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Gog

Gog and Magog: They conclude it with blessings and singings, till it be late, to pro-
long the returne of the soules into Hell: for presently after they haue ended, there is
proclamation through Hell, to recall them to their dungeons. In these Songs they
call vpon *Elias* to come; so iustly are they deluded, who scoffingly imputed vnto
CHRIST the calling of *Elias*. But their *Elias* being *basse*, (as he sometime said of
Abas Baal) and not conuincing, then they request him to come the next Sabbath.
But he (it seemeth) is loath to leaue his place vnder the tree of life in Paradise; where
hee standeth (say they) enrolling their good workes in the keeping of the Sabbath.
When this their deuotion is done, the women in haste runne to drawe water, because
the Fountaine of Miriam *Numb. 20.* flowing into the Sea of Tiberias, doth from thence
emptie it selfe in the end of the Sabbath into all Fountaines, and is very medicina-
ble. After this doe the Iewes make a diuision betwene the Sabbath and the new
weeke. The Housholder lighteth a great Candle, called the *Candle of Distinction*: at
whose light hee vieweth his walls, "blesseth a cuppe of Wine, and a little siluer boxe
full of sweete spices, powreth a little of the Wine on the ground, and applieth the
box to euery ones nose to smell to, thus to remedie the stinke which is caused at the
new opening of hell for the returne of the soules: or else to keep them from swowning
at the departure of one of their soules. For they are of opinion, that themselves haue
a superfluous sabbatharie soule, which on that day is plentifully sent in to them, to in-
large their heart, and to expell care and sorrow. *Antonius Margarita* affirmeth, that
they dreame of three soules in each man, besides the sabbatharie soule, two of which
leaue him in his sleepe, one mounting to Heauen, where it learneth things to come;
the other called brutish, contemplating sinne and vanitie. The viewing of their nailes
at the candle, is in remembrance of *Adams* nakednesse, all sauing where the nailes
couered his fingers and toes ends. The Wine they powre on the ground, to refresh
Corah and his complices vnder the ground.

Matth. 27. 47.

u This holie
wine they
sprinkle about
their houses &
themselves, as
effectuall a-
gainst diseases
and deuills.

For their Sabbath-workes they are determined Rabbinically: a horse may haue a
halter, or a bridle to leade, but not a saddle to lade him: and he that leadeh him, must
not let it hang so loose, that it may seeme he ratlier carrieth it, then leadeh the horse:
A henne may not weare her hose sowed about her leg, but this marke must on Friday
be taken off. And if any cartell fall into a pit, yet may they not help it out on the Sab-
bath: so spitefully haue their Talmudicall Rabbines endeouored to make (where they
could not finde) a falshood in the words of CHRIST, testifying the contrarie.
But from the beginning it was not thus. The Iew may not milke his cartell, nor eate of
the milke when hee hath procured a Christian to milke them, except hee first buy it,
but at his owne price. A Tayler may not weare a needle sticking on his garment. The
lame may vse a staffe: the blinde may not. Clogges or Pattens to keepe them out of
the dirt they may not burden themselves with. It is lawful to carrie a plaister on their
fores, but if it fall off, they may not lay it on againe: Nor may they bind vp a wound
anew; nor carrie money in their purses or garments: nor rubbe their dirty shooes a-
gainst the ground, though they may wipe it off against a wall: nor wipe their hands,
fouled with dirt, on a towell, but with a cowes or horse-taile they may do it. If a flea
bite, he may remoue, but not kill it: a lowse he may. But their doctors disagree in this
lowse question: for *R. Eliezer* saith, One may as well kill a Camell. Hee must take
heede of leauing more corne to foules that day then they shall eate, if it bee in an
open place, lest it may there grow, and he be said to sowe corne on the Sabbath. To
whistle a tune with his mouth, or play it on an instrument, is vnlawfull as also to knock
with the ring or hammer of a doore, and therefore the Clarke knockes with his hand
when hee calleth them to the Synagogue. To knocke on a Table to still a childe; to
draw a Letter in dust or ashes, or a moistned Table, is vnlawfull; in the aire not so. Of
these Sabbath-labours they haue nine and thittie chiefe Articles: whereto the smal-
ler (as these) are referred, with much ridiculous nicetic, as the first article is of filling
ground, wherein is reserved digging, filling vp ditches, &c. and to this, going ouer a
fallow, rubbing his dirty shooe on the ground &c. Tis time this ditch be now filled,
and we proceede further.

x Matth. 12. 12

CHAP. XVIII.

The Jewish Passeeouer, as they now obserue it, and other their Feasts and Fasts.



F the Jewish Feasts, as they were celebrated before the coming of CHRIST, wee haue already spoken. In these dayes they blindly and stubbornly persist in like *Observation of times*, though with some variation of ceremonie. Their Talmud reckoneth foure New-yeeres dayes, besides the former in March and September, whereof we haue spoken; the first of August beginneth their yeere of breeding cattell, accompting from thence their time of tything. In Ianuarie, the first, or as *R. Hillel* would haue it, the fifteenth beganne their new yeere for trees, in reckoning the time of lawfulnessse to eate, or tythe their fruit.

✓
a Their order
of celebrating
the Passeeouer
at this day.

5 upon so y
accusant.

The richer Iewes prepare thirtie dayes before for their Passeeouer, (*dentes non mentem*) good wheate for their vnleauened cakes. The Sabbath before the Passeeouer is solemne and sacred, wherein they haue a Sermon concerning the *Paschall Lambe*. Two or three dayes before the Passeeouer, they scowe their household implements, of wood and mettall, with much curiositie and varietie of rites. For hee that in this Feast vseth an impure vessell, is as hee that hath laine by an vnleane woman. The night before the Feast, the goodman of the house with a waxe candle, a dish and wing, beginneth his search for leauened bread; and with other men or boyes to help him, after their *Amen* to his blessing, with waxe candles in their hands, they leaue not a mouse-hole vnsearched, and hide that bread which they meane to eate that night, lest they should finde that, and be forced to burne it. That which they finde, they curiously couer, lest some mouse, by carrying it, should make them haue new worke: and for this cause suppe also in a corner, with great care that nothing fall to the ground. When he hath ended his search, Whatsoeuer leauen (saith he) is vnder mine hands, which I haue not seene, let it be tossed to and fro, *like the dust of the earth*. In the morning they make their vnleauened cakes, of meale grownd three dayes at least. The kneading trough must be lined with linnen, lest some of the leauened meale should cleaue thereto. The goodman himselfe must drawe the liquor that it is kneaded with, and that at Sun setting. The cakes are made with as much scruple, round, and pricked full of holes in a cold place &c. to keep them from leaueuing. They eate little, and the first-borne nothing, till night, that then they may haue the better Paschall-stomacke: at the Euen-song they obserue much what the same ceremonies, as at the Sabbath. They make at home the fairest shew of their plate and riches, and seate themselues on Chaires (as it were) of State, and account now of themselues as great Lords, triumphing ouer their late *Egyptian seruitude*; at their returne from the Synagogue, they haue a dish with three cakes set before them, representing the high Priest, the Tribe of *Leui*, and the people of Israel: an other dish hath in it a loine of lambe or kidde, with a hard egge: an other containeth a gallimawfrey of apples, nuts, figges, almonds, &c. dressed with wine in bricke-fashion (with cinnamon strewd on it, in remembrance of the *Egyptian fornace*. They haue also a *salter of herbs*, and a sawcer of vineger set on the Table. Then sit they downe, and euery one (to the child in the cradle) hath his cup filled with wine. And here with a carowle after a blessing begins the feast, with a scrupulous vse of these things mentioned: then followeth *The supper it selfe*, with much riot till midnight, with such cheere as they haue, with diuers ceremonies, cursing their enemies, calling for *Elias*, praying for the reedifying of the Temple; vsing many, Diuine Attributes, as *Mercifull God, great God, bountifull God, high God, faire God, sweet God, mightie God, and God of the Iewes*. now build thy Temple shortly, very soone, very soone, in our dayes, very soone, very soone. Now build, now build, now build, now build, now build thy Temple quickly; *Strong God, lining God, &c.* ouer and ouer with such bartologies. This night they thinke themselues secure against men and *Beasts*; they leaue their doores open

do loquit in
saying.

open all night to entertaine *Elias*; and one to their solace playeth *Elias* in a white linen garment. Each man drinketh foure Cuppes full of the blessed wine, in regard of foure deliuerances, which the Rabbins find in *Exodus*, 6. v. 6, 7. The ceremonies of *Moses* they are not tied to (forsooth) because they are not in Canaan.

In the morning they visite the Synagogue with their Sabbath-rites. They bring two Bookes out of the Arke, and call forth siue men (and if this feast be on the Sabbath, seuen) to reade out of the same. Nice are their determinations what workes they may doe on this day, and what not: they may dresse no more meate then is this day eaten. If they beate spice, the mortar must lie side-wis, for distinctions sake of the day, &c. fasting and weeping must be auoided; if any farse a henne, the needle must be threaded the day before, and the thread must be burned, not bitten, or broken asunder. In such trifles, the Schoole of *Schammai* licenceth to eate the same day an egge laid on a festiual day. *Hillel* denies it, and betwixt them they haue set the Rabbines by the eares, in this & such profane questions. Their Euen-song hath a short dispatch: and then the next day they breiterate the same ceremonies, and that for certainty, because they doubt of the first day of the moneth, and therefore obserue two. The foure dayes following are halfe-holy-dayes. Some works may be done in them, and not some, and what they doe (to make a difference) must be done otherwise, as writing crooked &c. and that which cannot without losse be deferred, may now be done. The seuenth day they obserue in more compleate holinesse, and the eight too, for the reason before alleadged, to be more secure of the true day. After the feast ended, they satisfie with fasting their feasting-riots, and that on two mundaies and one thurs-day: vnto the three and thirtieth day after, they are sadde and heauie, in remembrance of *R. Akiba*, of whose disciples foure and twentie thousand died in that space, and were buried by women in the night: and therefore after Sunne set, all this while the women lay aside their worke: on the three and thirtie day the men bathe them and shau their beards, and are merry, because then his disciples ceased dying.

From the second night of their *Pesach* they number to their Pentecost, fifty daies inclusively: and say, *Blessed be thou, &c.* which hath commaunded vs to number the daies before hancst, of which this is the first or second, &c. they number the same standing, praying withall for the restitution of Ierusalem. They let not bloud on the euen of the Pentecost, because of a supposed winde *Tabach*, which should haue slaine all the Israelites, if they had refused next day to accept of the Lawes. They keep it two daies, for the former doubt. They take the Booke twice out of the Arke, and reade thereof the precepts concerning this Feasts sacrifices, now that they cannot performe the things. In remembrance of receiuing the Law, they strew the pavement of their houses, streets, and Synagogues with grasse. They eate meates made of milke & cakes. One cake they make seuen times folded in thicknes, in remembrance of the seuen heauens, by which *GOD* descended to *Mount Sinai*. Now they must haue good cheere, because at this time the King married his daughter, that is, the Law vnto them.

The Feast of Tabernacles is obserued eight daies: the two first, and two last more solemnely: the middle foure are halfe holie. They mutter ouer their praers with such haste, that he is the perfectest who speaketh most with a breath. They make them Tabernacles with boughs of 4 kinds of trees (more scrupulous then the Law) in which they suppe, but doe not lodge. The Precentor in the Synagogue taketh a bundle of boughs, & blesteth and shaketh them, for it is written, *The trees shall clap their hands,* and moueth them 3 times to the East, and as often to the West, and to the N. and S. and then vp and downe like a Fencer, & then shaketh them againe, as hauing now put the deuill to flight. Then one taketh out the Booke, and laiceth it on the Pulpit, which they all with their boughs compassse seuen times a day, during the Feast; in hope of like destruction to the Christians as befell Iericho, and then renew their shaking of their boughs. The seuenth day is most solemn: then they produce seuen Books, and in euery of their seuen compassings lay vp one againe. This night they know their fortunes by the Moone: for stretching out their armes, if they see not the shadow of their

*b Abundans
cautela non ne-
cet.*

c Pentecost.

*d Tabernacles;
e The last day
they may kin-
dle fire from
another, nor
strike fire with
stone or met-
tall, nor quech
it, although
to saue their
goodes: nor
blow it with
bellows, but
with a reede
they may: with
many trifling
obseruations els
mentioned by
Munf. Precept.
Mof. cum ex-
pos. Rab.
f Psal. 96. 12.*

head by Moone-light, they must die that yeare; If a finger wanteth, hee loofeth a friend; if the shadow yeeld him not a hand, he loofeth a son; the want of the left hand portendeth losse of a daughter; If no shadow, no life shall abide with him, for it is written: *Their shadow departed from them*. Some Iewes goe ycerly into Spaine, to prouide poine-citrons and other necessaries, for the furnishing this feast: which they sell in Germany, and other places to the Iewes at exceffiue prices. They keepe their Tabernacles in all weathers, except a very vehement storme driue them with a heauie countenance into their houses. Their wiues and seruants are not so strictly tied hereto.

g Num. 14.9.

h New Moon-day.

The new Moons are at this day but halfe festiuall to the Iewes, accounting themselves free to worke, or not, in them; but the women keepe it intirely festiuall, because they denied their Eare-rings to the molten Calfe, which after they bestow'd willingly on their Tabernacle. The denouter Iewes fast the day before. Their Mattins is with more prayers, their dinner with more cheere then on other dayes: and a great part of the day after they sit at Cardes, or telling of Tales. That day when the Moone is eclipsed, they fast. When they may first see the new Moone, they assemble, and the chiefe Rabbi pronounceth a long prayer, the rest saying after him.

i New-yeares day.
Judgment day.

The Iewes beleeuing that G o d created the world, in September or *Tisri*, conceit also, that at the reuolution of the same time yearly, hee sitteth in iudgement, and out of the books taketh reckoning of euerie mans life, and pronounceth sentence accordingly. That i day which their great *Sanhedrim* ordained the New-yeeres festiuall, G o d receiuing thereof intelligence by his Angels, sent thither to know the same, causeth the same day a Senate of Angells to be assembled, as it is written, *Daniel 12*. All things provided in the solemnest manner, the three Bookes are opened; one, of the most wicked, who are presently registred into the *Booke of Death*: the second, of the iust, who are inrolled into the *Booke of Life*: and the third, of the meane sort, whose iudgement is demurred vntill the day of *Reconciliation*, (the tenth of *Tisri*,) that if in the meane time they seriously repent them so, that their good may exceed their euill, then are they entred into the *Booke of Life*; if otherwise, they are recorded in the *Blacke Bil of Death*. Their Scripture is produced by *R. A-ben*. *Let them be blotted out of the Booke of the Liuing, and not be written with the iust.*

k Psalme 69.28

Blotting voints you to the Booke of Death: *Liuing*, that of Life; and *not writing with the iust*, third Booke of Indifferents. All the workes which a man hath done through the yeare, are this day examined: The good workes are put in one balance, the bad in the other (what helpe a siluer Chalice or such heauy mettall could afford in this case, you may finde by experience in Saint Francis Legend, who, when the badde deedes of a great man, lately dead, out-weighed the good, at a dead list cast in a siluer Chalice, which the dead partie had sometime bestowed on Franciscan deuotion, and weighed vp the other side, and so the Deuills lost their prey;) G o d (say they) pronounceth sentence of punishment or reward, sometime in this life to be executed, sometime in the other. In respect hereof, their Rabbines ordaine the moneth before to be spent in penance, and morning and euening to sound a Trumpet of a Rammes horne, as an *Aue Mary-Bell*, to warne them of this Iudgement, that they may thinke of their sinnes; and besides to befoole the Deuill, that with this often sounding being perplexed, hee may not know when this New-yeares day shall be, to come into the Court to giue euidence against them. The day before they rise sooner in the morning, to mutter ouer their prayers for remission: and when they haue done in the Synagogue, they goe to the graves in the Church-yard, testifying, that if G o d doe not pardon them, they are like to the dead, and praying, that for the good workes of the Sainrs (the iust Iewes there buried) hee will pittie them, and there they giue large almes. After noone, they shaue, a dorne, and bathe themselves, that they may be pure the next day; (for some Angells, soiled with impuritie heere below, are faiste to purge themselves in the fiery brooke *Dmor*, before they can praise G o d; how much more they?) and in the Water they make Confession of

the two many
sides.

workes of sinners
goe in

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want of the left hand
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f Tales. That day
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umber or *Tisri*, con-
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roduced by *R. A-*
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ertall could afford
d, who, when the
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his Iudgement, that
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d praying, that for
ill pittie them, and
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th impuritie heere
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of

of their sinnes; the Confession containeth two and twentie wordes, the number of their Alphabet; and at the pronouncing of euerie word, giue a knocke on their breast; and then diue wholly vnder water. The Feast it selfe they beginne with a Cuppe of Wine, and New-yeere Salutations: and on their Table haue a Rammes head, in remembrance of *That Ramme which was offered in Israels stead*: and for this cause are their Trumpets of Rammes horne: Fifth they eate, to signifie the multi-
plication of their good workes: they eate sweete fruits of all sorts, and make them-
selues merrie, as assured of forgiveness of their sinnes: and after meate, all of all
sortes, resort to some bridge, to hurle their sinnes into the water: as it is written,
Hee shall cast all our sinnes into the bottome of the Sea. And if they there espie anie
Fish, they leape for ioy, these seruing to them as the Scape-goate, to carrie away
their sinnes. At night they renew their cheere, and end this Feast.

From this day to the tenth day, is a time of Penance or Lent, wherein they fast
and pray for the cause aforesaid; and that if they haue beene written in the *Booke of*
Death, yet *G o d* seeing their good workes, may repent, and write them in the
Life-Booke. Thrice a day verie early they confesse three houres before day, and sur-
cease suites at Lawe, &c. And on the ninth day verie early they resort to the Syna-
gogue; and at their returne, euerie male taketh a Cocke, and euerie female a Henne;
if thee bee with childe, both: and the Housholder, saying out of the hundred and
fift *Psalm*, verses 17, 18, 19, 20, 21, 22. and out of *Iob* chapter 23. vers. 23, 24, 25.
shall make an exchange for mee: hee shall die for mee: and I shall goe into life with all the
people of Israel, Amen. Hee doth it three times, for himselfe, for his children, for the
strangers that are with him. Then hee killeth him, and cutteth his throat, and hur-
leth him with all his force to the ground, and roasteth him: signifying that he him-
selfe deserueth death, the sword, stoning, and fire: the inwards they hurle on the
toppe of the house, that the Crowes may, with it, carrie away their sinnes. A white
Cocke for this purpose is principall; a redde Cocke they vse not, for they are full of
sinne themselves by *Esaies* authoritie, *For if your sinnes were redde as scarlet &c.* *q An-*
tonius Margarita saith, That this propitiatorie creature should be an *Ape*, as most
like to a man; but they vse a Cocke for the names sake: a man in Hebrew is *Geh-*
ber, which is the Talmudicall or Babylonish name of a Cocke. Thus those that with
a Rammes horne beguiled the Deuill, and with a Cocke beguiled *G o d*, iustly
beguiled themselves, who refuse that Sacrifice of *CHRIST*, in whose stripes they
might be healed.

After the performance of this Cocke-sacrifice, they goe to the buriall-place, vsing
like ceremonies there, as on New-yeeres euen: and after noone, bathe them like-
wise. After Euen-song, hee which hath offended others, askes them forgiveness,
which if hee obtaine not at first, then the offender taketh with him three others, and
asketh the second and third time: if all this bee in vaine, hee taketh tenne others
and reneweth his suite; if hee obtaine, it is well; if not, *G o d* will holde him ex-
cused, and the other partie shall bee guiltie; if the partie offended bee dead, the
offender, with tenne other goeth to the graue, and there confesseth his faults.
They confesse one to an other also, and that in a secret place of their Synagogue,
where each receiue mutually at his fellowes hand with a leather belt nine and
thirtie blowes: at each blow the partie beaten beate himselfe on the breast, and
saith one word of his Confession, taken out of the seuentie and eight *Psalm* and eight
and thirtie verse, being in the Hebrew fiftene words, which hee thrice repeateth:
then the striker lieth downe and receiue like penance at the hands of the former,
you may iudge with what rigour. This done, they runne home, and make merrie
with the Cockes and Hennes before mentioned, supping largely, because of the
next dayes fast. Their supper must bee ended before Sunne set: for then beginneth
their fast. They put on their cleaneft rayment, and ouer the same, a great and large
shirt downe to the shooes, to testifie their punitie. They resort to their Synagogues
with

1 Gen. 22. 18.

m Mich. 7. 19

n Reconcilia-
tion.
o Hospinian ex
Lombardo.p Esa. 1. 18.
q Ant. Margar.r Yet he being
mercifull &c.

with waxe candles (in Germanie they haue for euerie man one) and then light them. The women also light Candles at home, as on the Sabbath. It is ominous, if the Candles burne not cleerely. They spread the floore with Carpets, for soyling their purest clothes.

* Their sue
humiliations
at the Feast of
Reconciliatio.

Their humiliations at this Feast are sue: first, foure and twentie, or seuen and twentie houres fast, whereunto children are subiect: the males after twelue yeares, the females after eleuen. Secondly, they weare no shooes. Thirdly, they must not annoint them. Fourthly, nor bathe them, no nor put a finger into the water. Fifthly, nor company with, no not touch their wiues. Before they beginne praiers, thirtene of the principall Rabbies, walking in the Temple, giue licence to all, both good and bad, to pray. And the *Præcentor* or Reader fetcheth the Booke out of the Arke, and openeth it, singing a long prayer, beginning all compacts, vowes, and oathes, &c. insinuating, that all the vowes, promises, oathes, and covenants which euerie Iew had that yeare broken, be disanulled and pardoned: and that, because now all haue power to pray and praise G O D. They continue singing till late in the night. Some remaine all night in the Synagogue: yea the deuouter some stand vpright linging and praying without intermission all that feast, the space of seuen and twentie houres in the same place. Those that departed the Synagogue, returne in the morning before day, and there stay all that day. Often they prostrate themselves with their face couered, at euery word of their Confessions knocking their breast. When it beginneth to be night, the Priest draweth his *Talles* (a large cloth made of haire) before his eyes, and pronounceth the blessing, *Numb. 6.* holding his hand towards the people, who meane-while couer their faces with their hands: for they may not looke on the Priests hand, because the Spirit of God resteth thereon. Then hee singeth a prayer seuen times together, sometimes higher, sometimes lower with his voyce: because that God now ascendeth from them into the seuenth Heauen: and they with their sweete melodie bring him on the way. Then they make a long and shrill sound with their Rammes-horne-trumpet: and there followeth presently a voyce from Heauen, *Go eate thy bread with ioy and gladnesse &c.* After this they returne home, some carrying home their Lights, to distinguish the holie Times (as you haue heard) from the prophane: some leaue them in the Synagogue all the yeere, at certayne times lighting them. Some *Saint-Iewes* prouide to haue a waxe-light continually burning all the yeere long in the Synagogue. In their returne they wish to each other a good yeere. For the Bookes, before mentioned, are now closed; nor may they expect any alteration. They suppe largely, and betimes the next morning returne to the Synagogue, lest Sathan should complaine at so soone a cooling of their zeale. But the Deuill may be quiet; for when the Lawe was giuen, *Sam. 1.* the euill spirit complained, that hee had power ouer all people, but the Israelites: God answered, That hee should haue power ouer them, if on the *Reconciliation-day* hee found anie sinne in them: But hee finding them pure, said, That this his people were like the Angells, liuing in vnitie, without eating or drinking. The Iewes haue a ceremonie to giue the Deuill gifts on this day, either not to hinder them: or else, because *Gifis blinde the wise.*

f Pirke.ca.46.

c Exod. 23. 8.

u The Feast of
the Lawe fini-
shed.

The Iewes diuide the Law into two and fiftie parts, and reading euerie Sabbath one, the last falleth on the next day after the Feast of Tabernacles, about the three and twentieth day of September. In this day they leape, daunce, and make much ioy. They assemble in their Synagogue, and take all the *Bookes of the Lawe* out of the Arke (leaving in it meane-while, that it be not left emptie, aburning light) they reade the first Lecture and the last thereof, and leape about the Arke with the Bookes; and they hurle peares, nuttes, and such fruits among the youth, which in their scrambling sometimes fall together by the eares, and marre the sport. On this day they sell their Synagogue-offices, the Clarke making proclamation: who will giue most at the third time, obtaineth first the office of lighting the Lights all the yeare, then that of prouiding the Wine, which they vse to beginne the Feasts with,

in

and then light them.
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after twelue yeares,
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in respect of the poore, which haue no wine to hallow at home. Thirdly, Is set to sale the office *Gellab*, of foulding vp, & vnfolded the Law. Fourthly, *Hagbohah*, of lifting vp the Law, & carrying it in Procession. Fifthly, The office *Eiz-chajm*, of touching those turne peeces of wood, whereto the Law is fastened: which the young men are forward to buy, in hope, of holincesse and longer life. Sixthly, *Acheron*; to be called forth last on the festiual dayes, to reade somewhat of the Law. Seuenthly, *Scheris*, to be deputed or substituted in place of the negligent officer, &c. The money, hence arising, is for the vse of the poore, and reparations of their Synagogue: but in these sale-offices, wealth hath more honor then worthinesse.

Their Feast of *Dedication*, we cannot say much more of, then that which already hath bene said: much nicenesse herein is obserued, about the lights wherewith they solemnize this darknesse, which I willingly omit: these lights they vse in their houses all the space of these eight daies burning.

Their Feast of *Lois* they keepe with all riot two dayes, as with some at Shroue-tide: the men disguising themselves in womens habite; the women in mens: they quaffe and drinke (it is saith Rabbi *Isaac*, *Tirna*, a good worke) till they find no difference betweene *Arur Haman* and *Baruch Mordecai*: *wisjed be Haman; Blessed bee Mordecai*; vociferations that day obserued. x Hoipinanus
ex M. Lombard.

They obserue festiual the Equinoctials and Solstices; and a certaine *Regation day*: they vse the Fasts before mentioned out of *Zach. 7.* with other superstitions. Some of them Fast also, as is said, on Mondayes and Thursdayes; and some on the tenth of March for the death of *Miriam*: at whose departure, a certaine fountaine dried vp, and the people were left without water: but in this month the most Rabbins will not allow fasting, because of their deliuerance therein out of Egypt. Some fast for the death of *Samuel*, April 28. and for the taking of the Arke, April 10. and at other times for other Prophets. Some fast on the new-moones euen: some, when they haue had an infortunate dreame; and all that day in which their father died, through their whole life. Their fasting is an abstinence from all eating and drinking till night. But of these Fasts and other their solemnities, is said before in the abtract of their Kalender, taken out of *Ioseph Scaliger*. y Hoipin.
z Syn. Ind.
Buxdorf.

CHAP. XIX.

Of their Ceremonies and opinions concerning the Dead.

IF we should lead you thorow their Kitchen, and there shew you their two sorts of vessels and implements; one for flesh, the other for whitemeats and fish: as likewise they haue two knives, for the same purpose, and (if it were possible) would haue two mouthes: (that which they can) they make much, cleansing betweene: and if these vessels should be mingled, they must be broken, if they be of earth; washed, if of wood; and purged by fire, if of iron: with other their cookery-rites and ceremonies; If I should thence lead you to the Shambles, and acquaint you with the curious qualifications of a Iewish Butcher: Of which argument they haue a booke to instruct them: in more difficult questions, they consult with the learned Rabbi; whose licence the Butcher must haue for his slaughtering, before a Jew may eate of his meate. If in these cases, and in other quiddities of marriages, of diuorces, of marrying the wife of the deceased brother, of womens vncleannes, of their prouision for the poore, of the penalties inflicted on offenders, &c. I should tire the Reader, to whom I feare I haue already bin ouer tedious. But in this matter of Religio, of whom it is fitter to tract discourse, then of them, whom the old world yeelded the only example of Truth, and the present age, a principal example of falshood & superstition? Let it not grieve the

R

Reader,

a Ceremonies
about the sick.

Reader, to performe the last office of humanitie to our *Iew*, and as hee hath seene his birth, his Synagogue-Rites, and home-superstitions, so to visite him on his death-bed and helpe lay him in his graue: and examine his hope of the resurrection, and of their *Messias*, and we will end our pilgrimage in this Holy Land.

When a man lieth sicke, the Rabbines visite him; and if he be rich, order is taken for his will; and then they exhort him to perseuere constantly in their faith. They aske him if hee beleue that the *Messias* is yet to come. Hee maketh his confession on his bedde, saying; I confesse before thee my G O D and L O R D, G O D of my parents, L O R D of all Creatures, that my health and death is in thy hand, I pray thee grant mee recouerie of my former health, and heare my prayer, as thou diddest heare *Hozekiah* in his sicknesse. And if the time of my death bee come, then grant that death may bee my remission of all my sinne, which of ignorance or knowledge I haue committed, euer since I was a man: grant that I may haue my part in Paradise, and the world to come, which is reserved for the iust: grant that I may know the way of everlasting life, fill mee with the ioy of thy excellent countenance by thy right hand for euer. Blessed be thou O G O D which hearest my prayer.

b And about
the dead in the
house.

Thus they which refuse the merits of *CHRISTS* death, ascribe remission of sinnes to their owne. When hee giueth vp the ghost, all the standers by rend their garments, but in a certaine place of the same, where they doe no great harme, about a hand-breadth. They lament the dead seuen dayes. They presently after his death powre out all the water in the house into the streete: they couer his face that it may no more bee seene: they bowe his thumbe in his hand, framing a resemblance of the Hebrew name *Schaddai*: his other fingers are stretched out, to testifie a forsaking of the world: they wash him with hot water, and haueing annointed his head with wine and the yolke of an egge mixed together, they put on him a white vestment, which hee vsed to weare on the Feast of Reconciliation. When they carrie him out of the house, they hurle after him a broken shield, signifying, that with him all heauinesse should be expelled, and broken. When they are come to the place of buriall, they say, *Blessed be G O D, which hath formed you with Iudgement and Iustice, hath created, fed, sustained, and at last hath deprived you of life* (speaking to the dead.) *He knoweth the number of you all, and will quicken you againe in his time. Blessed be G O D, which doth to die, and maketh a liue.*

c At the graue.

d After the
buriall.

e *Esay* 25. 8.

Then with some other Ceremonie they commit the corps to ground, his kinsmen putting in the first earth. When they returne, they throw grasse ouer their heads, signifying their hope of the Resurrection. In the Porch of the Synagogue, G O D shall destroy death for euer (say they) and wipe away all teares from their eyes, and will take away their reproach from all the earth, for the L O R D hath spoken it. Then enter they into the Synagogue, and leape vp and downe, and change their Seates seuen times, and there say ouer their Purgatorie prayer *Kaddisch*. The moumers goe bare-foot seuen dayes, and eat not Flesh, nor drinke Wine, except on the Sabbaths and Festiuals. They bathe not in three and thirtie dayes after, cut not their nayles, make a pitifull howling, &c. The first night the mourner eateth nothing of his owne, but meat sent him from his friends. The child mourneeth for his father a yeare. The sonne, eleuen monethes, sayeth ouer his *Kaddisch*; for meane sinners are freed sooner: but the wicked stay the whole twelue moneths: and therefore to persist the twelfth moneth in his prayer, should bee to acknowledge his father a wicked man. And for this effect hereof, Rabbi *Akibha* met once in the way a man, with an Asse-like burthen of stickes, which vpon examination confessed, That he was a Purgatorie-ghost carrying, to burne himselfe, such bundles every day. Rabbi *Akibha* enquired if he had a sonne or wife, and where; and finding out his sonne, taught him this prayer, which was so effectuall, that in a dreame this Ghost returned to the Rabbi with thanks, for his deliuerance, and said he was now in *Gan Eden*, or Paradise. Rabbi *Akibha* signified this to the Iewish Synagogues, with iniunction to teach their children this prayer.

Thus

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him on his death-bed
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their faith. They aske
his confession on his
d, *God of my pa-*
thy hand, I pray thee
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come, then grant that
or knowledge I haue
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may know the way of
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Thus

Thus poore Purgatorie with Iewes and Romists is preached by walking ghosts. They haue a light burning for the dead seuen daies. They powre the water out of doores, because the *Angell of Death* watheth his sword (lately vsed) in water, and euenuometh it. This his sword he holdeth in his hand at the beds head, hauing on the end thereof three drops of gall: The sicke man spying this *Deadly angell*, openeth his mouth with feare, and then those drops fall in, of which one killeth him, the second maketh him pale; the third rotteth, and putrifieth.

CHAP. XX.

The Iewes faith and hope touching their *Messias*.



He Iewes generally beleue, hope, and pray for a *Messias*; but such a one, whose kingdome shall be of this world, and who shall (to vse the Apostles^a phraie, who were also, euen after *CHRIST*s death and resurrection, partakers of this dreame) *restore the Kingdome to Israel*. And because the Scripture speaketh somewhat of the poore, contemptible, and dejected state, of the *promised Messias*, sometimes of the two *Messiahs*, one poore and simple, but a mighty warrior, whom they call *Messias Ben-Ioseph*; the other, *Messias Ben-David*; after the other in time, but before him in glory, & the *true Messias*; howsoeuer euen this also be in their opinions but a meere man, and one which shall marry and leaue behind him a remaining and rainging posteritie. The ancient Iewes looked for this *Messias* to be sent them about this time, when *IESVS* came in the flesh: as that Prophecie which is fathered on *Elias* testifieth, when wit, that the world should be 2000. yeares *Tobu*, empty and without Law, 2000. vnder the Law, 2000. vnder the *Messias*: and accordingly *CHRIST IESVS* came into the world about the year after the Creation, 3963. The Iewes reckon 202. yeares fewer in all their computations, then the Christians. Vpon this occasion, and in regard of the generall expectation of the *Messias*, about that time rose so many Sects, & especially that rebellion of *Ben-Cochab*, before spoken of, to whom *R. Akiba* (famous for his 24000. disciples) gaue testimony, and called him *Messias the King*. But this *Ben-cochab*, the sonne of the Starre, *Numb. 23.* was by *Adrian* (as you haue seene) beheaded, taken, and executed, and was called after *Ben-Cochab*, the sonne of lying. They therefore, when as they found no *Messias*, said, that the time was deferred, because of their sins: and after renounced *Anathema* to him, that should set downe the time of his coming. And being conuincid in their consciences, that the Prophecies of this time were already past and accomplished, they affirmed in their writings, that he was then borne, but did not yet reueale himselfe, because of their finnes. *R. Salomon Iarebi* writeth, that the ancient Iewes thought he was borne on that day in which Ierusalem was last destroyed; but vncertaine where he hath lien hidde. Some say that he abideth in Paradise tied by the haire of a womans head: so interpreting that of the *Canticles*, *The haire of thy head is as purple, The King is tied in the rasiere*; by rasiere meaning: *Paradise*. The Talmudists write, that he lay at the gates of Rome among the Lazars and Leapers, according to *Esa. 53.* Before he commeth, they write, that ten notable miracles shall happen to warne them thereof. First, *God* shall raise vp three Kings, which shall make profession of the true Faith, but shall indeed betray it; and seduce men, and cause them to deny *God*. The louers of the Truth shall flee and hide themselves in caues, and holes of the earth, and these Tyrants shall pursue and slay them. Then shall there be no King in Israel (as it is written) no Pastors, no holy men. The heauens shall be shut vp; the people shall be made few: for these Tyrants, (which yet by diuine dispensation shall raigne but three moneths) shall impose ten times as much, as was before exacted; and they which haue not repayed shall lose their heads. And from the ends of the earth, shall

R 2

come

a *Act. 1.6.*

b *Ben-Cochab*, or *Cochab*, or *Cochab*.
c *Gen. 49. 10.*
d *Ag. 1.*
e *Dan 9. 25.*

d *Canticles 7. 5.*
e *Sanbed. 6. 1.*

f *Heb. 3. 4.*

come men, blacke and loathſome; the dread of whoſe countenance ſhall kill men: for they ſhall haue two heads and ſeuē eyes, ſparkling like fire.

2 The ſecond Miracle ſhall be a great heate of the Sunne, cauſing Feuers, Peſtilences, and other diſeaſes, ſo that the Gentiles ſhall digge themſelues graues, and there lie and wiſh for death. But the Iſraelites ſhall haue this heate to be as a wholetome medicine to them: ſo interpreting the Prophet.

3 G O D ſhall make a bloudie dew fall on the earth, of which the people, and the wicked of the Iſraelites ſhall drinke, thinking it to be good water, and ſhall die: it ſhall not hurt ^{the iuſt, who ſhall ſhine, &c.}

4 Fourthly, G O D ſhall make a wholetome dew to fall, whereof the indifferent meaner ſinners, ſicke of the former dew, ſhall drinke and liue, *Hof. 14. 6.*

5 Fifthly, The Sunne ſhall be darkened thirtie daies, and then receiue againe his light, whereby many ſhall embrace Iudaisme.

6 Sixthly, G O D ſhall permit the Edomites (or Romans) to rule ouer all the world: but one eſpecially at Rome ſhal raigne nine moneths ouer all the world, waſting large countries, laying heavy tributes vpon the Iſraelites. Then ſhall the Iſraelites haue no helper (as ſaith *Eſai. 49. 16.*) But after nine moneths G O D ſhall ſend *Meſſias Ben-Ioſeph*. of the children of *Iofeph*, whoſe name ſhall be *Nehemias*, the ſonne of *Huſiel*. He ſhall come with the race of *Ephraim*, *Manaſſe*, *Beniamin* and *Gad*, and the Iſraelites hearing of it, ſhall ſooke to him, as *Ieremie* ſheweth, *Conuert ye to the LORD ye rebellious children, I will take yee, one of a Cite, and two of a Tribe, &c.* This Meſſias ſhall ouerthrow the Edomites, and ſlay their King, and deſtroying the Empire, ſhall carrie to Ieruſalem holy veſſels, reſerued in the houſe of *Eliſan* for a treaſure. The King of Egypt alſo ſhall make peace with the Iſraelites, and ſhall kill the men about Ieruſalem, *Damaſcus*, and *Aſcalon*; the ſame whereof ſhall affright all the inhabitants of the earth.

7 Seuenthly, There is at Rome a marble image of a virgin, not made by mans hand, to which ſhall reſort all the wicked of the world, and ſhall inceſtuouſly conuerſe therewith. Hence ſhall G O D frame an Infant in the ſame, which ſhall with breach of the marble come forth. This ſhall be named *Armillus* the wicked, the ſame which the Chriſtians call Antichriſt, of ten elles quantitie of breadth and length; a ſpan-breadth betwene his eyes, which ſhall be red and deepe in his head; his haire yellow, the ſoles of his feet greene, deformed with two heads. Hee ſhall profeſſe himſelfe the Romane Meſſias and G O D, and ſhall be accepted of them. He ſhall bid them bring him the law which he hath giuen them, which they ſhall bring with their prayer-booke: he ſhall cauſe them to beleue in him; and ſhall ſend embaſſadors to *Nehemias* the ſonne of *Huſiel*, and to the people of Iſrael, commanding them alſo to bring him their Law, and to acknowledge him for G O D. Then ſhall *Nehemias* goe vnto *Armillus* with three hundred thouſand Ephraimites, carrying with him the Booke of the Law; and when he comes at him, he ſhall reade out of the ſame this ſentence, *I am the LORD thy GOD, thou ſhalt haue none other gods in my ſight.* *Armillus* ſhall reply, that there is no ſuch ſentence in their Law, and therefore they ſhould acknowledge him for G O D, as well as the Gentiles. Then ſhall *Nehemias* ouerthrow two hundred thouſand of *Armillus* his armie; whereat *Armillus* ſhall be ſo wrathfull, that he ſhall aſſemble all his forces into a deepe valley, and there ſhall deſtroy (with many other Iſraelites) this *Nehemias*. But the Angels ſhall take and hide him, that *Armillus* may not know of his death, leſt he ſhould not leaue one of Iſrael liuing. All Nations ſhall then expell the Iſraelites, and ſuch affliction ſhall befall them, as neuer ſince the beginning of the world. At this time ſhall the *Angell Michael* come forth, and ſeparate the wicked from Iſrael, as writeth *Daniel*. They which remaine ſhall flee into the deſert, and for ſue and forrie daies ſpace, liue with graſſe, and leaues, and herbes; but all the wicked Iſraelites ſhall die. *Armillus* ſhall after ſubdue Egypt, and ſhall turne thence againſt Ieruſalem, and ſeek againe to waſte it. Theſe things after their manner they ſable out of the eleuenth and twelfth of *Daniel*.

8 The eighth ſhall be the riſing of *Michael*, who three times ſhall winde his great horn *Eſ. 27. 13.* *ſaith* *ps. 14.* At the firſt ſound, the true Meſſias *Ben-Danid*, and *Elias*

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Elias the Prophet, shall shew themselves to those deuout Israelites in the deserts of Iu-
da, who shall then gather courage : and all the Iewes in the world shall heare this
sound, and shall confesse G O D s deliuerance, and all that haue been led captiue in-
to Atlyria, shall Assemble together. The same horne shall strike feare and discorde into
the Christians, and other people. Now shall the Iewes make great ioyes towards
Jerusalem, and together with Elias and Messias shall come thither with ioy. Armillus
hearing this, in his proud furie shall re-assemble his Christians against the Messias and
Jerusalem. But G O D not suffering his people to fall out of one trouble into another,
shall say to the Messias, Come place thy selfe at my right hand ; and to the Israelites, lie
still, and waite for the great succour of the L O R D this day. And then shall G O D
raie fire and brimstone from heauen, as Ezekiel reporteth, wherewith Armillus and
his annie shall die, and the house of Jacob shall bee as fire, and the house of Joseph as a
flame, and the house of Esau (the Idumæan Atheists which destroyed G O D s house) as
smubble.

m Ezech 38. 18.
n Obad. 18.

At the second sound, or blast of this horne of Michael, the graues at Jerusalem shall
open, and the dead arise, and Messias Ben-David with Elias, shall reuoke into life that
Messias Ben-Joseph : and the Israelites shall send Messias Ben-David into all countries
of the Iewes dispersion, to cause them to come to Jerusalem ; and the Nations with
whom they are, shall bring them in their chariots, and on their shoulds.

9

The last Miracle, is the third time of Michael winding his horne, when G O D
shall bring forth all the Iewes, which are by the riuers Gofan, Laachbach, Chabor, and
in the Cities of Iuda, and they without number or measure, shall with their infants en-
ter into the Paradise of Moses ; and the ground before them and behind them shall
be meere fire, which shall leaue no sustenance to the Christians. And when the ten
Tribes shall depart out of the Nations, then the pillar of the cloud of Diuine glorie shall
compass them, and G O D shall goe before them, and shall open to them the foun-
taines flowing from the tree of life, Esai. 49. 10.

10

Against these ten miraculous signes, fore-shewing Messias his comming, the most
being full of troubles, they haue ten consolations. First, The certaintie of Messias com-
ming. Secondly, That he shall gather them from all places of the dispersion, Ierem.
31. 8. but the same there mentioned shall be so cured, that they shall leape as Harris &c.
Thirdly, G O D will raise vp the dead. Fourthly, G O D will erect a third Temple, ac-
cording to the figure of that in Ezekiel 41. Fifthly, That the Israelites shall then raigne
ouer all the earth, Esay 60. 12. yea all the world shall be subiect to the Law, Soph. 3. 9.
Sixthly, God will destroy all their enemies, Ezech. 25. 14. Seventhly, God will take
from them all diseases, Esay 33. 24. Eightly, God will prolong their liues, that they
shall liue as long as an Oke, Esay 65. 22. and as in the times from Adam to Noe. Ninth-
ly, They shall see God face to face, Esai. 40. 5. and they shall all prophetic, Iosel 2. 28. Tenth-
ly, God shall take away from them all euill concupiscence, and inclination to euill,
Ezech. 36. 26. Thus farre out of the booke Abbaas Rochel.

o Esay 35. 8.

Their chere in these daies shall be the greatest beasts, birds, and fishes, which God
euer created ; and no other wine then what grew in Paradise, and was kept in Adams
celler till that time : the great Oxe Behemoth mentioned in Iob, and Psal. 50. 10. All
the beasts of the wood are mine, and the beasts feeding on a thousand hills, that is, Behemoth,
which every day feedeth on a thousand hilles. But lest this deuouring beast should
consume all the hilles in the world, they tell you that he is a stalled Oxe, still abiding
in the same place ; and what he eateth in the day, groweth againe in the night. The
huge Whale Leviathan or as they pronounce it, Lipiasan, must honor also this Feast :
of this they write in the 9 Talmud ; that to preuent filling the world with these huge
monsters, God gelded the male Leviathan, and the female is slaine, and preserved in
pickle, for the iust, to be eaten in the times of the Messias, Esay 27. The male Behemo-
th was gelded also, and the female was stord vp for this feast. Elias Dentia repor-
teth of a huge huge bird, also called Barinchne, to be rosted at this feast ; of which the
Talmud saith, that an egge, sometime falling out of her nest, did ouerthrow and
R 3

q Bana Bafra
cap. 5.

r Behorot cap.
breaks vii.

breake downe three hundred tall cedars; with which fall the egge, being broken, ouerflowed and carried away fixtie Villages. We will haue the whetstone before we part. R. *Barchannab* saw a Frogge as bigge as Akra, a Village of fixtie households: then came a huger Serpent and swallowed that huge Frogge. Lastly, the hugest hugest Crow that euer the Rabbin saw, slew and deuoured these both; and flying away, fate on a tree, which tree sure could not be lesse then the three hundred cedars before mentioned, if this crow were but as bigge as that egge. R. *Papa* answereth, that he would neuer haue beleueed it, but that he saw it (I hope they will pardon vs if wee be of the same mind).

r Like the fish
in the Legend
of Saint Brann-
don, who if he
could bring
his taile to his
mouth, would
ouerturne the
world *Leg. aur.*
f *Cholm. cap. 3.*

Rabbi *Kimchi* on the fiftieth Psalm euereth out of Rabbi *Iehudah*, that *Ziz* is a bird so great, that with spreading abroad his wings, hee hideth the Sunne, and darkeneth all the world. And (to leape backe into the Talmud) a certaine Rabbi sailing on the sea, saw a bird in the middle of the sea, so high, that the water reached but to her knees; whereup on he wished his companions there to wash, because it was so shallow: *Do it not* (saith a voice from heauen) for it is seuen yeares space since a hatchet by chance falling out of a mans hand in this place, and alwaies descending, is not yet come at the bottome. I perceiue by your incredulous smiles, you will scarce beleue that a Lion in the wood Ela, roared so dernely, that all the women in Rome, (four hundred miles from thence) for verie horrou proued abortiue: and when hee came an hundred miles neerer, his terrible noise shooke the teeth out of all the Romans heads; and the Emperour himselfe, that caused the Rabbi to obtaine of God by his prayers to make this triall of the Lion, fell downe from his throne halfe dead; and with much importunitie requested his helpe, to cause him retire to his denne. But this roaring hath almost marred our feast.

t *Job 40. 15.*
p *Sal. 104. 26.*
u *Psalm 45. 10.*

Our wine you haue heard of, fetched out of *Adams* celler, *Esay 27. 2. 3.* and *Psalm 75. 9.* Before the feast, *Messias* will cause these prettie creatures, *Behemoth* and *Leuiathan* to play together, and make them sport: but when they haue wearied themselves in the fight, *Messias* with his sword shall kill them both, *Esay 27. 1.* Then followeth the feast, and afterwards his marriage: *Kings daughters shall be among thine honorable women: at thy right hand standeth the Queene in the gold of Ophir:* amongst the *Messias* his excellent women (Rabbi *Kimchi* expoundeth) shall be Kings daughters, for euerie King shall repute it his owne glorie to bestow a daughter on the *Messias*: but the true Queene shall be one of the fairest Israelites daughters, and shall continually conuerse with him, whereas the others must come onely at call. Hee shall thus beget children, which shall raigne after him *Esay 53. 10.* when hee is dead.

Now the state of the Iewes in his time shall bee such, that the Christians shall freely build them houses, and Cities, and till their grounds, and bestow on them their goods: yea Princes shall serue them: and they shall walke in faire garments, *Esay 60. 10. 11. 12.* and *Esay 61. 5. 6.* The aire also shall bee new and wholesome, *Esay 65. 17.* by the benefit whereof they shall abide sound, and liue long, and in their age bee as fresh as if they were yong, *Psalm 92. 14. 15.* The wheate once sown shall alway grow vp of it selfe, no otherwise then the Vines, *Hosea 14. 8.* And if any shall desire any raine for his field, or garden, or one herbe by it selfe, hee shall haue it, *Zachar. 10. 11.* Then shall bee peace among men and beasts, *Hosea 2. 19.* *Esay 11. 7.* if there arise any warre among the Gentiles, the *Messias* shall accord them, *Esay 2. 4.* They shall liue in great felicitie, full of the knowledge and praise of God. The earth shall be full hereof, &c.

x *Iohn 3. 13.*

Thus haue wee heard the infancie of the Church in the time of her nonage, and of those Hebrew Patriarches: wee haue seene also their present infancie in these Iewish fables, the iust reward of ** Loning darknesse, rather then light.* And so with our prayers to God, at last to take that *Veile of Moses from their hearts*, that there may bee *One proper Shepherd, and one sheepefold*, and that meane while wee may learne preciously to esteeme, and reuerently to make vse of that light we haue; warned
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by the spectacle of Diuine Iustice in them, through so many eyes blinded in so palpa-
ble fooleries; wee will now leaue them and this Holy Land, and seeke further
what aduentures wee shall light on in the next neighbouring Nations; hoping
and craving for pardon of such prolixitie in this part of our discourse, fittest of all the
other in this part of our worke, to be considered.

CHAP. XXI.

Of the hopes and hinderances of the Iewes Conversion.



When I had now (as I thought) brought this *Iewish Relation* to an end,
and euen wearied the Reader with that which might much more wea-
rie the Writer: that Prophecie of *Pauls*, *That all Israell shall be sa-*
ued, &c. which by most Interpreters is construed of the generall con-
uerfion of that Nation, after the fullnesse of the Gentiles be come in (as
in the beginning of this Worke is said) caused my straying penne (readie to wander
from these, so farre wandering from their holy progenitors) to vndertake this taske,
also to declare, what future hopes, and what present feares and lets may be concei-
ued of their conuerfion to Christianitie. The hope (though it be yet tossed vpon sur-
ges of almost-desperate Seas, yet) hath *anchoram sacram*, a sure anchor to relye on,
and a kinde of obscure kenning of that wished-for Hauē, where it would be. For
Non ita perierunt ad unum Iudai, ut nulla superfit de illorum salute spes. The destru-
ction of the Iewes (sayth *Peter Martyr*) is not so desperate, but that there is some
hope left of their saluation. And a little after, (alluding to the Apoitles myserie) *Cum*
enim plenitudo fuerit iam ad Christum conuersa ex Gentibus, tunc & Israelita acce-
dent: For when there shall haue beene a full conuerfion of the Gentiles vnto
CHRIST, then shall the Iewes also come in. So *Chrysostome*; *c Quia subintrā-*
uit plenitudo Gentium, in nouissimo saluabitur omnis Israel; because the fullnesse of the
Gentiles hath come in, at last all Israell shall be faued. The same hope is generally
cherished by the rest of the Fathers: yet doth indeede depend more vpon *Diuine*
goodnesse then on humane probabilitie; the stabilitie of his Truth, which hath pro-
mised (as *Paul* also *Rom. 11.* expoundeth the former Prophets) *the vchangeable-*
nesse of G o d s Election, the bottomlesse Sea of his Mercies, the vnsearchablenesse
of his Iudgements, minister hope beyond hope. Hereunto also may bee added
the common grounds, both of Reason, which they hold with vs in Nature; and
of Scripture, the auncienter parts whereof, and especially the Law of *Mo-*
ses, they maintaine with equall acknowledgement, and (for the most part)
with more forward industrie and zeale, then doe the commoner sort of Chri-
stians.

But the *b* impediments which haue hitherto, and doe yet with-hold them
from Christianitie, doe exceede in number and power. For that fore-stalled preiu-
dice of theirs, *the glorie of the Temple*, the Sacrifices and Legall worshipp past, their
hopes then and still of such a Monarch to their *Messias*, as you haue heard of,
the splendour of their renowned Auncestors, the keeping of the Diuine Oracles,
their peculiar title of beeing G o d s people, haue bredde in them such a swel-
ling pride, that they naturally enuie and abhorre the verie thought thereof, that
the Gentiles should in these thinges either equall or succede them.

Sooner (sayth *Martin c Luther*) then they would endure, that the Gen-
tiles (which in their dayly prayers they curse and reuile) should haue any part
with them in their *Messias*, and bee accounted co-heires thereof; they would
crucifie tenn Messiahs: yea (if it were possible) would doe to death G o d
himselfe,

a *Rom. 11.*
25. 26.

b *P. Mart. in*
Rom. 6. 11.

c *Tom. 2. Hom.*
12. in *Marc. de*
verbu Dom.
circa scdm.

b Impedimēts
of the Iewes
conuerfion.

c *Luth. in Mathe.*
4. 1. 2.

himselfe, with all the Angels and creatures else, although they should therefore vndergoe a thousand Hels.

Hence, in a great part, proceedeth their naturall and long continued obstinacie. And besides that preiudice, pride, and enuie, they are not a little scandalized from the Christians themselves, somewhat in regard of the mutuall differences and disagreements among Protestants; which, though in it selfe bad, is made much worse by the vnseasonable and vreasonable exaggeration of their common aduersarie, the Papist: but more, in respect of those which *call themselves Catholikes*, and are not, but euen by these men are found to be manifest Idolaters. ^d A scandall it is to see *G o d s Law* neglected, and mans exacted with rigour: a greater matter, at some times to eate flesh, then the adulterous pollution of the flesh at any time: the blasphemies of Nations; these being interiections to the vulgar, and phrases of gallerie to the Princes: the forging and packing of miracles; wherein the Friars and Jewes concurre with equall diligence, the one in contriuing, the other in discovering them. A scandall are the alterations which they are forced by the Inquisitors to make in their Authors and Monuments of Antiquitie: thinking, that these deuises are our best euidences. A scandale is the vowing and praying to Angels and Saints, yea, more to the *Mother of CHRIST*, then to *CHRIST* himselfe, or to *G o d*, to whome alone they repute this a due Sacrifice. But the greatest scandall of all others, is the *worshipping of Images*. Indeed it seemed strange to me and doth to the rest of my brethren according to the flesh (*Nathanael* a Jew borne, baptised in London, before the Congregation at All-hallowes made this confession) euen vnto this day, in whome this *blindnesse and hardnesse of heart is in part continued*, through occasion giuen by them that professe the name of *I E S V S*: and not onely in vs, which are of the house of Israel, but in others, as the Turkes and Mahometans, which are of the Race of *Ismael*. Wee and our Fathers and Elders say, and in our Bookes call them by no other name, but *Baale abodaxara*, Idolatrous Masters: a thing so detestable vnto vs, as nothing more, &c. They say vnto vs oftentimes, that they doe not worship them as Gods, but *G o d* in them: Neither are the Heathen, we say, that are round about vs, so blinded, that they thinke the stockes and stones to be *G o d*, but they are perswaded that *G o d* may be worshipped in them. And yet they goe farther: for the Christians in Spaine and Portugall haue it written in their bookes, That the Virgine *Marie* is the *L o r d s* Treasure, and that she bestowes gifts and graces vpon her seruants: That her mercie pardoneth them, whome the iustice of her Sonne might condemne, and that our Saluation lyeth in her hands. But our Law teacheth, That *G o d* is All-sufficient, he giueth to whome hee listeth, *He will not giue his glorie to another, &c.* The Reader may (if he please) from that Iew himselfe, in his printed Confession, be further informed of that *Partition-wall* which separateth the Iew and Catholike.

They are so much the more scandalized, when they see the Catechismes recite the *Decalogue*, with omission of that second Commaundement, which they thinke (as one of their greatest Rabbines contested with our ^f Author) was the Ordinance of *CHRIST* himselfe. Yea, the Priests and Friars let passe in their conferences with them for currant, their Iewish vpbraids, That *CHRIST*, a *Carpenters Sonne*, was an Image-maker, or at least an Author of their worshipping. As for those speculative playsters of *Souera* and *lambda*, of intention instrumentall and finall in worship, of Images of the true, and Idols of the false Gods, they are (as euen now you heard) the vnfaourest dregs to the Iew in the world.

The poore Ideot, among the Christians, can as little distinguish as the Pagan, and both amongst the Christians is like honour done to *G o d s* Image, and to that of Saints, and to them both, in like forme of worship, as amongst the Pagans. They are forced to be at some Sermons, and there are well edified by their hearing, when they see the Preacher direct his prayer to a Crucifixe, calling it his *Lord and Saviour*. Their *Transubstantiation* is a monster as hideous as the former.

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• Apr. 1577.

^f Rel. rest.

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The meanes vsed to their conuerfion are weake; eſpecially in ſome places, g *Ibid.*
where they haue not the New Teſtament in ſuch Language as they can vnder-
ſtand: and the Inquiſitors haue inhibited and taken from them all bookes written
on that Theame, in defence of *Chriſtian Religion*, or againſt it, alledging, they
will haue no diſputing in *matters of Religion* either way, like the Ieſuites Ediſt at
Dola, forbidding all talke of G o d, either in good ſort or in bad.

But of all other this is a good furtherance, that when in their Baptiſme they de-
nie the Denill and all his workes, they muſt renounce their right and propertie in all
their goods and poſſeſſions; the ſhamefull couetouſneſſe of hypocriticall Chriſtians
hauing brought theſe *irritamenta malorum* within the compaſſe of the Denills workes:
preſuppoſing (forſooth) that either the conuerted Iew, or his corrupt aunceſtors,
haue ſcraped together ſuch heapes of wealth by Vſurie, or Oppreſſion, or ſome vn-
lawfull meanes or other. Therefore for the good of his ſoule, his bodie ſhall be left
to begge or ſtarue; while, with the leauing of his Iewiſh Superſtition, he muſt like-
wiſe leaue all that he hath: and his new-receiued *Religion* muſt be a meanes to ſtrip
him of his riches, and to weane him from his well-beloued *Mammon*, which that
Nation is naturally ſo farre in loue with. This alone, to the world-bewitched Iew,
is ſuch a *partition-wall* to keepe him from Chriſtianitie, that he will venture ſoule and
all, rather then thus betray himſelfe, his wife and children, to extreame beggerie and
want. Eſpecially ſince the faireſt of his preferment (to welcome him to our *Religion*)
is to turne Frier: then which profeſſion, nothing can be more hatefull to him, who
accounteth it a courſe againſt Nature; and a breach of that Ordinance of h G o d, h *Gen. 1. 28.*
(*Crefcite & multiplicamini*) of multiplying the world by a holy propagation in that
honourable eſtate of Marriage, which that k doctrine of Deuils hath made the Frier i *Heb. 13. 4.*
vncapable of. As for the example of *Elias*, and ſome other holy men (whome our k *1. Tim. 4. 1. 4.*
Popiſh Votaries would make Patrones of their diſorderly Orders;) the Iew (herein
more truly-Chriſtian then the Papiſt) holdeth it a courſe extraordinary, and ordina-
rily preferreth *holy Marriage* farre before that ſeeming-holy Vow of Virginitie.
Thus wee ſee what outward ſcandales, beſides their generall preiudice a-
gainſt Chriſtianitie, doe hinder them from it: which offences, in be-
halfe of the Chriſtians, together with that preiudice, pride,
and enuie, and aboue all, that *Veile* which diuine Iu-
ſtice hath left vpon their hearts, G o d in his
good time remoue, and graunt, ac-
cording to that Prophecie,
That all Iſrael may
be ſaned.

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OF THE ARABIANS,
SARACENS, TURKES, AND
OF THE ANCIENT INHABITANTS
OF ASIA MINOR, AND OF
THEIR RELIGIONS.

THE THIRD BOOKE.

CHAP. I.

Of ARABIA, and of the ancient Religions, Rites, and
Customs thereof.



ARABIA is a very large Region, ^a lying between two Bayes or Gulfses of the Sea, the Persian on the East, and that which hereof is called the Arabian, on the West: On the South is the Ocean; on the North is Syria and Euphrates. ^b *Plinie* sets downe the Northerne Limits; the Hill Amanus, ouer-against Cilicia and Commagena; many Colonies of them being there planted by *Tigranes* the Great: it thence (sayth he) declineth to our Sea and the Egyptian shore, and to the heart of Syria to Mount Libanus. By a certaine workmanship of Nature it much resembleth the forme and site of Italie. ^c *Arabia* signifieth *Holy*. The Na-

^a *Maginus.*

^b *Plin. l. 6. 28.*
Orosius. l. 1.

^c *Solin. 36.*

tions in this wide Tract of Land are many. It is the next to be spoken of in this our Discourse, according to our Geographicall method, as confining vpon Iudæa, whence we last departed.

^d Some deriue the name from *Arabus*, the sonne of *Apollo* and *Babylonia*. And the forged *Berosus* of *Annius* telleth, That *Ianus pater* sent one *Sabur* into Arabia *Solin. Beros. l. 4.* *Felix*; *Arabus* into Arabia Deserta; and *Petræus* into *Petræa*, all nephewes of *Cham*; all indeed the sonnes of *Annius* his braine. True it is, that Arabia is commonly diuided into those three parts, *Petræa*, Deserta, and *Felix*. Of the Nations in Arabia, *Plinie* writeth largely, amongst the rest naming the Saracens, of which wee are anon to speake at large. But long before *Plinie*, the Scripture speaketh of the people of this Region (not onely those which are said to descend of *Cush*, the sonne of

^d *Dravidus in Solin. Beros. l. 4.*

of *Cham*, but of many others, which descended of *Abraham*, as *Ishmael* the sonne of *Abraham*, by *Hagar*; and *Zimran*, and *Iokshan*, and *Medan*, and *Midian*, and *Ishbak* and *Shuah*, with their posteritie, the issue of *Abraham* by *Kezarah*: who, after that *Seba* and *Sabbetha*, and *Rama* and *Sabitha* had peopled some parts of Arabia, were sent away with their portions Eastward to the East Countrey, that is, into Arabia; where it is likely they mingled their Seed and Generations with those former of the posteritie of *Cham*: for therefore it seemeth *Moses* wife, *Zipporah*, was called a *Cushite*, or (as some reade) an *Ethiopian*, not that shee was of the Countrey *Ethiopia*, but a *Midianite* of Arabia, of *Abraham*'s race: which Countrey, because the posteritie of *Cush* had first inhabited, and happily had mingled themselves in marriages with them, shee is called a *Cushite*, which some wrongly expound an *Ethiopian*; although *Cush* were also the father of the *Ethiopi*ans. This posteritie of *Abraham* are, in Scripture, often called the children of the East.

The name *Felix*, or *Happie*, is given to the Southerly parts of Arabia, for the fertilitye thereof: s the name *Petræa* to a second part, of *Petra* the Seat royall, after called *Aretas* an Arabian King.

The Desert Arabia hath a name answerable to the nature thereof; being, in great part, without inhabitants, for the barrenesse of the soyle: as is also a great part of that which is called *Petræa*. This Desert Arabia is also ^h called *Aspera*, *Inferior*, *Cama*, and of the Hebrewes *Cedar*. It is bounded on the East with *Babylonia*, and part of the Persian Gulf; on the North with *Mesopotamia*, neere to *Euphrates*; on the West, with *Syria* and Arabia *Petræa*; on the South, are the Mountaines of Arabia *Felix*. Neere to them and to *Euphrates* it hath some Townes, and is frequented with Merchants, otherwhere partly vnpeopled, partly (*Strabo* therefore tearmeth it ⁱ *Scenitis*) fedde with such *Roving Arabians*, as haue no dwelling-houses, but remoue to and fro, seeking where to finde pasture for their Beasts, and lodge in Tents.

David accounteth himselfe ^k miserable for this dwelling in the Tents of *Kedar*, or (as *Tremellius* reades it) ^l as the *Scenites* of *Kedar*. Thus did the Patriarchs of old, thus did the *Scythians*, and thus doe the *Tartars* and the *Arabians* in *Asia*, *Africa*, and *Europe*, at this day, *roming*, *rouing*, *robbing*.

They ^m which dwell in Townes and Cities, obseruing a more ciuill life, are called *Moors*, the other *Arabians*, in more proper appellation. The name *Moors* was given them of the *Spaniards*, because out of *Mauritania* they invaded *Spaine*, and now ⁿ is taken vsually, not so much for the inhabitants of the Arabian Cities, as for all of the Arabian and *Mahumetane* Superstition. *Bosra* is the chiefe Citie.

Arabia Petræa adioyneth on the West and North to *Syria*; on the East to the Desert Arabia; on the South to the *Happie*. *Plinie*, *Strabo*, and *Ptolemy* call it *Nabathæa*. Some thinke, of *Nebath*, sonne of *Ishmael*. *Tyrius* calls it Arabia *Secunda*. Now it is called by *Rufcellus*, *Baraab*; or after *Ziglerus*, *Barra*; or *Bathalatha*, after *Castaldus*.

Nigh to *Syria* it is more plentifull, then in other parts. The scarcitie of wood and water, with the barrenesse of the Soyle in other places, shew how it is maligned of the Elements. Both in this part, and the former, they had neede goe strong and well accompanied, for feare of Robberie and Spoyle, which the *Arabians* attend.

This part is famous vnto all Generations, not so much for the *Amalekites*, *Midianites*, and other their bordering Neighbours (of whome and their Religion somewhat is spoken ^o before) as ^p for the miraculous passage of the *Israelites* through the same, and abode therein fortie yeares, in which time they receiued the Law, were fedde with *Manna*; their Meat, Drinke, Clothing, Iudgements, Mercies, continually yeelding miraculous euidence of Gods presence amongst them.

• Lib. 1. c. vlt.
p R. Polaterran.

as *Ishmael* the sonne
Medun, and *Midian*,
Abraham by *Returah*:
and peopled some parts
East Countrey, that is,
generations with those
Ishmael wife, *Zipporah*,
that three was of the
race: which Countrey
happily had mingled
which some wronger
of the *Ethiopi*
ed the children of the

ts of Arabia, for the
a the Seat royall, after

thereof; being, in
le: as is also a great
also called *Apera*,
the East with *Baby-*
Sopotamia, neere to
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the Tents of *Kedar*, or
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The name *Moors*
they inuaded Spaine,
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and *Ptolomey* call it
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the scarcitie of wood
shew how it is ma-
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le, which the Arabi-

or the *Amalekites*,
ome and their Reli-
passage of the *Is-*
in which time they
Clothing, Iudge-
GODS presence 2-

Bello-

Bellonius visited the Mount *Sinai*: he saith, it is a mile and a halfe from *Horeb*, and farre higher: from whose top, (which is hard stone of iron colour) may both shores of the Red Sea be seene. This Sea is not therefore called *Red*, because either the ground, or the sand or the water thereof is Red, as *Bellonius* hath obserued, for none of them are so. The people thereabouts take care for no other houses then the boughes of Palme-trees, to keep them from the heate of the sun (for raine they haue but seldome:) the cattell are lesse there then in *Egypt*. In the ascent of Mount *Sinai* are steps cut out in the Rocks: they began to ascend it at breake of day, and it was after noone before they could get to the Monasterie of *Maronite*-Christians, which is on the top thereof. There is also a *Meschit* there for the Arabians and Turkes, who resort thither on pilgrimage as well as the Christians. There is a church also on the top of Mount *Horeb*, and another monastery at the foote of the hill: besides other Monasteries, wherein liue religious people, called *Cabieri*, obseruing the Greek rites who shew all (& more then all) the places renowned in scriptures and antiquities to Pilgrims. They eat neither flesh nor white meates. They allow foode vnto strangers such as it is, rice, wheate, beanes, and such like, which they set on the floore without a cloth, in a wooden dish, & the people compose themselves to eate the same, after the Arabian manner, (which is to sit vpon their heeles touching the ground with their toes, whereas the Turkes sit crosse-legged like *Tailors*.)

Arabia *Felix* trendeth from hence Southwards, hauing on all other parts the Sea: against which it doth abut the space of 3000. five hundred & foure miles. *Virgil* calls it *Panchza*, now *Ayaman*, or *Giamen*. It hath store of riuers, lakes, townes, cities, cattell fruits of many sorts. The chiefe Cities are *Medina*, *Mecca*, *Ziden*, *Zebit*, *Aden*. There is store of siluer, gold, & varietie of gemmes. There are also wilde beasts of diuers kinds. As for the *Phoenix*, because I (and not I alone) thinke it a Fable, as neither agreeing to reason nor likelihood, and plainly disagreeing to the History of the Creation and of *Noahs Arke*, in both which GOD made all Male & Female; and commanded them to increase and multiply, I thinke it not worthy recitall.

Ludovicus Vertomannus, or *Barthema* (as *Ramusius* nameth him) tels: at large his journey through all this threefold Arabia: he trauelled from *Damasco* to *Mecca* Anno 1503. with the Caravan of Pilgrims and Marchants, beeing often by the way set vpon by Armies of those theeuish and beggerly Arabians. This journey is of fortie dayes trauell, traouling two and twenty houres, and resting two for their repast. After many daies they came to a Mountaine inhabited with Lewes, tenne or twelue miles in circuite, which went naked, and were of small stature about five or sixe spannes high, blacke of colour, circumcised, speaking with a womanish voice. And if they get a Moore in their power, they slay him aliue. They saw there certaine white-thornes, and in the same two Turtles, which seemed to them as a miracle: for in fifteene daies and nights they had neither seene birds nor beasts. They giue their Camels by the way not aboue five barly Loaves at a meale, as bigge as a Pomegranate, and drinke once in three daies. At the ende of eight daies they staid a day or two to rest them. Their pilote directed their iourney by the compasse (in *Diodorus* times, they obserued the North-starre) no lesse then if it had bene at Sea. They trauelled five daies and nights through the sandy Sea, which is a great plaine Champaine, full of a small white sand like meale: where if, by some disaster, the winde blowe from the South they are all dead men. And although they had the winde at North, yet could they not see one another aboue ten paces off. And such as ride on Camels are inclosed with wood, with holes to receiue the aire; the Pilots going before with their compasse for direction. Many died there for thirst, and many with fulnesse, drinking too much when once they came at water. When the North windes blowe, those sands are driuen to a heape. He supposed that *Mummia* was made of such as the sands had surprisid and buried quicke; but the truer *Mummia* is made of embalmed bodies of men, as they vse to doe in *Egypt*, and other places. As for the other parts of Arabia, they which list, may by this our author, by *Pliny*, *Niger*, and others, be informed further.

q Obser. 12.
c. o. d.
Some say it
is called *Mare*
Erythraum, or
red, of *Ery-*
thraus a King
of that name.
* Of this see
more l. 8. c. 11.

s Maginus.
Dom. Niger. com.
Apte l. 6.
t Adrich. saith
it is now cal-
led *Maurotia*.
Phoenix.

u Eud. vertom.
l. 1. c. 7.

l. 1. c. 12.

l. 1. c. 13.

l. 1. c. 14.

Mummia.
x Jul. Scaliger.
Exerc. 104.

To come to the disposition of the people, they are small, naked, beggerly. What they have done in Asia, Africke, and Europe by force of Armes vnder the name of Saracens, and pretence of Religion shall follow in the next Chapter: VVhat they still doe, if they meete with purchase, Travellers know to their cost. The practise of Marchandise amongst some of the Arabian people, and namely the Ismaelites, the Scripture recordeth. For their aunient Religion, it is not like it could bee good, when as they had so bad an Author of their stocke, *accursed Chaim*: the sonnes of *Abraham* were better instructed: but as they were borne *after the flesh*, and not according to promise, so if they and some of their posteritie did a while hold the truth, (as the Historie of *Iob* and his friends euinceih) yet this lasted not long: but soone after * in *Iewrie* was *GOD knowne*, and he dealt not so with any other Nation. *Herodotus* * (father of the Greeke Historie) affirmeth in his *Thalia*; that the Arabians worshipped *Dionisius*, whom they named *Vrontas*; and *Vrania*; whom they called *Atlat*: these alone they esteemed Gods. They shaued their maidens like to *Dionisius*, in a round forme about the temples. *Suidas* telleth^b that they were excellent Archers, their Arrows were as long as themselves: their bowes they bent not with hands, but with feete.

Curio ^c in his Saracenicall Historie testifieth of them, that as they descended in great part of *Abrahams* race by *Ismael*, the sonnes of *Keimrab*, and by *Efan*: so they of olde had and still reteine many rites observed by the Hebrewes: as numbring by Tribes, and marrying onely within their owne Tribe: euery Tribe also had their owne King. (which it seemeth the *Tent-wandering* or *Scenie*-Arabians obserue still) That son succedeth not which is eldest, but he which is borne first after hee is proclaimed King or Ruler, being of Noble race on both sides. They vsed also Circumcision. For their religion in olde times; some were Christians, of which (about the times of *Mahomet*) there were many sects: Some were Iewes; others worshipped the Sunne and Moone: others, certaine Serpents; others, some kindes of Trees; and some a Tower called *Alexa*, which they supposed *Ismael* had built; and some others, some other deities.

Ensebins ^d tels that they vsed humane sacrifices: which not onely *Sardus* confirmeth, saying, that they sacrificed euery yeare a child: whom they buried vnder the Altar: but *Nicophorus* ^e also reported of one *Naaman* a *Scenie*-Arabian, a chieftaine amongst them, who in zeale of that superstition, killed men with his owne hands, and sacrificed them on the Altar to his gods. He in the time of *Mauricius*, warned by a vision became a Christian, and with him an innumerable company of his, whom he offered a liuing vbloudy sacrifice in baptisme vnto CHRIST.

When they entred league with any, their manner was, that one standing in the mids betweene both parties did wound the hand with a sharpe stone, in the palme neere to the thummes of them both, and taking flockes of the garments of them both, annointed, with that bloud, seven stones set in the mids of them: Meane-while inuoking *Dionisius* and *Vrania*: and then this Mediator became surety for the party, who there-by esteemeth himselfe bound to obserue it. And thus did they make league with *Cambyses*. To these two Arabian Gods Great *Alexander* would haue added himselfe a third (saith ^h *Arrianus*, in his life.) He made great prouision to inuade them, both because they had sent him no Embassage, and for that they worshipped onely these two deities; *Heauen*, for that it containeth the Sun and Starres; and *Dionisius*, because hee had inuaded the Indians: and therefore equalling this his owne expedition to that of *Dionisius*, he would also for robbing of men, be reckoned a God. *Strabo* ⁱ saith, that in respect of the wealthinesse of this countrey, he had thought (had not death preuented him) to haue made Arabia the imperall seate. He affirmeth also that *Sesostris* the Aegyptian King, passing through Arabia, in that his renowned expedition; erected there in diuers places Egyptian temples and superstitions: that the Troglodytes which dwelt in Caues, and bordering on the Aegyptians, by some reputed Arabians, were circumcised, as the Arabians and Egyptians were.

The Nabathzans worship the *Sunne*, burning Frankincense on an Altar vnto him. They neglect the bodies of the dead, burying euen their Kings in a dunghill. Of the other Arabians hee reporteth that they vsed incestuous copulation with

Sister

y Gen. 37. 28.

z Psal. 76. 1. &c.
147. 30.

a Herodot. l. 3.

b Suid. hist.

c Coelius Aug.
Caesop. hist. Sar.
l. 1.

d Euseb. de laud.
ib. Constant.
e Sardus. l. 3.
c. 15.
f Niceph. hist.
Eccl. 18. 23.

g Herod. l. 3.

h Arrian. l. 7.

i Strabo. l. 15.

as before

beggerly. What they
the name of Saracens,
What they still doe, if
Paradise of Marchandise
delites, the Scripture
e good, when as they
nes of *Abraham* were
according to promise,
b, (as the Historie of
e after * in *Iewrie* was
lotus * (father of the
worshipped *Dionisius*,
ut: these alone they e-
round forme about the
Ati owes were as long
ete.

they descended in great
by *Eſau*: so they of
es: as numbring by
e also had their owne
bſerve still) That son
e is proclaimed King
nciſion. For their reli-
times of *Mahomet*)
e Sinne and Moone:
Tower called *Alca-*
other deities.

y *Sardus* confirmeth,
nder the Altar: but
chiefetaine amongst
hands, and sacrificed
ned by a vision be-
whom he offered a li-

standing in the mids
the palme neere to
them both, annoin-
while invoking *Dio-*
the party, who there-
ke league with *Cam-*
ue added himſelfe a
ade them, both be-
ped onely these two
ionisius, becauſe hee
pedition to that of
Sirabo ſaith, that in
not death prevented
at *Sisopſtris* the Ae-
dition, erected there
lodyte which dwelt
ians, were circumci-

an Altar vnto him.
ings in a dunghill.
is copulation with
Sister

sister and mother. Adulterie with them is death: but that onely is Adulterie, which is out of the ſame kindred, otherwise all of the ſame bloud to vse the woman is their (in- cessuous) honesty. When ſiſteene brothers (Kings ſonnes) had by their continuall com- pany tired their one and onely Sister, ſhee deuised a meanes to rid her ſelfe, or at least to ease her ſomewhat of that trouble. And therefore whereas the custome was, that hee which went in, left his staffe at the doore to prohibite others entrance, ſhee got like ſlaues, and alway hauing one at the doore, was diſburthened of their im- portunitie; euery one that came, thinking ſome other had beene there before them. But they being once altogether, one of them stole from his fellowes, and finding this staffe at the doore, accused his Sister to his Father of Adulterie, where- of by diſcouerie of the Truth ſhee was cleared. *Linschoten* k telleth of the like pra- ctise obserued by the *Nairos* in Cochīn, leauing their Armes at the doore, when they enter to their *Nauo*-kinſwomen which they vse likewise in common, being ne- uer married.

k *Linschoten*.
History of the
Indies.

Their Circumciſion they obserued, as ſome write, at the thirteenth yeare of their age, imitating *Iſmael* herein. Euery one abideth in his Fathers profession. The poſſeſſions and wealth are common to the whole kindred. *Alexander ab Alexandro* nameth *Dyaſares* an Arabian deitie. Their Priests he ſaith were attired in linnen gar- ments, with Mitres and Sandals. *Solinus* affirmeth, that they abstaine from Swine- fleſh: neither will that sweet aire of Arabia breath life to that ſordide & ſinking crea- ture. This is in the *Happy Arabia*, where happineſſe maketh them vnhappy: their sweets breeding bitter effects in diſeaſing their bodies, which they are forced to cure with the ſents of brimstone and Goates beards burnt. That which others admire and almoſt adore for rareneſſe and excellencie, is here their common ſewell for their fire: deuouring iawes being fed with herbs, ſhrubs, trees, gummies, ſpices, for humane and diuine vſes moſt eſteemed.

1 *Dravudius in*
Solin.
m *Sol. Polybiſt.*
Purſe k *ab*
n *Strab. l. 16.*
D. *Sic. l. 3.*

Frankincenſe (ſaith *Plinio*) groweth onely in Arabia, but not in euery place thereof. About the miſt of the countrey is Sabota (the chiefe Citie of the *Saba*rans) in a high mountaine: eight manſions from thence is the Region of Frankincenſe, which is called *Sabba*, that is, a myſterie: looking toward the Eaſt, euery way garded and made vnpaſſable with Rocks. The ſoile is reddiſh, inclining to vvhite. The length of the Frankincenſe wood, is twentie *ſchœni*, the breadth halfe as much. (a *ſchœnus* in this account is ſiue miles) Other Arabians beſide (theſe and the *Minæi*) ſee not this tree, nor all of theſe, but onely ſome three hundred Families, vnto whom the right of theſe rites deuolueth by ſucceſſion. Therefore are they called *ſacri*, Holy, neither may they in the time, when they cut them, be polluted with knowledge of women or with Funerals. What manner of tree it is, *Plinio* ſaith hee knew not, nor any *Romane* to his knowledge. They gathered it in the ſpring and autumn: they cut the trees from whence it ſweateth. There needes no warch to keepe them, but the innocencie of the inhabitants. When *Alexander* in his Youth beſtowed large ſtore of Frankincenſe in his deuotions, *Leonides* his Mr. told him, he ſhould ſo doe when he had conquered the countrey where it grew: He after enjoying (ſome part of) Arabia, ſent him a ſhip laden with Frankincenſe, and bad him ſerue the Gods pientfully. The Frankin- cenſe, when it is gathered, is carried on Cameis to Sabota by one way, out of which to goe were capitall. There they pay the tithes to a God which they call *Sabis*. The Priests take it by meaſure, not by weight. Certaine portions are allowed to them and to the Kings ſcribes. *Plinio* therefore calls Frankincenſe *Odor Arabicus*. *Virgil* calls it *Panchæan*, & *Sabaean* Frankincenſe. The manifold rites which the Heathens vſed in their holy thingſ with this drugg, *Struckius* ſheweth at large. Here alſo grew the Mirrh in the ſame woods, and among the *Trogloditæ*. But this and Cinamon and other thingſ which grew elſewhere as well as here, neede not much diſcourſe. They vſed yet ſome religion in gathering of their Cinamon, as ſome obſerue, ſacrificing before they began, and after diuiding what they had gathered, with a ſacred ſpeare aſſigning a portion to the Sun: if the diuiſion be juſtly made, the Sun ſealet his conſent by fire, with his beames conſuming the ſame. Thus much of their ſpices, and holy drugges.

Strabo *in* *Plin. l. 12. c. 14*

Talbot

q *Plin. Pan- lo & in Milit. e. Struckius de ſacris.*

s *Joan. Baenus.*

3. *Leo, Africa-*
nus.

* *Gal. 1. 17.*

u *Diod. Sic. l. 6.*
c. 10.

Plin. l. 11. c. 10.

Plin. l. 11. c. 10.

x *Euseb. de prep-*
rat. Eu. l. 2.

y *Iustin. hist.*
l. 39.

z *Gramay Af.*
Arab.

a *Ios. Scal. Can.*
Isag. l. 2.

b *Philost. de vi-*
ta Ap. l. 1.

c *Athenens. l. 6.*
c. 6.

d *Ath. l. 12. c. 14.*

e *Plutarch de*
Inuid. & odia.

f *Tertullian de*
veland. Virg.

g *Pausanie*
Boeotica.

h *Epiph. contra*
Setbian.

Of their other riches I meane not to speake, save of their Sheepe with great tails, some of which weigh forty pound. *Leo* saith he saw one at Cairo, whose tails, supported by a Cart with wheelles (for else shee could not haue carried it) weighed fourescore pound, and heard of such as weighed a hundred and thirtie pound. *Paul* presently after his conuersion preached the Gospell in Arabia.

Panchæa and an other Iland, called *Sacra*, are adioined by *Diodorus* to Arabia, both fertile (as he saith) of Frankinsence. In Panchæa is the Citie Panara, whose inhabitants are called the Ministers of *Impiter Triphylus*, whose Temple is thence distant threescore furlongs, admirable for the Antiquitie, magnificence & nature of the place: it is two hundred foote long, the bredth answerable, hauing in it large Statues, and about it the houses of the Priests. Many Fountaines there springing make a nauigable streame, called *the water of the Sunne*, which is medicinable to the bodie. The countrey about, for the space of two hundred furlongs, is consecrated to the Gods, and the reuenue thereof spent in sacrifices. Beyond is a high mountaine, called the seate of Heauen, and *Olympus Triphylus*: where *Cælus* is said to haue instituted the rites there yeerely obserued. The Priests rule all in Panchæa both in ciuill and religious cases: and liue very deliciously, attired with linnen stoales and mitres, and parti-coloured sandals. Thelie spend their time in singing hymnes, and recounting the acts of their gods. They deriue their generation from the Cretan *Impiter*. They may not goe out of their sacred limits assigned them, if they doe, it is lawfull to kill them. The Temple is enriched with gifts and offerings. The doores excell for matter and workmanship. The bed of the God is sixe cubites long, and foure broad, all of golde faire wrought. The Table stands by, nothing inferiour. In the mids is another bed of golde, very large, grauen with *Ægyptian* Letters; in which are contained the gests of *Impiter, Cælus, Diana* and *Apollo*, written by *Mercury*. Thus saith *Diodorus*. *Iustine* mentioneth *Hierotimus* an Arabian King, which had sixe hundred children by Concubines. Some are of opinion that the *Wisemen* which by the auncient conduct of a *Starre* came to *Ierusalem*, (the first fruits of the Gentiles) came out of Arabia. *Scaliger* mentioneth a conquest aunciently made and holden by the Arabians in *Chaldæa*. *Philostatus* saith, the Arabians are skilfull in auguries, or diuinations, because they eate of the head and heart of a Dragon. That they eate Serpents, *Solinus* affirmeth. *Athenens* saith that the Arabians vs'd to maim themselves, if their King hapned to be maimed, and that in the same manner: and in another place he citeth out of *Heracles Cumans*, the delicacies of this Arabian King, and his quiet or idle course of life, committing matters of iudgement to officers: and if any thinke himselfe wronged by them, he puts a chaine fastened to a window in the highest part of the Pallace: Wherevpon the King takes the matter into his hand, and whether part he findes guiltie dies for it. His expences were fiftene Babylonian talents a day. The Arabians kill Mice, as a creature supposed enemy to the gods, a custome common to them with the Persians and Aethiopians. The women couer their faces, contented to see with one eye, rather then to prostitute the whole face. They kill not Vipers, but scarre them away with Clappers from their balsame-trees saith, *Ætius*, when they gather that commoditie, because they thinke them consecrated to those balsame-Trees, vnder which they liue and feede of that liquor, with which also they cure themselves if they are bitten by them.

The Arabian tongue is now the common language of the East, especially among such as embrace the Mahumetan religion: this language in the first diuision of tongues, according to *Epiphanius*, was begunne in *Armot*, the first speaker and Author thereof.

heepe with great tailes,
whose taile, supported
(e) weighed foure score
d. Paul presently alter

iodorns to Arabia, both
ara, whose inhabitants
ence distant three score
he place it is two hun-
dred, and about it the
navigable streame, cal-
le country about, for
and the reuene there-
of of Heauen, and O-
s there yeerely obser-
uances: and liue very
poured sandals. These
their gods. They deriue
of their sacred limits
is enriched with gifts
The bed of the God is
Table stands by, nei-
grauen with *Egypt*,
Diana and *Apollo*,
Ierolimus an Arabian
of opinion that the
Iem, (the first fruits of
anciently made and
are skillfull in au-
Dragon. That they
d to maim them-
nder: and in *4* ano-
Arabian King, and
officers: and if any
window in the high-
his hand, and whe-
abylonian talents &
the gods, a custome
ri couer their faces,
face. They kill not
s faith, & *Paulanias*,
consecrated to those
which which also they
especially among
diuision of tongues,
nd Author thereof.

of the Saracene Name, Nation, and proceeding
in Armes.



P L I N Y *lib. 6. cap. 28.* mentioneth among other Arabian Nations the a *Geograph.*
Saracens: placing them neere to the Nabathæans. *Protonemy* likewise *lib. 6. c. 7.*
nameth the Scenites so called of their tents, which with themselves, b *Scenites Ara-*
their flocks, and substance they remoued vp and downe from place to bas quos Sarace-
place. Posteritie hath called all these Tent-wanderers (saith *Scaliger* nos nunc appel-
out of *Ammianus Marcellinus*) *Sarracenes*: and so doth *Protonemy* lamus. *A. d. l. 22*
the next words call the next adioining people, seating them in the Northerly bounds c *Boterus.*
of Arabia *Felix*. In the same Chapter he setteth downe *Saraca*, the name of an Ara- *Curt. alij.*
bian. *Epphanus lib. 1.* saith that the Tribes of the Agarens or Ismaelites, are now called
Saracens. Some later Authors haue written, that because *Ismael* was the sonne of *Ha-*
gar a bond-woman, his nicer posteritie haue disclaimed that descent, and deriued
their pedigree and name from *Sara*. *Iosephus Scaliger*, in his Annotations vpon *Ense-*
kelos on the 37. of *Genesis*, addeth the authoritie of *Stephanus*; who affirmeth *Sara-*
ka to be a region of Arabia, neere the Nabathæans, of which hee thinketh that the
Saracens borrowed their name. We know (saith *Scaliger*) that the Arabian Nomades
are so called: for *Sarak* in Arabian soundeth as much, that is (*Saraces* & *Aspurgus*) thee-
uist or robbers, such as the *Cosakes*, *Tartars*, &c. *De Sara*, *perridiculum*: To call them
Saracens of *Sara* is ridiculous; for then either they must be called *Sarai*, or the *Sa-*
raca. d *Marcellinus* thus writeth of them; This people stretcheth from the Assyrians d *Am. Mar. l. 14*
to the falles of *Nilus*: all warriours, halfe naked, in coloured iackes. None plow-
eth or planteth; but they wander vp and downe without houses or lawes; their
life being alwaies in flight. Their wiues they hire and Couenant with for a time;
which breede childe in one place, and bring forth in another, and neuer rest. Their
foode is Venison, Milke, Hearbes, and such foules as they can take: the most, that
wee haue seene, know not the vse of Wheate or Wine. Like Kites they snatch their
prey, but stay not by it, whether they winne or loose. They are such, as the Romans
neede neuer with them their friends or their enemies. In the time of *Iulian* e they c *Lib. 25.*
made out-rides and spoiles on the Romane prouinces, because they were denyed
their wonted stipends by *Iulian*, who told them that he had better store of Iron then
golde.

This name Saracene may well besit that course of life which they embraced:
for in the more Southerly parts of Arabia, they are more ciuill and rich, dwelling in
Cities, and haue quicke trade, which all are wanting about Medina and Mecca, places
so renowned by the life and death of *Mahomet*. Neither doth it seeme probable that
those which were called Agarenes in the continued succession of so many ages, as
appeareth 1. *Chron. 5. 10.* and *Psal. 83. 6.* would after grow ashamed of that: or that
Ismael, which derided the hopes concerned of *Isaac* the sonne of *Sara*, would nourish
his posteritie in the same hope, or leaue to them any honourable memorie of
Sara, vvhich had reiected him together vvith his mother. Yea, and their owne
superstitious Legend proueth the contrarie, as shall appeare in the next Chap-
ter.

This robbing and roqueing people liued in much obscuritie, vntill that dark-
nesse brought them to light, and a Religion newly stamped by *Mahomet*, in a
secret and iust iudgement of G O D, for the contempt of the trueth, vvas by as
new a kinde of preaching (viz. force of Armes) obstruded on the luke-warme
vvhorld. For vvhen as *Mahomet*, (of vvhoose life followeth a large discourse)
had obserued that sicke state of the Empire affected vvith Iewish rebellion
S 3
Persian

f *Saracen. hist.*
Curio. l. 1.
Dreſtler. Chron.
Noter.
Phryg. Chron.
Car. Chron.
Sabel. Ann. 3. l. 7.
Volaterran l. 1. 2.
Chron. Arab.
 Polite of the
 Turkish Em-
 pire, &c.
 g The Arabian
 names in other
 languages are
 tranſlated di-
 verſely.
 h *Abu-becher.*

i *Califa*, or
Amira was
 the name
 of the chiefe
 place or ſou-
 raintie in caſes
 ſpiritual and
 temporal: the
 ſucceſſor of
Mahomet.

k *Otloman. 4.*

Persian inuaſion, and Neſtorian infection, beſides the ſecuritie of the Head it ſelfe, *Heracius* then *Emperour*: hee thought good to take *Occaſion* by the *fore-
 locke*, and to ſtrike while the Iron was hote. Firſt, vnder pretence of Religion ha-
 uing inueagled a multitude of Diſciples, hee made a commotion in Arabia: and
 being theretore driven out of Mecca, many of his followers reſorted to him: Of
 whom he appointed Capitaines and leaders of the reſt, *Vbequar*, *Omar*, *Ozman*, *A-
 liſre*, *Talans*, *Azubenus*, *Zadimus*, *Zaedimus*, & *Abuobeid*. The Arabians (as ſome af-
 firme) aided *Heracius* in his warre againſt *Cofdroes* the Perſian: and after that warre
 ended, the Arabians complaining for want of pay, the Treafurer answered that there
 was ſcarce ſufficient for the Greeke and Romaue ſouldiours, much leſſe for that compa-
 ny of dogges. Whereupon, as long before on like occaſion they had rebelled in the
 reigne of *Julian*, ſo now enraged, they departed into Syria, and adioined themſelues
 vnto *Mahumet*, who euen then after the Perſian victory had obtained (ſome ſay) of the
 Emperour whom he ſerued in thoſe warres, to himſelfe and his followers, a Region to
 inhabite; the Emperour for rewarding his exploites in the late warres. *Mahumet* with
 this ſupply aſſailed Mecca, which diuers times before he had in vaine attempted, and
 tooke it, with other peeces in Arabia, viz. *Hunaim*, *Ietrip*, *Tambic*, &c. He afterwards
 created foure Generals, whom he called the *four ſharpe ſwords of GOD*, and com-
 manded them to goe into the foure parts of the world, and kill all ſuch as would not
 embrace his Lawe. Theſe foure were *Ebnubezer*, & or *Vbequar*, *Omer*, *Oſmen*, and
Ali. *Ebnubezer* went into Paleſtina, but was ouerthrowne by *Theodorus Begarius*,
Cafars Lieuutenant. About the ſame time died *Mahumet*, and this *Ebnubezer* ſucceeded
 him; although *Mahumet* had deſigned *Ali* his ſucceſſor. *Eubocara* or *Abubacher* (for
 diuerſly is this *Ebnubezer* called) hauing by his might, and the aſſiſtance of *Homar*
 and *Oſmen*, obtained to be *Califa*, ouerthrew the imperials, and ſoone after died. *Ho-
 mar* the next *Califa* wanne *Bofra* the chiefe Citie of Arabia, and all the country as far
 as *Gabata*, and put *Theodorus*, the Emperors brother, to flight. He beſieged *Damaſcus*,
 and hauing broken the forces that came to reſcue it, obtained it: ſubduing alſo all
Phanicia. After that, turning his forces into Aegypt, *Cyrus* the Biſhop of *Alexandria*
 ſlayed him with promiſe of 200000. peeces of golde, for yeerely Tribute. This was
 diſannulled by *Heracius*, and *Emanuel* the deputy denied the payment: whereupon en-
 tering the ſecond time vnder conduct of *Hamrus*, Aegypt was conquered. After two
 yeares ſiege, *Jeruſalem* alſo was wonne. *Iaiſus* one of his Capitaines ſubdued *Edeſſa*,
 and all Meſopotamia. Afterwards placing *Muanias* ouer all the countries betweene
 Euphrates and Nilus, hee inuaded Perſia: where the Perſians loſt both their King
Hormiſda, their ſtare, religion, & name: of Perſians being conuerted into Saracens. This
 victorious *Homar* made *Jeruſalem* his royall ſeate, where he built a Temple to *Mahumet*:
 and while he was praying, was murdered by his ſeruant.

Ozman; k the ſucceeding *Caliph*, ſent a great Armie into Africa, vnder the leading of
Hucba: who ouercomming *Gregorius Patritius* and deſtroying Carthage, ſubiected
 all that Province to their Empire; making *Tunes* the Mother-citie: but ſoone after
 tranſlated that honour to *Cairoan*, which he built thirty ſix miles from the Sea, and a
 hundred from *Tunes*. In the third yeare of his reigne *Muanias* the Deputy of Egypt
 with a Nauy of ſeu en hundred, or, as others ſay, of a hundred and ſeuenty ſaile, aſſailed
 Cyprus, and taking *Conſtantia*, waſted the whole Iland: and hauing wintered his Ar-
 mie at *Damaſcus*, the next yeare beſieged *Arad* in Cyprus and wonne it, and diſpeopled
 all the Ile. Thence he inuaded the continent of Aſia, and carried away many priſoners:
 and after, in a Sea-fight with *Conſtans* the Emperour, died the Lycian Sea with Chriſtian
 bloud. He wanne Rhodes, and ſold to a Iewe the brazen Coloffe or pillar of the Sunne,
 which laded nine hundred Camels, ſometime reckoned one of the worlds ſeu en won-
 ders, made in twelue yeares ſpace by *Chares*. After this he aſſiſted the Cyclades Ilands
 in the Archipelago, and then ſent his Fleet againſt Sicilia, where they made ſpoile with
 fire and ſword, till by *Olympius* they were chaſed thence. *Muanias* himſelfe with an
 Armie by land entred into Cappadocia: laid hauing ouer-runne all the neighboring Ar-
 menia, vnto the hill *Caucasus*. But meane while *Ozman*, beſieged in his houſe by
Ali

uritie of the Head it
Occasion by the fore-
tence of Religion ha-
tion in Arabia: and
resorted to him: Of
Omar, Ozmen, A-
Arabians (as some af-
and after that warre
answered that there
lesse for that compa-
had rebelled in the
adjoined themselves
ned (some say) of the
followers, a Region to
res. Mahomet with
nine attempted, and
&c. He afterwards
GOD, and com-
ll such as would not
Omar, Ofmen, and
Theodorus Begarus,
Ebnbezer succeeded
or Abubacher (for
istence of Homer
one after died. Ho-
ll the country as far
elieged Damascus,
subduing also all
hop of Alexandria
tribute. This vvas
nt: wherevpon en-
quered. After two
s subdued Edessa,
ountries betweene
both their King
into Saracens. This
Temple to Mahu-

Ali his faction, slew himselfe, when he had liued eightie and seuen yeares, and reig-
ned twelue. The Saracens could not agree about their new Prince; *Muavi* and *Ali* ¹ *Hali*,
with great armies, being Corriuals of that dignitie: and *Ali*, being treacherously
murdered by *Muavi* meanes, in a Temple neare Cusa a citie of Arabia, was there
buried, and the place is of him called Massadalle or *Ali* his house. ^m *Albacem*, the
sonne of *Ali* and *Fatima* *Mahumets* daughter, was by *Muavi* his owne hands crow-
ned, and by him soone after poysoned. Thus was *Muavi* sole Caliph, who graun-
ted peace to the Emperour, on condition that hee should pay him euerie daie tenne
pounds of golde, and a Gentleman seruant with a horse. *Damascus* was now made
the seate Royall. Hee subdued the sect of *Ali* in Persia, and after invaded Cilicia,
and sent (to aide *Sapores*) a band of Saracens, which afflicted Chalcedon, and sac-
ked Armaria a citie of Phrygia; and with a fleet invaded Sicill, tooke Siracuse, and sac-
caried away with them the riches of Sicilia, and of Rome it selfe, lately sleeved by
the Emperour, and heere horded. An other armie of Saracens, ouer-running the
Sea coast of Africa led away eight hundred thousand prisoners.
Mumad and *Cuse* on the other side subdued to *Muavi*, *Lydia*, and *Cilicia*; and
after, with *Savus* an other Saracen Generall, besieged Constantinople, from April
to September: and taking Cizicum, there wintered their forces, and in the Spring, re-
turned to their siege, which they continued seuen yceres, and in the Spring, re-
and force of tempest, they were chased thence. And *Constantine* slew three hundred
thousand Saracens, in a battell (not long after) against *Susis* the nephew of *Muavi*.
and compelled the Saracens to pay a great tribute. *Allezid* reigned after the death of
Muavi his father, (a better Poet then Souldier) he soone died. Neither did his suc-
cessors *Marvan* and *Abdalan* liue two yeares in the roome. *Abdimelec* was chosen
Caliph, who descended from *Hali*, when as *Abdalan* of the linage of *Eubacara* (the
Arabians call this the *Maranian* race; the other *Abazian*) had possessed himselfe
of that Title by force, whome *Cusa* the kinsman of *Abdimelec* ouerthrew. *Cusa* af-
ter this victory entring *Damascus*, plucked *Iazid* (one of the former Caliphs) out of
his graue, burned his bones, and hurled the ashes into the riuer, and cruelly persecuted
all the *Maranian* stocke.
Hereupon *Abedramon* one of that house with a great number of his friends and
followers fled into Mauritania Tingitana, where he was welcomed of the Saracens
there being, and first intituled himselfe *Miralumumim*, which signifieth *The Prince of*
Beleaners, and then builded *Marocco*. *Abdimelec* hauing other yrons in the fire,
neglected this: First appeasing tumults in his owne state; then ouerthrowing the
Emperour in the field: after receiuing (by treason of the Deputy) Armenia; winning
that part of Persia, which yet was subiect to the Romans, and by his forces spoyling
Thracia, whiles the Greekes were diuided amongst themselves. He also chased the
Roman garrisons out of the coast-townes which they held in Afrike. *Abdimelec* be-
sides the spoile of Galatia, conquered all Afrike betwixt Niger and the Sea, a little
ing dead, *Vbius* the sonne of *Abedramon* succeeded, vnder whome the Saracens
besides the spoile of Galatia, conquered all Afrike betwixt Niger and the Sea, a little
peece excepted at the mouth of the Straits subiect to *Rodericus* the King of Spaine:
Mucas was made Lieutenant of the Saracen Empire in Afrike. To him *Iulianus* Earle
of Cepra, full of indignation against his Prince, for deslouring his faire daughter
Caba, about the yeare seuen hundred and twelue, offereth the conquest of Spaine, if
hee would furnish him with some competent forces of his Saracens. This traitour,
thus strengthened with the authority of his place (being Gouverneur of the Ile *Viridis*
and diuers places in Africa and Spaine) backed with his friends, and aided with the
Saracens, ouerthrew the Gotish Empire, which had now ruled Spaine about three
hundred yeeres: *Rodericus* loosing the field and his state, and spending the remnant
of his daies with an Hermite in a solitarie desert of Lusitania. *Iulianus* himselfe was af-
ter slaine by the Saracens, as were the Spanish Traytours; the iust end of vniust trea-
cherie.

Zulcimirius the next * Caliph sent *Malsamas* with a great power into Thrace, x Anno 717.
where hauing spoiled the Countrey, he laid siege to Constantinople; *Zulcimirius* ^{Saleman}
his ^y *Christo*. lib. 2.

ⁿ Some say he
reigned, and
he with *Muavi*
are reckoned
but the sixth
Caliph of the
Arabians.
^o This daily
tribute was
both ceased &
inuerterd soone
after, when
Abdimelech
made peace
with the Em-
perour, with
promise to pay
him the like
tribute. ^p *Dia-*
^{coi}.
^p About these
times another
talle prophet
called *Muslar*,
obtained Per-
sia, and the A-
rabians were
troubled. ^p
Diacon, in *Iustin*:
^q Anno 679.
^r *Abdimelec*
sonne of *Mar-*
^{uan}. *Scal. g.*
^p. *Diacon*, in *Lu-*
^{biniano}.
^t Others call
him *AbdulMu-*
^{men}.
^e *Leo* writeth
otherwise, as in
our 6. Booke
shall appeere:
hee saith Ma-
rocco was built
in the 424 yere
of their Hagi-
ra.
^u Called of
^{Leo}, *Qualed*, &
of *Scal. Valid*.
110.

his maister assaunting it by Sea, with a navy of three thousand shippes, in which siege he died, Anno Domini seuen hundred and nineteene. *Aumar*, ²his successeur, had no successe in this attempt, partly, through the violence of frost, causing famine and diseases in his campe, and partly, by the force of an artificiall Glasse, wherewith *Leo* the Emperour cast fire amongst the enemies flecte, and fiering euen the Seas about the shippes; that by this subtilty and force of tempest, of three thousand saile, fise shippes onely are said to haue escaped. ^a*Gizid*, sent with supply of three hundred and three score shippes, durst not approach for feare of this fire: and the Saracens by their *Caliph* were reuoked, when the plague had slaine in Constantinople three hundred thousand people.

When *Aumar* was dead, *Gizid* was chosen in his place; and after him *Hascham* sonne of *Abdelmelech*: who being murdered, *Wahd*, or *Euchl* sonne of *Iezid*; in whose time the bottome of the Sea, neere the coasts of Asia minor, burned, and sent forth smoke fust, and after, heapes of stones, with which the shores of Asia, Lesbos, and Macedonia, were filled, and a new Island ^btooke beginning of the heaping together of earth, which was annexed to the Island called *Sacrus*.

The Saracens in Spaine erected amongst themselves many petite kingdomes, and by their diuisions made way to *Pelagius*, with some remainder of the Spaniards to recouer some of their lost countrey, who dying in the yeare seuen hundred thirtie and two, his sonne *Fufile* succeeded, in whose time the Saracens passed the Pyrenean hills into France, where *Theodoricus* the second was then King, but ^c*Charles Martell* master of the Kings house ruled, as did his father in that office before, and his sonne, (both *Pipins*) after him. The Saracens tooke Narbone, and after Burdeaux, killing in it, man, woman, and childe, and raising the Temples to the ground; they passed Garunna, and ouerturned Angoulesme and Bloys, and came into ^dTuron, where *Endo* the Goth then King of a great part of France, in warres with *Martell*, for feare of the common enemy, entred league, and with their ioynt forces slew three hundred and seuentie fise thousand Saracens; and those of Nauarre slew the rest that escaped, in their returne. But when *Endo* was dead, *Martell* tooke part of his kingdome from his sonnes *Hnoldus*, and *Vasfarus*, who thereupon recalled the Saracens, which vnder the leading of *Amrus* tooke Auenion by the treason of *Mauricinus* then Gouverneur, from whence, and out of France they were driuen ^eby *Martellus*.

The Saracens made foure inuasions into Thrace while *Enclitus* was Caliph, to whome succeeded Anno ^f740 *Gizit* the third, who wasted Cyprus, and carried away the people into Syria. After him and *seles*, (which two ruled not two yeares) *Marvan* reigned; and after, another of the same name, and the Saracens were diuided, *Tebid Dadic*, and *Zulciminus*, challenged each to himselfe the souerainety: and when all these were ouerthrowne and slaine, *Asmulinus* amongst the Persians raised vp the seruants to murder their maisters, and with them he ouerthrew *Iblinus* with one hundred thousand Saracens; and after, *Marvan* himselfe with three hundred thousand, who fleeing into *Egypt*, was there also vanquished and slaine in a Temple.

This murder grew through the faction of the *Abasian* stocke, who conspired against him, because he had slaine one of their kintred. *Abulabus* the chiefe of this conspiracie succeeded him, in the ^hyeare 749, and remoued the *Chaliphate* to that family from the *Marannians*, in the yeare of their *Hegira*, 122 after the Arabian computation; as we follow *Scaliger* herein; and he the Chronicle which *Abraham Zacuthi* gathered out of the Monuments of the Ismaelites. In the former relations, we haue principally followed *Curio* his Saracenicall history: though by the way we haue borrowed of others also.

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i Anno Dom.
753. Heg. 136.
k An. Dom. 774
l Al. dec. 1. lib. 1
m Animad. in
Euseb. chron.
Lydyat em. tem.

h Jos Scal Can.
15. lib. 2. & lib. 3.

e Annis 735.
f 737. & 738.
g Iezid. 740
h Hisan.

c Paul. Aemil.
lib. 2.

d Toures.

b P. Diac. Leo.

z 12. off. ang.
De schler. Chro.
Omar.

a Iezid.

pes, in which sieg
his successour, had
causing famine and
asse, wherewith *Leo*
then the Seas about
thousand saile, five
three hundred and
the Saracens by their
ple three hundred

ter him *Hafscham*
sonne of *Iezid*; in
burned, and sent
es of Asia, Lesbos,
of the heaping to-

e kingdomes, and
the Spaniards to re-
undred thirtie and
the Pyrenæan hills
Charles Martell ma-
nd his sonne, (both
x, killing in it, man,
ssed Garunna, and
Eudo the Goth then
f the common ene-
d, and seuentie five
l, in their returne.
n his sonnes *Hnnol-*
vnder the leading
our, from whence,

us was Caliph, to
rus, and carried a-
ed not two yeares)
aracens were diui-
the foueraignety:
ft the Persians rai-
threw *Iblunus* with
e with three hun-
shed and slaine in a

who conspired a-
chiefe of this con-
aliphate to that fa-
the Arabian com-
h *Abraham Zacu-*
relations, we haue
way we haue bor-

l. Hee imprisoned
Hee beganne first
eror ascribeth this
Munamat long af-
to Babylon by *Se-*
lenus,

CHAP. 2. ASIA. The third Booke.

197

Lucus, neare the meeting & mixing of Euphrates and Tigris; of which see our Baby-
lonian historie.

Mabdi his sonne succeeded anno He. 165. after him *Aharan Erreschid*, Anno n 781. 786.
He. 170: and in the yeare 193. *Iruin* the sonne of *Reschid*, slaine by the faction of 808. 813.
his brother *Mamon* 198. This *Mamon* was studious of learning and learned men:
Hee made *Ali* King of *Chorasán*, and made a Lawe, That the posteritie of *Ali* should
be cloathed in yellow silke. In his time many Bookes were turned out of Greeke in-
to Arabian; hee died in the yeare o 218. *Muteizam* followed: and after him in o 835.
the yeare 226 of the Hegira *Aharan Elwarhak*: and next to him *Methuel*, who Anno Dom. 341.
was slaine in the yeare 247 by a Turke. *Muknatzar* his sonne and successour died 861.
in the yeare after, whom *Elmusséin* followed; vnder him the Turkemen set vp *Ab-*
mad sonne of *Tolon* seruant of *Mamon* King of *Egypt* and *Syria*, and slew the *Cha-*
lipha anno H. 255. anno Domini 868.

After this time was the *Calphate* or *Popedome* diuided, one sitting at Bagded,
an other in *Egypt*. The *Egyptian* *Chaliphs* in our *Egyptian* History are expres-
sed in their due place and order. In Bagded succeeded *Mubtadi*. And the next
yeare *Muemad*, who died r anno He. 279. *Muteizad* his successour died 288.
Muchtaphi, who slew *Aharan* the last of *Tolons* family that reigned in *Egypt*, p 892. 900.
died 295. *Muteizad* held the place till the yeare three hundred and twenty. The 907. 931.
next was *Elkabar*, to whome succeeded in the next yeare, *Ratze*, and after him
Muktaphe his brother, who made *Toson* a Turke his chiefe Captaine; of whome
afterwards hee was blinded: *Mustekaphe* succeeded q anno H. three hundred fortie
and two. In his dayes the family of *Bawia* ruled, whose sonne *Meaz Eddula* q 943.
slew the *Chaliph*. Their Father had dreamed, that as hee pissed, fire ascended
from his yard vp to Heauen: which the Diuiners tolde him, signified the ensuing
greatnes of his sonnes.

Hee placed *Matia* in the *Chalphate*, but ruled all things himselfe. Vnto *Matia* suc-
ceeded *Taia*, in his time *Meaz Lediw Illah* was made K. of Mecca, Medina, Aliman;
Egypt hee obtained before. *Etzad Eddula* sonne of *Meaz* repaired Bagded, now
much decayed, and gaue his daughter in marriage to the *Chalipha*. This *Etzad Ed-*
dula died anno Hegira 371. to whom *Tzantzam* *Eddula* succeeded, imprisoned by r 981. 990.
Beba Eddula, as was also *Thia* the *Chaliph*, and his house spoyled anno Hegira 353.
Sultan Eddula Segia reigned after this *Beba*, and *Kadar* was *Chalipha* after *Taia*. *Sebe-*
raph Eddula raigned anno Hegira 411. *Kaim* succeeded in the *Papacie* anno Hegira
422. and five yeares after *Maktadi*. The *Sultan* being dead, and leauing a sonne of
three yeares olde; his wife, the Babes mother, purchased the *Sultan*ship of the *Chali-*
pha with a great summe of money. 1010.
1031.

About this time flourished *Ben Gazela*, which made many Bookes of Physicke.
Musteraber was next *Chalipha*. In his time the *Astrologers* foretolde an exceeding
deluge, not so great as in the dayes of *Noah*, because then (said they) were seuen
Planets in Coniunction with *Piscas*, whereas now there were but fixe, *Saturne* be-
ing excluded. This made the Inhabitants of Bagded affrayd, because of the lowe si-
tuation: and caused them to stoppe the passages of the waters. The *Ismaelites* which
of deuotion performed their Pilgrimage, were most of them drowned. The *Cha-*
liphs for this cause arayed the *Astrologer*, which foretolde this, in royall apparell.
Hee died t anno Hegira 512. *Musteraschad* succeeded, then *Raschid*, and in the
yeare 530. *Muktaphe*. In his time were terrible Earthquakes, which made hauocke
of all about *Damasco*, *Aleppo*, *Tripolis*, *Antiochia*, and *Laodicea*. *Tigris* ouerflo-
wed Bagded, and desolated many other Citties. In anno Hegira 555. succeeded
Musteneged, who by his Physicians policie was strangled in the Bath, by the vio-
lence of the heate, the doore being shut. His sonne *Mustetzi* enioyed the roome
566. In his time the *Abasian* *Caliphaes* were receiued in *Egypt*, which the *Phti-*
means of *Abi* his posteritie had before separated.

Natzar succeeded t anno Hegira 575. and *Taber* his sonne 621. Next *Meftenat-* t 1179. 1225.
zar

war which gaue much Almes, and built many Schooles. In his dayes arose in Asia, one *Baba*, which professed himselfe a Prophet sent of God; who gathered an armie of the scumme of all Nations, whereby he filled Asia with bloud and slaughter, both of Christians and Israelites, vntill *Giaibeddin* King of Gunia destroyed him.

In the yeare 640, of CHRIST one thousand two hundred forty and two, succeeded *Musfeatzem*, the foure and fiftieth Saracenicall Chalipha. The Tartar King *Chita* made his brother *Halacho* King of Irak and Mesopotamia, who besieged and sacked Bagded, and slew *Musfeatzem*. This Chalipha was starued by his commundement in the middest of his treasures, because hee would not employ the same (through niggardise) for his owne defence. From that time there hath beene no Chaliph (saith this Arabian History) in Bagded. In him ended the *Abasian* line, of which had beene fife and thirty Chaliphaes.

After *Mahumet* or *Muhammed* the false prophet, the first Captaines of warre were called *Emirelmumenim*, that is to say, *Presbiteri orthodoxorum*, the Captaines of the *Sound-Believers*: and after, because, vnder cloake of Religion, they seised on the Primacie and tyranny (spirituall and temporall) they named themselves *Chaliphaes*, that is, Vicars. The first *Emirelmumenim* was *Abubecher*. When by his successors, *Gouernours* were sent into Spaine and Africa, they for a time held the same as Deputies, although to their power nothing lacked but the title of a King, yet they professed to doe all in the name of the *Emirelmumenim* vntill afterwards they tooke that Title also themselves, and became absolute. Whence all the petite Kings of Spaine, and the African Potentates, were called *Emirelmumenim*; and the Kings of Barbary are so stiled at this day, euen as the French King is called *Christianissimus*, and the Spaniard *Catholicus*. The Legates of the Chalipha were called *Naibin*, which also signifieth the same that *Chalipha*; but this was made peculiar to those Saracen Tyrants, which vsed both Swords, (to speake in the Roman language) supreme in matters Diuine and Humane. Thus obserueth *Ioseph Scalliger* * of these names; whereby it appeareth, that *Emirelmumenim* was not giuen onely to *Abedramon* and his successors in Africa, as is before obserued out of *Curio*.

Thus haue wee giuen you a Chronographicall view of the auncient Chaliphaes, with their first and greatest Conquests, omitting the lesser and later; as in the yeare 807. in Sardinia and Corsica: in 826. in Crete: 842. in Sicill; and presently after in Italy, ouerrunning Tuscan, and burning the suburbs of Rome it selfe, with the Churches of *Peter* and *Paul* 845. the next yeare in Illyria, Dalmatia; besides the taking of Ancona: in 847. chased by Pope *Lea* from Ostia. These with other their affaires of warre, in Lucania, Calabria, Apulia, at Beneuentum, Genua, Capua, (which Cities they tooke) I passe ouer. After this great body grew lubberly and vnweldy, it fell vnder the weight of it selfe, none so much as the Saracens ouerthrowing the Saracens, as their Sects and Diuisions make plaine. Neuerthelesse, this dis-joyning and disioyning notwithstanding, their Religion euen still couereth a great part of the World. For besides the triumphing sword of the Turke, Persian, Mogore, Barbarian, and other Mahumetan Princes: such is the zeale of the superstitious Mahumetane, that in places furthest distant, this their Religion hath beene preached, which they trade together with their marchandise, euen from the Atlantike Ocean vnto the Philippinaes: It hath sounded in China, it hath pierced Tartaria: and although the name of Christian extendeth it selfe into so many Sects and Professions in the Countries of Asia, Africke, and America, besides Europe (almost wholly Christian;) yet is it hard to say, whether there be not as many Disciples and Professours of this ridiculous and impious deuotion; as of all those which giue their names to CHRIST, in whatsoever truth or heresie.

Thus hath the Field and the Church stouped to *Mahumet*: wee may adde more, (*Saul among the Prophets*;) Learning hath flourished amongst the Mahumetans, at first

u Such were the gouernors of Choralan, Irak, Siras, Damasco, Ieman, Mutzal, Halep, Gunia, Mahaban: The Arabian calleth them Kings: & their heirs succeeded them.

x *Cam. J. sag. l. 3.*

y *Lud. Reg. lib. 8*

z *Plin. in vita Pont.*

a *Cairoon* became a Patrie absolute, though schismatical as they called it: so did Marocco, the Persians were alway prone to such schismes: and others, as it seru'd for their aduantage.

dayes arose in Asia,
; who gathered an
h blood and slaugh-
of Gunia destroyed

l forty and two, suc-
cipha . The Tartar
oramia , who befie-
a was starved by his
would not employ
me there hath beene
led the *Abasian* line,

Captaines of warre
um, the *Capitaines*
religion, they seized
ed themselves *Chali-*
r. When by his suc-
a time held the same
title of a King, yet
ill afterwards they
ence all the pettite
de almunenim; and
King is called *Chri-*
Chalipha were cal-
his was made pecu-
eake in the Roman
fwerth *Ioseph Sc-*
was not giuen
ore observed out of

incient Chaliphæes,
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 Rome is selfe, with
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 be not as many Dif-
 as of all those which

wee may adde more,
the Mahumetans, at
first

first so vnlearned and rude. b *Auicenn, Auerrois, Avenpace, Algazel, &c.* Philosophers; *Mesue, Rasis*, and many other Physicians and Astrologers, mentioned in the Chronicles of *Zacuthi, Leo*, and *Sibthada Ismael*, Geographers; *Cairaoan, Bagded, Fez, Marocco, Corduba, &c.* were Vniuersities of Saracen-students. But now Learning and Schooles are decayed and ruined: euen as at first also it was amongst them who being *Gouernour* or King of *Irak*, in his sickenesse consulted with an Astrologer, Whether the Starres had tolde him of any Kings death that yeare: hee answered, That a King should die, but his name was *Cani*: Whereupon *Hagag*, remembering that at his birth his Mother had imposed that name on him: I shall die, saith he; but thou shalt goe one houre before: and presently caused his head to bee smitten off. An vnhappy Harbengership in reward of his Arte: an vnhappy Art which can better tell others Destinies then their owne. But no maruell in *Hagag*, who was fleshed in blood, that his Herodian Testament should be thus bloody, who in his life had in that Median Province slaine a hundred and twenty thousand men, besides fiftie thousand men, and foure score thousand women, which perished in his imprisonments.

CHAP. III.

The life of Mahomet the Saracen Law-giver.

The life of *Mahomet* is at large described by diuerſe Authors, but no where ſo fully as before the *Alcaron* in the Italian Edition, the ſumme whereof, and of the other reports touching the ſame, is this; *Iſmael brahams* that built the Temple at Mecca, & hauing to wife an Egyptian diſperſed in Arabia, Perſia, Armenia, ſowed to many ſorts of Religion; and *Chedar quibla* an Idoll named *Allech* and *Alleze*, inſtituting certaine ceremonies: and amongſt theſe, the ſacrificing of a Ramme, in remembrance of that Ramme which was preſented to his grandfather *Abram* at the offering of *Iſaac*. Of *Chedar* deſcend *Amir*, *Celiſ*, *Niſca*, *Abhimaiſta*, *Aadircom*, *Scaad*, *Mudbar*, *Ileeſ*, *Mudicia*, *Hudbaſca*, *Chimene*, *Amaſcere*, *Melch*, *Phaſce*, *Palſſ*, *Lumai*, *Cabnai*, *Morria*, *Chaleſ*, *Facien*, *Abdamaſe*, *Abdalmuſliſ*, *Abdalla* the ſuppoſed father of *Mahomet*: His mothers name was *Henaina* or *Hennima* a Ieweſſe (as ſome write) his father was an Ethniſke or Pa-doubt whether hee were an Arabian or Perſian, norwithſtanding that genealogicall his minority or childhood, he was by ſome Plagiary ſtole away from his friends, and ſold to the Iſmaelite-merchants. Others ſay, that hee was abandoned both of father and mother, and (according to the cruell cuſtome of that barbarous people) ſold to ſtrangers; From ſo baſe a beginning did this cunning impoſtor and ſeducer of the World ariſe, to be the ſcourge of Princes, and diſturber of the World. *Night of ſea*
Hee was comely of perſon, and of ſharp wit, and therefore was made ouerſeer of the buſineſſe of *Abdalmuſliſ* his Maiſter, or (as ſome ſay) his Grandfather: and hee traded for him in *Soria*, *Egypt*, and *Perſia*, and after his death, inherited his goods: Continuing his trade of merchandiſe with a great man of *Corozan*, he ſucceeded him in his bed and wealth, by the marriage of his widow *Gadiſa* (whom others call *Adaga* the daughter of *Holeri*) and that (as ſome ſuſpect not vnprobably) by the help of ſorceries and incantations. With this widow, after ſhe was become his wife, hee liued

liued in his wonted course of life thirteene yeres, and had by her one sonne, and three daughters. And by this meanes growne great, he aspired higher; assembling to himselfe a company of theeves, vnthrifs, and outlawes, which with him became voluntaries and Aduenturers in the warres of the Emperour *Heracius* against the Persians: in which he valourously behaued himselfe, and was there wounded in the visage, and *Cosdros* the Persian King was ouercome.

After this, *Mahomet*, deuising further how to satisfie his ambitious desire of souerainety, met with occasion fitting those his aspiring designs. The Arabians being denyed their pay (as is sayd) raysed a mutinie, and rebellion: These chose *Mahomet* to be their Captaine, who vsed them as his instruments of robbery and violence about the countreys of Mecca. But the Nobles opposing themselves against him; he, perceiuing that their power and authority would bee a perillous rubbe in his way, thought it his safest course to insinuate with them, and therefore sought by alliance to winne their better liking, taking some of their daughters to his wiues: of which he had at one time eleuen, and in all his life fifteene, besides two slaues.

e This mutiny according to others hapned many yeares after that *Mahomet* had vnder the cloake of Religion furthered his ambition and rebellion. The monethes favoured by *Sergius* *Sergius* a Nestorian Monke one of the disciples of the *Euangelion* *Abdalla* another conspirator. *Baira* a Jewe.

Heracius at that time fauouring the heresie of the *Monothelites*, and neglecting the affaires of the Empire, *Mahomet*s proiects tooke better effect. *Hummar* also and *Manchia* caused all Soria, Iudæa and Egypt to rebell. *Sergius* at that time a Nestorian Monke of Constantinople (thence for that heresie excommunicated) resorting to *Mahomet*, kindled these sparkes into a great fire, perswading him to countenance his rebellion, with the pretence of religion; the rather now that *Heracius* had offended the Christians by his exactions and heresies, and the Iewes, by new cruelties, because by Magicke hee had beene warned to beware of the circumcised Nation. Thus some malecontented Iewes, and some hereticall Christians being called to counsell, it was agreed, that he should professe himselfe to be chosen in this turbulent State of the world, to bring vnto the same a New Lawe, appoynted heereunto by Diuine authority: to the Iewes affirming himselfe their expected *Messias*; to the Christians promising amidst so many heresies *The rule of Truth*; to the excommunicate heretikes, restitution of their persons and goodes; to seruants, liberty; to subiects, immunitie from tribute.

f He neither was circumcised himselfe, (both an Arabian nobleman in confutation of the *Alcoran*) nor did command anything therein in his lawe.

And thus hee caused himselfe of *Sergius* to bee baptized, and to bee circumcised also of *Abdalla* a Iew, hauing before beene a Paynime. After hee got himselfe into a caue two miles from the Towne called *Garbe*, continuing there two yeeres in company of *Sergius* and *Abdalla*, which acquainted him with the Christian and Iewish Principles: and in the night resorted to his wife, whome hee perswaded to this vaine beleefe by *Zeidinnu* his seruant, rewarding him therefore with freedome, and proclayming (as by an Edict from Heauen) the like liberty to all seruants of all sorts, which would follow him. This rout resorting to him, and by their numbers strengthening his faction, their maisters not a little agreed, gaue out a rumour, that *Mahomet* was made, and possessed of a Deuill, and that an euill end would befall him and his followers. And although they might haue gotten him into their hands, yet in regard of his nine vnckles, and some noble Families linked with him in kindred, viz. the Corassits, the Hassinists, the Benitanines, they abstained from further rigour.

g *Sanfaino* calleth him *Baira*, and addeth also *Nicholas* a Priest of Rome.

Thus with the helpe of *Sergius* and *Baira* a Iacobite, and *Cillennu*, in the caue, with the fauour of his two vnckles, *Hanza* and *Alabem* at Mecca, with his elder brother (that tooke his daughter *Fatima*) and *Eubocara* (a chiefe man of that place, after his father in law) he composed after his and their pleasure *Constitutions* and *Canons*, and published the same at Mecca; with protestation that the *Angel Gabriel* had been sent to him from God, as in old times to the prophets, to teach him these things. And in the first place commanding them to beleene in God the Creator of heauen and earth, the cause of raines and fruits, that inflicteth death on men, & after raiseth them vp to giue them either, in reward of their good works, *paradise*; or of their bad, *hell*; & such other things, neuer before heard of among these simple idolatrous inhabitants of Mecca, he grew in great estimation.

For

ther his face wounded. He had a great head, thinne haire, long shankes, not proportionable to his head. He was of few words, but deceitfull; couetous, and with all prodigall, (but of other mens goods) and in deeds of lust equalling himselfe to fortie other men, or (as some say) fiftie. When he was threescore & three yeares of age, in the moneth of July, *Anno 645*. he died; of which, he liued in trade of Merchandise thirtie eight, and in the Caue two; at Meccatenne, in Medina thirteene. He had commanded, that they should not bury him; for that on the third day after he would ascend in body and soule into Heauen. Meane-while the earth being poysoned with the stinke of his carkasse, they buried him, not at Mecca (as some affirme) but at Medina. His Law, in his life time, sustained many alterations; *Celennus* his Scribe writing what himselfe pleased: and the seuerall parcels of the same being collected by *Odmen*, one of his successors, this Booke was thereupon called *Alcaron*, that is, a Summarie, or Collection of Precepts. Thus *Mahomet* aduantaged himselfe with the mutinous Rebels, Fugitiues, Vnthrifts, Apostata-Jewes, and hereticall Christians in that diseased State of the Empire: the bodie whereof was afflicted on the East by the Persians, on the West by the Gothes and other Barbarians, and fretted within the owne bowels by intestine rebellions: the Soule thereof being no lesse torne and rent by the Sects and Heresies of the Arrians, Donatists, Nestorians, Pelagians, and others. He fishing in these troubled waters, set on foot his new Religion, to bring light to the Gentiles, and to mitigate to the Jewes and Christians the seueritie of the Law and Gospell. But the Mahumetanes themselues doe report otherwise, fabling of this fabler great matters, as if he had bene the *Promise and Hope of Nations*, and the most excellent personage of the World.

n Legend of
Mahomet, Her-
manne Dalmata
interprete.

o These Prop-
hets were Ad-
nabdall, Ab-
nalmutair, A-
buraid, Abama-
chumet, Alaber-
Alfad, Abulam-
ber, Exerigi, Ab-
namare, Kabal-
chabar (scholler
of Kabelmedi)
or Kabalachbar
p A Mahume-
tan Chronicle
saith, That this
Light claue to
the hands of
God two thou-
sand yeares
before Adam,
worshipping
him as the An-
gels; after in-
closed in the
Rib of Adam,
&c.

They haue written a Booke of the generation of *Mahomet* to this effect: ⁿ The Booke of the generation of *Mahomet*, the Messenger of God, (the Prayer and Saluation of God be vpon him) from *Adam* and *Eue* to the time when God brought him forth, gracious, perfect, and fit for himselfe. When as *Kabachbar* had learned out of the ^o Scriptures, and by Astrologie, that his Prophet should be borne to the world, he heard, That there was a man borne in Ieseras, a Citie of Arabia, hauing all such markes and tokens, as he had fore-seene by the Prophecies and his Art, viz. a spot on his forehead, a print betweene his shoulders, &c. And to satisfie his desire, he went thitherto see; where finding those tokens fulfilled in young *Mahomet*, he thereupon expounded the darke mysterie of his farre-fetched *Light*, learned of his Master *Kabelmedi* in this manner: When *Adam* was newly created, as he stood vp, his braine shaken and made a noyse, as the leaues doe, which are shaken with the winde: whereat *Adam* wondering, God said vnto him, The sound which thou hast heard is the signe of the Prophets and Messengers of my Commandements. Take heede therefore that thou commit this Seed of *Light* only to worthie Loynes, and to a cleane Wombe. And this *Light* of *Mahomet* that should be borne, shined from the face of *Adam*, as the Sunne or Moone at the full. And when hee had begotten *Seth*, that *Light* passed instantly from the face of *Adam* into the face of *Eue*, insomuch, that the birdes of the Aire, and beastes of the Earth, wondered at her beautie. Yea, the Angels euery day saluted her, and brought her odours out of Paradise, till she brought forth *Seth* alone, hauing before, at euerie burthen, brought forth a brother and a sister.

Seth inherited this *light*, which remained betweene heauen and earth, the Angels thereby ascending and descending vpon *Seth*, and crying alwaies, *Reioyce thou earth, worthy of the light* of Mahomet, on him be the prayer and saluation of God. *Adam* drawing neere to his end, declared vnto him, by his Testament, the mysterie of that *Light*, and the Genealogie of the Prophets. Then descended *Gabriel*, accompanied with threescore and tenne thousand Angels, bearing euery one of them a white leafe and a penne, which signed the writing, for the continuance of the order of the Propheticall generation. *Seth* receiued this writing, and was clothed with a double redde garment, shining as the Sunne, and soft as the violet-flower.

From

long shankes, not pro-
l; couetous, and with-
t equalling himselfe to
e & three yeares of age,
in trade of Merchandise
nirteenth. He had com-
day after he would as-
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s some affirme) but at
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Pelagians, and others.
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Nations, and the most

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When as *Kabachbar*
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clothed with a dou-
let-flower.

From

From him it passed by succession to *Noe* and *Sem*; then to *Abraham*, at whose birth
two Lights from the East and West (meeting in the middle) lightened the whole
World: and the Angels were heard singing, That it was the Light of the Prophet
Mabomet, who should be borne of his Seed, whose Word should be in the vertue of
G o d. This Light passed from *Abraham* to the face of *Hagar*, being with childe,
and after to *Ismael*; and God told him, That the Soule of *Mabomet*, in the begin-
ning of the Creation, was mingled with his, and that his name in Heauen should be
Almet, in Earth *Mabomet*, in Paradise *Abualrazim*. At this *Sara* grieved, vntill
three Angels comforted her with the promise of *Isaac*. From *Ismael* it remooued to
Kendar his sonne, who being indued with 9 *seuen Gifts*, married *Nulia* of the Land
of *Isaac*, but, being warned by an Oracle, he tooke to wife *Algadira*, an Arabian;
and after, by diuine warning, carried the chest of this Light vnto *Iacob*. Then was
Hamel borne to him, and receiued the same Light; in which succeeded *Thericht*,
Hameissa, *Adeth*, *Adruce*, *Adne*, *A achat*, *Nizar*, *Musar*, *Aliea*, *Madraca*, *Horei*,
ma, *Knienna*, *Anofra*, *Melic*, *Falbreu*, *Luue*, *Galben*, *Kab*, *Murran*, *Cudai*, *Abdamenef*,
Hesim, a man by diuine testimonie free of all vncleanness. To him did all Kings
offer their daughters in marriage, and among the rest *Constantine*, which he refused,
and married *Seline* the daughter of *Zeit*, and had by her *Abdalmalib*, whose Light
caused raine in drought. To him an Elephant prostrated himselfe, and sayd with
mans voice, *Saluation be on you, and on the Light that shinneth out of your Reimes*. Dig-
nitie, Fame, Honour, and Victorie be on you: and that there should proceede from
him a King, greater then all the Kings of the Earth. Another time, as he slept on the
stone which was placed by *Abraham* in his Oratorie at Mecca, hee dreamed of a
chayne reaching East and West, and to Heauen, and to the Depth, which was pre-
sently conuerted into a flourishing hearbe. *Noe* and *Abraham* presented themselues
interpreters of this Dreame. *Abdalla* his sonne, the father of *Mabomet*, had a tu-
tor giuen vnto him, to defend him from his enemies; who seemed a man, but
was none. Hee was persued from the lying in wait of the Iewes, by threescore
and tenne Angels, which seemed men. He wedded *Ermina*, and therefore two hun-

9 Sound, con-
ragious, faire,
swift, iust, a
Hunter, and
Archer.

When the prescribed time was come, in the moneth *Dulbea*, on a Friday night,
God had *Aridwinn* to open the gates of Paradise, that the innermost of his secret
might be manifested: for it pleased me (sayth he) this night to transport the Light
of my Prophet from the reines of *Abdalla* into the wombe of *Ermina*, and that it
come into the world. This being done, as *Abdalla*, the Iudge and Lord of the Ara-
bians, went into the house of Prayer, he perceiued a great Light to lighten from his
house vp toward Heauen, and presently died. On the twelfth day of *Rab*, on a Tues-
day, *Mabomet* was borne, circumcised, and all frolicke. And then all Idols fell and
became blacke: All Kingdomes were destroyed, and not one stood vpright. *Lucifer*
was cast into the bottome of the Sea, and in fortie dayes could not get out, and then
called his fellowes, and told them, that *Mabomet* was borne with the power of the
sword, who would take away all their power. The same also God caused to beproclai-
me in Heauen and Earth. His mother said, That she was deliuered of him without
paine, and Angelicall birds came to nourish the child, and that a man clothed in white
presented him with three keyes, like to Pearles, which he tooke; the key of Victorie,
the key of the Lawes, and the key of Prophecie. And after came three persons with
shining faces, presenting him a cauldron of Emeralds, with foure handles, which *Ma-
bomet* accepted as a signe of his rule ouer all the world. The Birds, Clouds, Windes,
Angels, contended for the nourishment of the child. But the case was determined by
heauenly voice, affirming, That he should not be taken from the hands of men.
An Asse, almost fainted, worshipped him, and receiuing him on her backe,
became Herald to this new Prophet, with mans voice proclaiming the worthi-
nesse of her Carriage. Three men carried him vp into a Mountaine: of which,
one of them opened him from the Breast vnto the Nauell, and washed his

r or *Hemina*,
daughter of
Abdamenef.

¹ See also
Pellon. obseruat.
lib. 3. c. 7.

² Layla Ma-
hometi sayth,
In a thin ny
ladder they
went vp to
Heauen,
where the
staires hung
by golden
chaynes, as
big as Mount
Notho by Me-
dina.

³ There were
in the first
Heauen Ang-
els of the
shapes of all
creatures,
praying for
the creatures
of their
shapes: and a
Cocke, whose
feet touched
one Heauen,
and head the
other, whose
crowing mo-
ued the Cocks
of the earth
to doe so. In
the second
was *Yoe*. This
Heauen was of
Gold; the
third of
Pearls, where-
in was *Abra-
ham* and the
huge huge
Angell of
Death, with
his booke and
penne in hand,
writing the
times of mens
liues: (which
fatall opinion
maketh them
hardie) The
fourth was of
Emerald: here
was *Ioseph*
and the Angell
of Compassi-
on weeping
for the sinnes
of men. The
fifth of Dia-
mond, and in
it *Moses*. The
recommended

entrailes with snow: the second cleared his heart in the midst, and tooke out of it a blacke graine, saying, That it was the portion of the Deuill. The third made him whole againe. *Seraphim* nourished him three yeares, and *Gabriel* nine and twentie, who gaue vnto him, in the fortieth yeare of his age, the Law, and carried him to Heauen. This his journey is related by *Frier Richard*, sometimes a student in the Vniuersitie of Baldach, Cap. 14. and in his life ¹.

Gabriel, with threescore and tenne paire of wings, came to *Mahomet*, in the chamber of *Aissa*, his best beloued wife, and said, That *GOD* would haue him to visit him where he is; and brought with him the Beast *Elmparac*, or *Alborach*, of nature betweene a Mule and an Asse. This Beast told *Mahomet*, That he would not take him on his backe, till he had prayed to *GOD* for him. His steppes were as farre as one could see, so that in the twinkling of an eye he had brought *Mahomet* to Ierusalem. Then *Gabriel* with his Girdle tyed the Beast to a Rocke, and carried *Mahomet* on his shoulders into Heauen; where hee knocked, and the Porter opened. Here *Mahomet* saw a troupe of Angels, and prayed twice on his knees for them: and amongst the rest, old old Father *Adam*, reioicing for such a sonne, and commending him to his prayers. Then he brought him to the second Heauen, which was a journey of fiftie hundred yeares, and so forth on to the seventh Heauen: Here he saw the Angelicall people, euery of which was a thousand times greater than the world, and euery of them had threescore and tenne thousand heads, and euery head threescore and tenne thousand mouthes, and euery mouth seuentene hundred tongues, praying *GOD* in fiftie hundred thousand Languages. And he saw one Angell weeping, and he asked the cause, who answered, That hee was *Sinno*. And *Mahomet* prayed for him. Then *Gabriel* commended him to another Angell, and he to another, and so forth in order, till he came before *GOD* and his Throne. Then *GOD* (whose face was couered with threescore and tenne thousand clothes of light, and from whom *Mahomet* stood two stones cast below) touched him with his hand, the coldnesse whereof pierced to the marrow of his backe-bone. And *GOD* sayd, I haue imposed on thee and on thy people Prayers. When he was returned as farre as the fourth Heauen, *Moses* counselled him to retume backe, to obtaine ease vnto the people, which could not beare so many prayers, which hee did oftentimes, till there remained but few. Thus returning to his *Elmparac*, he rode backe to his house at Mecca. All this was done in the tenth part of the night. But when he was requested to doe thus much in the peoples sight, he answered, Prayed be *GOD*, I am a Man, and an Apostle.

The Booke *Asear* (sayth *Bellonius*) telleth further, That in this journey *Mahomet* heard a womans voice, crying, *Mahomet*, *Mahomet*, but he held his peace. Afterwards another called him, but he gaue no answer. *Mahomet* asked the Angell who they were? He answered, That the one was shee which published the Iewes Law, and if he had answered her, all his Disciples should haue bene Iewes: the other was shee which deliuered the Gospell, whome if he had answered, all his followers had bene Christians.

The said Booke telleth, That *GOD*s face was couered with threescore and tenne thousand Linnen Clothes made of Light, and that *GOD* gaue him a fiftie-fold priuiledge. First, That he should be the highest creature in Heauen or Earth: Secondly, the most excellent of the sonnes of *Adam*: Thirdly, An vniuersall Redeemer: Fourthly, Skilfull in all Languages: Fifthly, That the spoyles of Warres should be given him. *Gabriel* after (sayth that Booke) carried him to Hell, to see the secrets thereof, and the seuen gates thereof, &c. where (as in the place fittest for him) wee will leaue him. The Booke of the vertues of *Mahomet* sayth, That in glorying of his strength he would boast, that he had knowne his eleuen wiues successiue in one houre.

fixt of Rubie, and in it *Iohm Baptist*. The seuenth of Fire, and in it *IESVS CHRIST*. All these themselves to his Prayers.

est, and tooke out of it
The third made him
riel nine and twentie,
y, and carried him to
a student in the Vni-

to *Mahomet*, in the
would haue him to
rac, or Alborach, of
; That he would not
s steppes were as farre
ight *Mahomet* to Ie-
ke, and carried *Ma-*
the Porter opened.
his knees for them:
a soune, and com-
Heauen, which
uenth Heauen: Here
nes greater than the
rads, and euery head
seuenteene hundred
s. And he saw one
hee was *Simme*. And
other Angell, and he
his Throne. Then
sand clothes of light,
d him with his hand,
. And G O D sayd,
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when he was requere-
d be G O D, I am a

this journey *Maho-*
held his peace. Af-
et asked the Angell
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ene Iewes: the o-
uered, all his follow-

ith threescore and
o gaue him a siue-
Heauen or Earth:
An vniuersall Re-
spoyles of Warres
him to Hell, to see
in the place fittest
met sayth, That in
eleuen wiues suc-

One of their Chronicles telleth of his martiall affaires. This Chronicle recko-
neth from *Adam* to *Noe* one thousand two hundred two and fortie yeares: From
thence to *Abrah.* one thousand and fourescore: Hence to *Moses*, siue hundred
and fiftene: After him to *Dauid*, siue hundred threescore and nine: and from this
time to *CHRIST*, one thousand three hundred and fiftie: from whence to *Ma-*
homet is numbred fixe hundred and twentie; in all siue thousand three hundred
threescore and sixteene, from *Adam* to *Mahomet*. All the Prophets were in num-
ber an hundred and twentie thousand, and the Messengers of G O D three hundred
and fiftene: whereof *Adam*, *Setb*, *Esrak*, *Nut*, *Abraham*, were Hebrewes; *Huth*,
Schale, *Ismael*, *Schaib*, *Mahomet* were Arabians.

If this Historie of *Mahomet*'s life be long and tedious, I thought good, out of an
Arabian Chronicle, to adde this Epitome thereof. His mother died in a iourney to
Mecca, when he was foure yeares old, and his Nurse restored him to his Grand-
father *Abdalmutalif*, with whome he liued eight yeares. The Seraphim preserued
him, but was neuer seene. After that, *Gabriel* was his Guardian, of whome he re-
ceiued the Law, which hee kept close three yeares, communicating it onely to
some of his owne opinion, by whose helpe he became Priest and Prince of the A-
rabians and Saracenis, and about eighteene moneths after was carried into Hea-
uen: and being returned into the Earth, hee tooke *Embocara*, *Ali*, and *Zaid* to
be his companions in this enterprise. Hee went to *Zaif*, or *Atharf*, and preached
publicly, and thence to Mecca, tenne yeares going from place to place. And of
his Conuerts, he chose some for guard of his Person, who sware the obseruance of
his Law, to the number of fortie, who now with Word, now with the Sword, set
forward this Doctrine. After tenne yeares, Mecca was peopled onely with beleeb-
uers; and all Arabia was conuerted, without difficultie. Then he sent to the neigh-
bouring Kings to become of his Religion; to the King of Persia, to the Romane
Emperour, to King *Cinna*, to the Lord of the two Seas, to the King of Ethiopia,
&c. After he returned to Iehib, and on Tuesday, the twelfth of Rab, in the ele-
uenth yeare, died. His Sepulture was appointed by G O D in the House of *Aisca*
his wife, in the Chamber where he was wont to sleepe, where, at this day, is a
Temple of Bricke. His bodie was wrapped in three white Clothes, without any
pompe. His Seale was a Siluer Ring, with this inscription, *MAHOMET the*
Messenger of G O D. He went twice on Pilgrimage, and nineteene times con-
ducted an Armie.

The place of his buriall is at Medina, surnamed of him *Talnabi*, that is, of the *x Nabi*, a Pro-
phet. Neither doth his Corpes hang in the ayre
by force of Load-stones, drawing vp his Iron Coffin or Chest, but lyeth buried in
the ground (if any where) as *Ludmucus Periomannus*, by his owne view, hath obser-
ued. Of this place, and of Mecha, we shall speake more, in relating the Rites of the
Pilgrims that visit them.

Some relate otherwise of the death of *Mahomet*, as that he died at fortie yeares
of age, being poysoned by one of his Disciples, called *Albunor*, to make tryall of
his boasting Prophecie, that he would rise againe within three dayes after his
death. This *Albunor* after comming to see him, found his bodie torne in pieces,
and deuoured of dogges: whereupon gathering together the bones that remained,
into a Coffin, he caused them to be buried. Which in my minde is not so probable
as the former report.

The booke of
the Policie of
the Turkish
Empire.

CHAP. IIII.

Of the Alcoran, or Alfurcan, containing the Mahumetane
Law: the summe and contents thereof.

a Harman. Dal.
interprete.

* The stile of it.

b In annotationibus in Euseb.

Chron. Solus

Canticum Moysi

extremo Deute-

ronomio, pronu-

bia Salomonis,

& totus fere li-

ber lob quadam

rythmi necessita-

te cohibetur,

qui rythmus est

intra duarum

dimetriarum

Iambicarum

Sed aliquando

pauciorum sunt

syllabarum, ali-

quando plurium

&c. — Nam ut

in Hebraico, Sy-

riaco, Arabico, et

Abyssino idioma-

te ulla metri

species concipi

possit, nemo effi-

cere possit, quia

id natura ser-

monia non pati-

tur.

* The phrase.

* The method.

c Hieron. Saman.

* The subtiltie.

* The agree-

ment of copies



He Booke of *Mahomets* Law is called by the name of Alcoran, which signifieth a collection of Precepts; and Alfurcan, (as it is expressed and expounded in a Booke * called the Exposition or Doctrine of the Alcoran) because the sentences and figures thereof are seuered and distinguished. For the Word of God, (sayth *Mahomet* in that Booke) came not to me all at once, as the Law vnto *Moses*, the Psalmes to *David*, and the Gospell to *CHRIST*. The Sentences or Chapters thereof are called Azoaras, which is interpreted a Face, as wee call them *Capitula*, Heads. The Stile * is not in Meter, as some haue imagined: for *Iosephus Scaliger* b (a great Criticke, and reputed one of the greatest Linguists in the world) affirmeth; That that Language is not capable of metricall measures by quantities of Syllables; as neither the Hebrew, Abyssine, or Syrian. He sayth yet, That the Alcoran is composed in Rime, but such, as is not in any tunable proportion; but that word which maketh vp the Rime, being sometimes neerer, and sometimes farre beyond all harmonic, distant from that word whereto it answereth. At the end of such Rimes are set the figures of Flowers, or some such matter: which if it bee so, the Turkish nicetie of making no likeness of anything in their Carpets, or other Workes, is stricter then these Alcoran-bookes themselves; and indeede is not common with them vnto other Mahumetanes; who vse their libertie in this point.

For the words and * phrase; no man euer writ any thing in Arabian more rudely (sayth an Arabian Christian in confutation hereof) and much better might *Museliema*, *Helenais*, and *Alabazis* the *Ethiopian*, and *Callista Ekesedi*, which vpon emulation, composed also euerie one an Alcoran, glorie of those their Workes, containing more honestie and truth. Neither hath it pleased any noble or wise man, but the rude vulgar: of which sort, the wearie labourers gladly gaue care to his promise of Paradise, the poore delighted to heare of Gardens in Persia, and Bankrupts and Felons easily listened to securitie and libertie. The method * is so confused; that our Arabian Author (who liued before it was so generally embraced, & in freer times) sayth, That hee had heard euen good Saracens affirme with griefe, that it was so mixed and heaped together, that they could finde no Reason in it. Bad Rime as you haue heard, and worthe Reason. *Hierome Samanovola* c hath the like saying, That no man can finde herein any order: Nor could so confused and foolish a Worke proceede from any naturall or supernaturall light. It is yet craftily * contriued; when he hath set downe some wicked Doctrine, presently to lace and fringe it with Precepts of Fasting, Prayer, or Good manners. The Copiesthereof * were diuerse; and after *Mahomets* death made (if it could be) worse, at least otherwise; then he left them. For *Hali* had one Copie left him by *Mahomet*, which the Iewes corrupted, adding, racing, changing at their pleasure, and promised him their assistance, if he would professe himsele a Prophet. But *Ozimen* commaunded all the Bookes to be brought and deliuered into the hands of *Zeidi* and *Abdalla*, to bring all into one Booke, and, where they dissent, to reade after the Copie of *Corais*, and to burne all the rest.

They thus composed the Alcoran, whereof they left foure Copies, which after were lost. And yet *Hali*, *Abitalib*, and *Ibenmuzod* then refused to deliuer vp their Bookes: Whercupon arose diuerse Readings, and afterward diuerse Schismes; which to compound, others often endeouored by like labours after, but could not throughly perfect the same.

The

(Azo. 2.)

You pardon but
by God.weakened se pious
the more must
help is munda.

Notes discov.

1 Mahomet dis-
claimeth Di-
uine miracles,
and humane
disputations,
proving with
the sword.
miracles, not prole
to persuasion

* Creation.

m Belzebub
said he was
made of fire,
and therefore
better then he
which was
made of earth.
Azo. 17.

* Paradise.

n The Turkes
Paradise a
beastly carnall
one.

God, and his Prophet, and to your kindred and orphans, and the poore. Those that are taken in warre kill or make slaues; but pardon them if they will turne to your law, and God also will pardon them. Such good warriors shall haue full pardon. The Iewes and Christians (contrarie to that he had said before) let God confound. He hath sent his messenger with the right way and good law, that he may manifest and extoll it aboue all lawes. Of the twelue months foure are to be consecrated to fight against the enemies. Those that refuse this war-fare lose their soules. The fire of hell is hotter then the danger of warre. And although thou (Prophet) shouldest pardon the resisters of God and his messenger seuentie times, yet God will neuer pardon them. The sicke and weake, and such as haue not necessities, are excused from this necessitie of warre: but to the good warriors God giueth Paradise, in reward of their soules and goods, whether they kill or be killed. *Azo. 18. 19.* And in 57. Kill the vnbeleueers whom you conquer, till you haue made great slaughter. God could take vengeance on them, but he chuseth rather to doe it by you: he shall lay deafenesse and blindness on the faint-hearted. Yet in 52. and 98. as contrarie to himselfe he affirmeth, that he is sent onely to teach, not to compell and force men to beleue: except we expound it rather, that Iewes, Christians, and all vnbeleueers, are compelled to be tributaries, and their slaues; not forced to their religion, but instructed only; which agreeth with their practise. From this doctrine, and that of destinie in the 50. *Az.* hath risen their forwardnes to the warre, and the greatnesse of their conquests. Agreeable to this doctrine is their manner of teaching it: the Reader or Preacher (as saith Frier Richard, student amongst them in the Vniuersitie of Baldach) holdeth a bare sword in his hand, or setteth it vpin an eminent place, to the terrour of the gain-sayers.

But disputation and reasoning about his law he vtterly disliketh. *Az. 32.* To such as will dispute with thee, answer that God knoweth all thy doings, which in the last day shall determine all controuersies. And 50. Nothing but euill cleaueth to the heart of such as vnwisely dispute of Diuine Precepts: but commend thou thy selfe vnto God, that knoweth all things. And chap. 4. 15. He is commanded to goe away from such. This booke is giuen to take away discord from men: miracles he disclaimeth as insufficient prooffe; for though it should make plaine the mountaines, and make the dead to speake, yet they would be incredulous: But it is thy dutie only to shew them my Precepts, *Azo. 23.*

Of the * Creation he affirmeth (*Azo. 2.*) that when God had made the world, he disposed the seuen heauens: he told the Angels he would make one like vnto himselfe in the earth: they answered, we in all things are subiect to your Maiestie, and giue praise vnto you: but he will be wicked and a shedder of blood. Then God testifying, that he knew a thing not knowne to the Angels, taught Adam the names of things by himselfe, not knowne to the Angels, and therefore commanded the Angels to doe reuerence before Adam, which wicked *m Belzebub* refused; they obeyed. And *Azo. 25.* We made man of clay, and I breathed into him a portion of mine owne soule, after that I had created the diuell of Pestiferous fire; and because *Belzebub* refused to humble himselfe to this man (made of blacke mire) hee was damned, and when he desired respite till the resurrection, it was denied: and therefore he said he would teach all euill things, that they shall not giue thee thanks, &c. Of the Angels he affirmeth (45.) that some of them haue two wings, some three, some foure: and (52.) the heauen would fall vpon men, were it not for the Angels that call vpon God. There they shall possesse rings of gold, chaines, iewels, clothed with cloth of gold; their beds shall be of gold, and this for euer.

Of * Paradise he dreameth in this sort, *Az. 65.* He which feareth God shall receiue the two Paradises full of all good, pleasant with streaming fountaines. There they shall lie on silken and purple carpets, and shall be accompanied with many maidens, beautifull as the Hyacinth and pearles, neuer deflowered of men or Deuils, neuer menstruous, sitting in pleasant shades with their eyes fixed on their husbands: their eyes large, with the white of them exceeding white, and the blacke very blacke, lying on the shining Greene. Faire young men shall serue them with vials and other vessels, full of

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poore. Those that
they will turne to your
aue full pardon. The
d confound. He hath
manifest and extoll it
to fight against the
fire of hell is hotter
pardon the resisters
on them. The sicke
necessitie of warre:
soules and goods,
eleueurs whom you
eance on them, but
dnesse on the saint-
that he is sent onely
ound it rather, that
utaries, and their
eeth with their pra-
isef their forward-
e to this doctrine is
Richard, student a-
in his hand, or set-

n. *Az.* 32. To such
a, which in the last
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made the world, he
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s to doe reuerence
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soule, after that I
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he affirmeth (45.)
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of

of the most excellent liquor, which shall neither cause head-ach, nor drunkenesse, and shall bring them the choicest fruits, and flesh of fowles. They shall there heare no filthie or displeasing word: and (*Az.* 86.) In Paradise shall be administred to them in well-wrought vessels of glasse and siluer, drinke, as the sauourie ginger, out of the fountaine *Zelazbil*: they shall haue garments of silke and gold, chaines of siluer, blef- sed wine, maidens likewise with prettie breasts: there tall trees of colour betweene yellow and Greene. They shall haue in Paradise all pleasures, and shall enioy women with eyes faire, and as great as egges: sweet smelling riners of milke, and hony, and fruits of all sorts. Of this Paradise, *Auicenna* (a Mahumetan) saith, that it concerneth the bodie, but wise Diuines more respect the minde; the felicity whereof, in coniun- ction with truth, they farre preferre before the other of the body.

Of Hell * he saileth that it hath seuen gates; that it shall make the wicked like to * *Of Hells* fies, that they shall be fed with the tree *Execum*, which shall burne in their bellies like fire, that they shall drinke fire; and being holden in chaines of seuentie cubits, shall be kept fire; the fire shall cast forth embers like towers or camels. They which contradict shall be punished with the fire of hell: they which feare, shall goe into Paradise; and as it were in a middle space betwixt the one and the other, there shall stand some other * *Of Purga-* pointed their numbers (84.) 98. There shall bee fountaines of scalding waters, and torie. they shall eat vpon a reed, but shall not satisfie their hunger: they shall be bound in chaines, 121.

He * sometime excuseth his owne basenesse, as *Az.* 36. The vnbeleueurs (saith he) murmur that he is followed only of Weauers, and the raskall-rout. And 53. That the Alcoran was not committed to a man of great possessions: and they say, that it is Art- magicke, and that I haue fained it. And in 64. The Moone was diuided, and they say it is sorcery. (The tale is told by Frier *Richard* thus: *Mahomet* pointed to the Moone with his thumbe, and middle finger, and it was diuided, the two peeces falling on the hills of Mecha, which entring into *Mahometts* coat was made whole againe) He * *Of the Pro-* sometime extollet himselfe, blasphemously inducing *CHRIST*, thus saying to phet *Maho-* the Israelites; O ye Israelites, I being sent a messenger vnto you from God, affirme met. whose name is *Mahomet*, of whom they shall say that he is a Magician. 71. His beas- ty prerogatiue he boasteth, (43.) saying, he is the seale and last of the Prophets. To thee * *Of Mahomet* O Prophet, we make it lawfull to lie with all women which are giuen thee, or which guilty of his witchcraft, of to be- thou buyest, and thy Aunts, thy kindred, and all good women which freely desire thy ten speaketh u, that he may not be thought such a one. thy selfe to those at thy pleasure: and this is permitted to thee alone. Diuorfe these, couple with *Mary* the wife of a Iacobite Christian, he sware that he would neuer after vse her company: but after being impotent in his lusts, he ordaines a law to himselfe, *Az.* 76. Why dost thou, O Prophet, make that lawfull, for the loue of thy women, which * *Of the Pro-* God hath made vnlawfull? God n full of pitie, and giuer of pardon, hath coman- phes in d thee to blot out, or cancell thine oathes.

Of his journey to heauen, to receive the Law, he speaketh, *Az.* 63. and 82. ming- ling iniunctions of deuotion. 83. Thou, O Prophet, rising in the night, spend halfe the night, or a little more or lesse, in watching, and continually and deuoutly read ouer the Alcoran: be thou iust, patient, and refuse not to wash thy garments, O thou man clothed in woollen. 43. Let none enter into the house of the Prophet before he call; but let him stand without the gate: let none do dishonestie within his house, let none hurt the Prophet in any thing, or haue his wife after him.

Some * Prophets he mentioneth, not named in Scripture; and of those there named he telleth many fables. *Ismael* was a true Prophet, and found a good man before God. *Ioseph* nine yeares imprisoned for the Queene. *Abraham* overthrew his fathers Idols, and should haue beene burned for the same; but the fire lost his force. The mountaines and birds that praise God, were subiect to *Dauid*. *Salomon* learned Magicke of *A- root* and *Marot*, Diuels so called: he knew the language of birds; and when he was in the

* *Of the Pro-*
phet *Maho-*
met.

* *Of Mahomet*
guilty of his
witchcraft, of to be-
ten speaketh u, that he
may not be
thought such a
one.

* *Of the Pro-*
phet in
Scripture.

p Such tales as
these of *Abra-*
ham, *Salomon*,
&c. you shall
find both in
the Iewish and
Popish Le-
gends, as if
the Iew, Papi-
st and Mahum-
etan, had con-
tended for the
whetstone:
which any one
that readeth
shall find.

the middest of his armie, consisting of diuels, men, and birds: the Lapwing brought him newes of the Queene of Saba's comming, to whom by this Lapwing he sent a letter, &c. Of this armie the Ants or Pisinires being afraid; one Ant perswaded her fellows to get them into their holes, lest they should be troden on. *Moses* married *Pharaoh's* daughter. (37.) One *Asemel* made the golden Calfe in the desert against *Aarons* will. *Pharaoh* requested *Hemen* to build a tower, whereon to climbe to heauen, to the G O D of *Moses*. (50.) In the time of *Noe* they worshipped Idols, whom he nameth *Huden, Schuan, Inguta, Iamca, Nacem*.

The Prophet *Huth* was sent to the nation *Haath*, to teach them the worship of one G O D; and *Schale* to *Themuth*; and *Schaibe* to *Madian*; and *Abraham* and *Lot* to the *Sodomites*; on whom, because they were incredulous, it rained yellow and sharpe stones. (Az. 21.) *Moses* was sent to *Pharaoh*, &c. His scope of these narrations is, that he is sent likewise a Prophet, and therefore iudgement will pursue them which refuse him, as it did those incredulous nations. These fauour of a Jewish helpe. He telleth also of *Alexander* & *Mag.* that he had all knowledge: he found the Sunne, where it lay resting in a yellow fountaine, and the mountaines in which it riseth. And finding men without vse of speech, he diuided them from other men, &c. Az. 28.

He proueth substantially that there shall be a resurrection, by the historie of the feuen Sleepers, which slept in a caue 360. yeares. (28. Az.) and (49.) He saith, that at the time of death, G O D taketh away the soule at an houre knowne, restoring it to some; to some, neuer: at the first found of the trumpet all shall die, except those which shall be protected by the will of G O D: at the second found all things shall reuiue, and be iudged: and (66.) The earth shall tremble, the mountaines shall be brought to dust, and the whole company shall be diuided into three parts, before: on the right hand, which shall be blessed; those on the left hand, in their left hands shall receiue the scroll or sentence of their condemnation. And 79. In the last Iudgement the earth shall be ouerthrowne, the heauen shall be powred forth. 8. Angels shall beare vp the throne of G O D. And (80.) The heauens shall vanish as smoake, and the earth shall be plucked as wooll. And (111.) There shall be set vp the ballance of Iudgement: they to whom shall befall a light weight, shall liue, but they which haue a heauie weight shall be cast into fire. The booke of bad workes shall be kept in the bottome of the earth; the booke of good workes in a high place.

In diuers places of the Alcoran, the better to colour his filthinesse, he hath disperfed good sentences, like roses scattered on a dung-hill, and flowers in a puddle: concerning almes, prayer, tithing, iustice, &c. Others he hath of another sort establishing his owne tyranny and religion. Az. 26. Swines-flesh, bloud, that which dieth alone, and that which hath the necke cut off, not in G O D's name, is vnlawfull. Be chaste euerie where, but with your owne wiues, or such as are subiect to you, and do serue you. Euery adulterer shall haue an hundred stripes in the presence of many. He which accuseth a woman of adultery, not prouing it by foure witnesses, shall haue eightie. The ialous husband accusing his wife, must sweare foure times that he chargeth her truly; and a fifth time curse himselfe, if it be otherwise. The woman must doe the like to cleare her selfe. (42.) After a woman be diuorced from one, any other may marrie her. (19.) Trust not a sonne or a brother, except he be of your owne Law. 72. On Friday when they are called to prayer, they must lay all businesse apart: when prayers be ended, they may returne to their commodities. Redeeme captiues; and thy sinnes, by good workes. About Circumcision I find no iniunction in the Alcoran. In the 3. 8. and 9. Az. He permitteth all licentiousnesse with all women which they haue of their owne; but prescribeth washings after venery, and after naturall easements. Loue not your enemies: the women of another faith proue first: and if they fauour the vnbelieuers, diuorce them. (70.) It is no sinne to reuenge iniuries. 52. the women must couer their faces. 43.

The going on Pilgrimage, and the perpetuall abode at the Temple of *Haran* (that is, vnlawfull, because nothing but their holies are there lawfull) wee repute of equall merit. They which loue it not, or do it iniurie, shall sustaine grievous euils. *Abraham* founded

q Alexander,
Mahomet's fit-
test Saint to
follow.

* Of the re-
surrection
and last iudg-
ment.

Morals and
Iudiciall.

z Azar. 33.

Adultery punished.

Revenge.

z Pilgrimage
to Mecca.

the Lapwing brought
his Lapwing he sent a
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low. *Moses* married *Pha-*
ne desert against *Mo-*
to climbe to heauen, to
ed Idols, whom he na-

in the worship of *one*
Abraham and *Loi* to
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of these narrations is,
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with helpe. He telleth
d the Sunne, where it
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c. *Az. 28.*

by the historie of the se-
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ie, except those which
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all be brought to dust,
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e earth shall be pluc-
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emple of *Haran* (that
wee repute of equall
uous euils. *Abraham*
founded

founded this Temple, and blessed it, and cleansed it, for them which abode there, and
for the pilgrims. He preached one God without partaker, and the pilgrimage to
this Temple, that on the dayes appointed they might, in naming God, sacrifice beasts,
wherewith to feast themselves and the poore, and might fulfill their vowes, and goe in
procession round about the old Temple, a worke which God will greatly reward.
Az. 32. and 19. The vnbeleueers are not worthy to visite the Temple *Haran*. And
these good pilgrims are not equal to the good warriors. 38. He entred into the Tem-
ple *Haran* with his head shauen.

Ridiculous is the confirmation of this holy Law, by such varietie of oathes, as I am
almost afraid to mention, in regard of our *Gull-gallants* of these times, who would
sometimes be at a fette in their braue and brauing phrases, if they should not haue va-
riety of oathes and curses, to daube vp with such interiections all imperfections of
speech, & make smooother way for the current of their gallantrie. But yet euen for their
fakes, let vs mention a few, that they may see *Mahomet* had as braue a humour this
way as they. He induceth God swearing by lesse then himselfe, as by the order of An-
gels, by the Alcoran, by the blowing windes, by the watery clouds, by the sailing
ships, by the Mount Sinai, the heauen, the sea, the euening Starre, the West, his pen
and lines, the guiltie soule, the diuels, by the morning, ten nights, the Passouer, by the
figges and oliues, by the dawning, and twilight, and a world more of the like: only he
saith (*Azoara 1000.*) that he may not swear by the earth, nor by the sonne like to
the father.

His last *Azoara* endeth thus, *In the name of the mercifull and pittifull God*: Sanctifie
thy selfe, and pray continually and humbly to him which is Lord of all nations, Lord
of all. God of all, that he will defend and deliuer thee from the diuell, which entereth
the hearts of men, and from diuellish and peruersen men.

8. They which eate the inheritance of orphans, euermore shall eate them. Be
faithfull in keeping and deliuering their goods, for God taketh knowledge of all ac-
counts. Let one soune haue as much as two daughters. In bargaining vie no lying,
slaying your owne soule. The couetous shall haue endlesse punishment: he that killeth
vnwillingly, shall giue to the kindred of the partie slaine, another man; or if he can-
not do that, let him fast two months together: he which killeth wilfully shall be cast
into the fire.

Salute him which saluteth thee, for salutation is much pleasing to God. 56. The di-
uels hearing the Alcoran, shall be conuerted, and flie from their companions.

10. Yee which are good, beleue in God, in his Messenger, and in the booke sent
from heauen. They which first beleue, and after deny, and become incredulous, shall
haue no pardon nor mercy of God, but shall goe into the fire. And (11.) We will bring
infinit euill vpon him, that will not obey God and his messenger, and will be dispu-
ting. To them which demand that the booke may raine vpon them from heauen,
thou shalt say that some asked a greater thing of *Moses*, that he would shew God vnto
their eyes, and were therefore smitten with lightning from heauen. (12.) To the Iewes
and Christians God hath giuen disagreements, till God shall determine the same at
the day of iudgement. Make not your selues companions of them which deride our
Law. No man receiue the perfection of the Law, but he which beleueeth the Testa-
ment, the Gospell, and this booke sent of God. 14. They which erre will say, let God
shew vs miracles. These hurt none but their owne soules, for if they should see all mi-
acles done, they would dispute with thee, saying, that they could not be done but by
enchancements. Thou shalt not come to them with manifest miracles; for they would
refuse them, as odious things. 15. Dispute not with them which will not heare; and if
they demand miracles, say, God only doth them: I know not the secrets of God, and
follow nothing but that which God and the Angell hath commanded: and if Angels
should speake to such, they would not beleue. 16. God himselfe and his blessed Spi-
rit haue compounded this most true booke. 26. 44. They which say his law is new or
fained, goe to the diuell. 47. He induceth some gainsayers, saying, we will not leaue
worshipping our images for this iester and rimer. Yet is he alone come with the truth,
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His oaths

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confirming all the other messengers. 55. He saith I (God) writ this booke with my owne hand. 56. The vnbeleueers say I am a Magician, and haue fained it: but then I pray God that I may haue no part in him when he shall be our Iudge. Say not there are three Gods; but one God alone without a Sonne, to him all things are subiect. CHRIST cannot deny but that he is subiect to God, as well as the Angels. 12. We sent CHRIST, to whom we gaue the Gospell, which is the light and confirmation of the Testament, and the right way to him which feareth God, by the fulfilling of your law. All that say that CHRIST is God, are vnbeleueers and liars (CHRIST himselfe hauing said, Yee children of Israel beleue in your God and my Lord) of whom he which will be partaker, shall be cast into the fire eternall. CHRIST is but the messenger of God, before whom were many other messengers: and his mother was true, and they did cate. Good people exalt not your selues in your law, further then the truth. 3. The soule of CHRIST was cleane and blessed, he cured the lea-
prous, raised the dead, taught wisdom, the Testament, and the Gospell. The vnbeleue-
ing Israelites beleueed that he was a Magician. And 34. We haue giuen a good place and abounding with water to the Sonne of Mary, and to her, for hauing done such miracles in the world.

Command-
Sentences.

fornication.

Ballads.
Lyrics.
Tribal
Prayers.
Singing.

Prayer.
requests.

consideration

Conformity in
prayer.

Almes.

Resistance

God.

27. Worship one God alone. Honor thy father and mother, and doe them good. Giue them no bad word when they are old. Be subiect with al humility, and pray God to pardon them. Giue to the poore and to your kindred, but not superfluously: for they that doe superfluously are of kinne to the diuell. Slay not your children for no cause. Be yee not fornicators; for that is wickednes, and a bad way. Be reuenged on murderers. Say nothing till ye know it; for you must giue account of your saying. 26. in disputing or reasoning vse only good words. Answer in honest sort to him which asketh thee. 27. Be iust in weight and measure. 37. The diuell standeth ouer the makers of songs and lies, that is, the Poets, if they amend not, doing good. 68. If you cannot giue, be daily in prayers. Pay your tithes, following God and the Prophet. They which do not good but for vaine-glory and ostentation, shall be damned. 118. The histories which are in the old Testament, are so cited by him, as if he neuer had read them, so many dreames and lies are inserted.

Before Prayer wash the face, the hands, the armes vp to the elbow, the feete vp to the ankles; and after carnall company wash in the Bath: and if water cannot be had, with dust of cleane earth. God desireth cleanness. 9. In prayer let them be sober, that they may know what they say. 2. God will not aske why men pray not toward the East, for the East and West is his; but will demand of the workes which they haue done, of their almes, pilgrimages, and prayers. He commandeth that they be humble in prayer, and that in prayer they turne towards Mecca. Euery one which shall pray, asking that which is good, which way soeuer he shall turne him, shall be heard of God: although the true manner of praying be toward the center of the Temple of Mecca. They which are good, make their prayers to helpe them by their patience and abstinence. God dwelleth in such men. Pray according to the visuall custome in all places, the footman on foot, the horseman on his horse.

3. He that giueth his owne for Gods sake, is like a graine that hath seuen eares, eue-
rie of which containeth an hundred graines. Good men lose not your almes by vain-
glorie. 4. Giue almes of the good gaires of your money, and of that which the earth
produceth; but God respecteth not gifts of that which is vniufully gotten. Satan per-
swadeth you to giue nothing for feare of pouertie. To giue almes publicly is good,
but to giue priuately is better: and this bloteth out finnes. Giue specially to those
which stay in one place, and are ashamed to aske. 6. God will giue Paradise to them
which in time of famine and scarcitie giue liberally, and which receiue iniuries, and re-
pent of their finnes.

2. The Creator said, I am the onely Creator, *alwaies the same*, pitifull, mercifull,
besides whom there is none other; whose miracles and great workes are vnto the
wise the frame of heauen and earth, the intercourse of night and day, the slippes in
the sea fit for the vse of men, raine for the refreshing of the earth, the composition of

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ined it: but then I
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he Angels. 12. We
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all creatures, the winde, the clouds, &c. 15. inuoke and worship one God alone.
47. All the miracles of God cannot be written, if all the trees in the world were pens,
and the sea seuen times greater, and were inke; with whom it is a small thing to raise
the dead.

2. They which are intreated to be the Diuine Precepts, say, they will follow Tradition.
their ancestors in their sect. What would they follow your fathers if they were blinde
or deafe? Will ye be like them in being mute, and foolish?

2. O good men, eat that good which he hath giuen you, & giue him thanks; about Meates.
all other things calling vpon him. Abstaine from that which dieth of it selfe, from swines
flesh, from bloud, and from euery other creature that is kinde, and not in the name of
the Creator. But in case of necessitie it is not sinne; for God is mercifull, and will for-
giue you this. 12. Eat not of that which is drowned, burned in the fire, and touched of
a Wolfe. 16. Eat nothing which hath not before beene blessed. To the fewes we made
many things vnlawfull, because of their wickednesse. 2. Hee which shall contradict
this booke, shall continually bee consumed in vnquenchable fire, and none of his
workes shall helpe him.

2. Euery one which draweth nigh to death, let him leaue of his money to his family. Death, making
ly and kindred to distribute in almes, and they which shall change that vse, shall be a will.
judged of the Creator, &c.

2. We enioyne vnto you (as to your predecessors) fasting in the time thereto ap- Fasting and
pointed, and in a certaine number of daies, that is, in the moneth *Romadán*, in Pilgrimage.
which, this booke (which discerneth betweene good and euill) was sent you from hea-
uen. Euery one must obserue it, but the sicke and traueiler, and let them doe the same
in the remainder of the time. The rich vse to satisfie their fasting with almes; let them
do both the one and the other. He permitteth you the vse of your wiues in the night,
because it is hard and impossible to abstaine. But let none vse their company in the
Temples. Fast all the day, and when night is come, eat and drinke as much as you
please, till the morning. By the Moone is knowne the time of Pilgrimages, and of fa-
stings, whereby is knowne that you loue and feare God. Spend your money in the
loue of God in Pilgrimage, not despairing. He that is impotent, and that is not ac-
panied of his wife in the pilgrimage, must fast three daies in the voyage, and seuen
after his returne. To the sicke, fasting with almes is sufficient. They which purpose this
pilgrimage, let them not giue their minds to any euill. Let them not be ashamed to
aske necessaries. 2. Hold it for iust and good to enter the house at the doore, not at
the side, or back-side thereof. 35. Salute those which ye meet, when ye enter into the
house.

3. To them that doubt of wine, of chesse, scales, and of tables, thou shalt say that Drinks and
such sports, and such drinke are a great sinne, and although they be pleasant or profi- Games.
table, yet are they hurtfull sinnes: if they say what shall we then doe, thou shalt say,
The good things of God. Perswade them to seeke the Orphanes, and succour them,
as their brethren, or else God will make them so poore, that they shall not be able to
helpe either themselves or others. 13. Wine, chesse, and tables are not lawfull, but the
diuels inuentions, to made debate amongst men, and to keep them from doing good.
Let none go on hunting in the pilgrimage month.

3. Take not a wife of another law, nor giue your daughters to men of another law, Women, unequal
except they before conuert to your law. Let no man touch a woman in her disease, marriage.
before she be well cleansed. Vse your wiues, and the women which are subiect to
you, where and how you please. Women which are diuorced, may not marry till after
four moneths, hauing had three times their menstruous purgation. Let them not de-
ny their husbands their company at their pleasure. They are the heads of the women:
After a third diuorce from one man, they may not marry the same man againe, except
they haue in the meane time beene married to another, and be of him diuorced. Let
the women nurse their children two yeares, receiuing necessaries of the fathers. After
buriall of a husband, let them stay vnmarried four moneths, and ten daies; and not
go out of the house in a yeare after. Take ye two, three, foure wiues, & finally as many

as in your minde you are content to maintaine and keepe in peace. It is vnlawfull to marrie with the mother, daughter, sister, aunt, nee, nurse, or the mother or daughter of the nurse; and take not a whore to wife. 9. Let the wiues keepe their husbands secrets, or else let them be chastised, and kept in house and bed, till they be better. 10. Let the husband seeke to liue peaceably with his wife. 31. Cast not thine eyes on other mens wiues, though they be faire, &c.

Swearing.

3. Swear not in all your affaires by GOD and his names. They which forswear themselves shall haue no good thing in the world to come. And 35. Swear not rashly, for GOD seeth every thing.

Christ.

4. We giuing our soule to CHRIST the Sonne of *Mary*, preferred him before all others, that haue bene exalted by me, to speake with GOD, to power and vertue. He inserteth the prayer of the Virgins mother, when she felt her selfe with child; by *Ioachim*; and maketh *Zacharie* to be the Virgins Tutor. 5. Who (he saith) for his vnbeleefe was dumbe three dayes. The Angels saluted *Mary*, saying, O thou the purest of all women and men, deuoted to GOD, loy vnto thee of that great Messenger, with the word of GOD, whose name is IESVS CHRIST, an excellent man, at the command of the Creator: he shall come with Diuine power, with knowledge of all learning, with the booke of the Law and Gospell; shall giue Commandements to the Israelites: shall giue life; cure diseases; shew what is to be eaten, and to be done; shall confirme the old Testament; shall make some things lawfull, which before were vnlawfull, &c. He acknowledgeth that his mother knew not man. 11. They say (the Jewes) that they killed CHRIST, the Sonne of *Mary*, the Messenger of God, but it was not true, but they crucified in his stead another like him; for the incomprehensible God caused him to goe vnto him. IESVS is the Spirit, and Word, and Messenger of God, sent from heaven. 11.

*Forcing to
believe.*

4. Offer violence to no man in respect of the Law, for the way of doing good and euill is open. 4. God gaue first the Testament, then the Gospell, and lastly the true Booke, the *Alfurcan* of your Law, in confirmation of those former.

Vsurie.

4. They which liue of vsurie shall not rise againe otherwise then the Diuels: they embrace that which God hath said is vnlawfull: but they say vsurie is as merchandize. Yee which are good feare God, and forsake vsurie, lest the anger of God, and of the Prophet, assaile you. Take onely the principall; and if he cannot pay you, stay till he can, and giue him almes; for this shall be better for you.

Repentance.

4. He which repenteth him, and leaueth his sinne, obtaineth pardon, and the cancelling of that which is past; but returning againe thereto, he shall suffer eternall fire. In the 5. Vnto bad men is denied humane and diuine mercie, except they repent. God careth little for the conuersion of them, which, after that of Infidels they are made beleeuers; become worse. Such shall suffer without any remission intollerable punishment. 10. God pardoneth lesse faults, but not criminall.

Friendship.

5. Let no man reckon him a good friend, which is an vnbeleeuers, except it be for feare. If betwixt you there grow discord, laying aside all stomacke, doe the will of God, and become brethren together, imitating God, who hath deliuered you from the fire, and from dangers. 6. God would not that any should doe euill to those of his owne Nation, and those which consent to your Law, but rather their profit and commoditie.

Infidels.

He cannot moue.

6. Thinke not that euer Paradise shall be open vnto you, if you be not first valiant and couragious in battaile: and before you enter into battaile, prepare your selues for death: and after the death of the Prophet *Mahomet*, defend the orders by him giuen with armes. No man can die, but when God will, that is, when his time is come. Those which flee out of the warre, are prouoked of the Diuell; but God pardoneth them which repent. They which die in the way of God, are not truly called dead: They liue with God. Let none feare them which are gouerned of the Diuell. 7. Be patient, and you shall haue eternall life. 10. Accompany not with vnbeleeuers, neither in friendship, nor other businesse. They which goe on war-fare for God and the Prophet, shall receiue abundance in the earth, and after death the mercie of God.

They

peace. It is vnlawfull to
use, or the mother or
Let the wiues keepe
in house and bed, till
with his wife. 31. Cast

They which forswear
d 35. Swear not rash-

, preferred him before
to power and vertue.
er selfe with child, by
no (he saith) for his vn-
paying, O thou the pu-
that great Messenger,
r, an excellent man, ar-
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eaten, and to be done;
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an. 11. They say (the
essenger of God, but it
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d Word, and Messen-

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well, and lastly the true
merit.

then the Diuels: they
vsurie is as merchan-
ce anger of God, and of
not pay you, stay till

a pardon, and the can-
nall suffer eternall fire.
cept they repent. God
dels they are made be-
in intollerable punish-

uer, except it be for
acke, doe the will of
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the orders by him gi-
hen his time is come.
but God pardoneth
truly called dead:
of the Diuell. 7. Be
ith vnbeleueers, nei-
fare for God and the
the mercie of God.
They

They which refuse (except they be sicke or children) shall be cast into hell. Neglect
not prayers in your expeditious. Some may pray, whiles others stand in armes. Pray
not for them which hurt their owne soules. 18. Looke to your selues that there be no
discord amongst you.

Thus haue I endeouored to bring some order out of confusion, and haue framed
these heads out of that Alcoran-Chaos*, where is scarce either head or taile: this tale
they haue and beleuee (for what will not? what shall not they beleuee, which refuse to
beleuee the Truth?) that hee which readeth this booke a thousand times in his life,
shall haue a woman in Paradise, whose eye-browes shall be as large as the rayne-
bow. *his religion is diuided into 72 sects. 3 and 5 v: 53. Thalason is written in Arab
near woud dur qpoiz of numbers. and must be written with new read in any other
language.*

* Magdebur-
genes in Centu.
via 7. haue also
gathered some
heads of this
headlesse mon-
ster, which
they that will
may there
reade.

CHAP. V.

Other Mahumeticall speculations, and explanations of their Law, collected out
of their owne Commentaries, of that Argument.



F such writings as haue come to our hands touching *Mahomets* do-
ctrine and Religion, that seemeth most fully to lay them open, which
is called by some, *Scala*; a booke containing the exposition of the
Alcoran, in sonne of a Dialogue, translated into Latine by *Herman-
nus Dalmata*, and made the twelfth Chapter of the first booke
of the Alcoran in Italian. I haue therefore presumed on the Readers
patience, to those sonner collections out of the Alcoran it selfe to adde these ensuing,
as a further explanation of their opinions. *The Messenger of God* (so beginneth that
booke) was sitting amongst his fellowes (the prayer and saluation of *God* be vpon
him) in his City *Iesrab*; and the Angell *Gabriel* descending on him, said, *God* salu-
teth thee, *O Mahomet*, &c. There come foure wise-men, *Masters in Israel*, to proue
thee; the chiefe of whom is *Abdia-ben-Salon*. *Mahomet* therefore sent his cousin *Hali*
to salute them; and they being come to *Mahomet*, after mutuall salutations, *Abdia* tel-
leth him, that he and his fellowes were sent by the people of the Iewes to learne the
vnderstanding of some obscurer places of their law. *Mahomet* asketh, if he come to
enquire, or to tempt. *Abdia* saith, to enquire. Then *Mahomet* giuing him full leaue,
he beginneth; hauing before gathered out of the whole bodie of their Law an hun-
dred most exquisite questions. The principall dregges you shall heere haue.

a F. Sanson. &
Bull. lib. 3.

Abdia. Tell vs (*O Mahomet*) whether thou be a Prophet or a Messenger? *Ma-
homet*. *God* hath appointed me both a Prophet and a Messenger. *Ab*. Dost thou
preach the Law of *God*, or thine owne Law? *Mah*. The Law of *God*: this Law
is faith, and this faith is, that there are not Gods, but one God, without partaker. *Ab*.
How many lawes of God are there? *Mah*. One, the law, and faith of the Prophets, *Lawe confounds no
his shifill wor egl
faile may placit*
which went before vs, was one; the rites were different. *Ab*. Shall we enter Para-
dise for faith or workes? *Mah*. Both are necessarie; but if a Gentile, Iew, or Christi-
an, become a Saracen, and preuent his good workes, Faithonely shall suffice: But if
Gentile, Iew, or Christian, doe good workes, not in the loue of God, the fire shall
consume both him and his worke. *Ab*. How doth the mercie of God preuent his
anger? *Mah*. When before other creatures *Adam* rose vp, he kneeled and said, God
be thanked: and the Angels hearing it, said *The Prie of God be vpon thee, Adam*, who
answered Amen: Then said the Lord, *I haue receiued your prayer*. *Ab*. What be the
four things which God wrought with his owne hands? *Mah*. He made Paradise,
planted the tree of the trumpet, formed *Adam*, and did write the Tables of *Mo-
ses*. *Ab*. Who told thee this? *Mah*. *Gabriel* from the Lord of the world. *Ab*. In
what forme? *Mah*. Of a man standing vpright, neuer sleeping, nor eating, nor
drinking, but the praise of God. *Ab*. Tell me in order what is one, what is two, what
three, foure, fise, sixe, &c. to a hundredth. *Mah*. One is God without Sonne, par-
taker

taker or fellow, almightie Lord of life and death. Two, *Adam* and *Eve*. Three, *Michael*, *Gabriel*, *Saphael*, Archangels Secretaries of God. Four, The Law of *Moses*, the Psalmes of *David*, the Gospell, and Alfurcan (so called of the distinction of the sentences). Five: The prayers which God gaue me and my people, and to none of the other Prophets. Sixe, The dayes of Creation. Seuen, Heauens. Eight, Angels which sustaine the throne of God. Nine, Are the miracles of *Moses*. Ten, Are the fasting-dayes of the Pilgrimes: three, when they goe, seuen, in their returne. Eleuen are the Starres whereof *Ioseph* dreamed. Twelue moneths in the yeare; thirteene is the Sunne and Moone, with the eleuen Starres. Fourteene candles hang about the throne of God, of the length offiue hundred yeares. Fifteene, the fifteenth day of *Ramadam*, in which the Alcoran came sliding from heauen. Sixteene, are the legions of the Cherubims. Seenteene, are the names of God betweene the bottome of the earth and hell, which stay those flames, which els would consume the world. Eighteene, Interpositions there be betweene the throne of God, and the aire; for else the brightnes of God would blinde the world. Nineteene, Be the armes or branches of *Zachia*, a riuer in hell, which shall make a great noise in the day of Iudgement. Twentye, The day of the month *Ramadam*, when the Psalmes descended on *David*. The one and twentieth of *Ramadam*, *Salomon* was borne. The two and twentieth, *David* was pardoned the sin against *Vriah*. The three and twentieth of *Ramadam*, CHRIST the Son of *Mary* was borne; the prayers of God be vpon him. The foure and twentieth, God spake to *Moses*. The fiue and twentieth, the sea was diuided. The six & twentieth, He received the Tables. The seuen and twentieth, *Jonas* was swallowed of the Whale. The eight and twentieth, *Iacob* recouered his sight, when *Indus* brought *Iosephs* coat. The nine and twentieth, Was *Enoch* translated. The thirtieth, *Moses* went into mount Sinai. *A.* Make short worke, for thou dost all things exactly. *M.* Forty are the daies of *Moses* his fasting. Fifty thousand yeares shall the day of Iudgement continue. Sixty are the veines, which euery of the heauens haue in the earth, without which varietie there would be no knowledge amongst men. Seuentye men *Moses* tooke to himselfe. Eighty stripes are due to a drunken man. Ninety, The Angell said to *David*, This my fellow hath ninety sheepe, and I but one, which he hath stolen from me. An hundred stripes are due to the adulterer.

A. Well, shew vs how the earth was made, and when. *M.* God made man of mire: the mire, of froth: this was made of the tempests; these, of the sea: The sea, of darknes; the darknes, of light; this, of the word; the word, of the thought; the thought, of Iacynth; the Iacynth, of the commandment: *Let it be, and it was.* *A.* How many Angels are set ouer men? *M.* Two, one on the right hand, which writeth his good deeds; another on the left, which registreth his bad. These sit on mens shoulders. Their pen is their tongue, their inke is their spittle, their heart is the booke. *A.* What did God make after? *M.* The bookes wherein are written all things, past, present, and to come, in heauen and earth; and the pen made of the brightest light, fiue hundred yeares long, and eightie broad, hauing eightie teeth, wherein are written all things in the world, till the day of Iudgement. The booke is made of the greatest Emerald; the words, of pearles; the couer, of pitie. God ouer-looketh the same an hundred and sixtie times in a day and night. The heauen is made of sinoake, of the vapour of the sea: the greenesse of the sea proceedeth from the mount *Kaf*, which is made of the Emeralds of Paradise, and compasseth the world, bearing vp the heauens. The gates of heauen are of gold, the lockes of sight, the keyes of pietie. About the heauens are the sea of life, about that the cloudie sea; then the ayrie sea, the stonie sea, the darke sea, the sea of sorrow, the Moone, the Sunne, the name of God, Supplication, *Gabriel*, the parchment rased, the parchment full written, all these in order one ouer another. Then, about all these, the threescore and ten spaces of light: then threescore and ten thousand hilles, with threescore and ten thousand spaces betweene, and threescore and ten thousand troupes of Angels on them, in euery troupe fiue thousand Angels alway praising the Lord of the world: about these the limits or bounds of Angelicall dignitie: and about the same the banner of glorie, and then spaces of pearles, and in their orders

Adam and *Eue*. Three, Four, The Law of all of the distincti- and my people, and euen, Heavens. Eight, eues of *Moses*. Ten, euen, in their returne. in the year; thir- e candles hang about ne, the fifteenth day eene, are the legi- eene the bottome of ume the world. Eight, the aire; for else the armes or branches of f Judgement. Twen- d on *Dauid*. The one ventieth, *Dauid* was *Adam*, *CHRIST* the foure and twentieth, The fix & twentieth, lowed of the Whale. brought *Iosephs* coat. *Moses* went into mount forty are the daies of t continue. Sixty are which varietie there et himselfe. Eighty *Dauid*. This my fellow An hundred stripes

made man of mire: The sea, of darkness; the thought, of Ia- How many Angels his good deeds; an- uilders. Their pen is What did God make and to come, in hea- and years long, and in the world, till the words, of pearles; xtie times in a day a: the greeneneste meralds of Paradise, heaven are of gold, e sea of life, aboue e sea, the sea of so- *Gabriel*, the parch- uer another. Then, core and ten thou- three score and ten Angels alway prai- ngellicall dignitie: and in their orders one

one about another, the spaces of Grace, of Power, of Diuinitie, of dispensation, the foot-stoolle, the throne, the house of the vniuersé.

A. Are the Sunne and Moone faithfull or not? *M.* They are faithfull, and obey e- uery command of *G o d*. *A.* Why then are they not of equall light? *M.* *G o d* crea- ted them equall, but by this it came to passe, that the vicissitude or intercourse of day and night was vncertaine, till *Gabriel* flying by the Moone, darkened her with the touch of his wing. *A.* How many orders are there of the Starres? *M.* Three, the first of those which hang by chaines from the throne of *G o d*, giving light to the seuenth throne: the second chase away the diuels, when they would enter into heauen: the third in the sight of the Angels. There are seuen seas betweene vs and heauen. There are three winde: the first barren; the second tempestuous, which shall blow the fire in the day of Iudgement: the third ministreth to the earth and sea. *A.* Where is the Sun? *M.* In a hot fountaine: this, in a Serpent, which is a great space in the mount *Kaf*, and this *Kaf* is in the hand of the Angell, which holdeth the world till the day of Iudgement. *Abd.* What is the manner of them, which beare vp the seat of *G o d*? *Abd.* Their heads are vnder the seat of *G o d*, their feet vnder the seuen thrones, their neckes are so large, that a bird in a thousand yeares continuall flight could not reach from the one eare to the other. They haue hornes, and their meate and drinke is the praye and glorie of *G o d*. *Abd.* How farre is it to heauen? *Mahom.* Fiue hun- dred yeares iourney to the lowest, and so from each to other. *Abd.* What birdes are betweene vs and heauen? *Mahom.* Some which touch neither heauen nor earth, ha- uing manes like hories, haire like women, wings like birds, and lay their egges and hatch them on their tailles till the day of Iudgement.

Abd. What was the forbidden tree? *Mahom.* Of wheate, which had seuen eares, whereof *Adam* plucked one wherein were fiue graines; of which, two he eate, two he gaue to *Eue*, and one he carried away. This graine was bigger then an egge, and being bruised, brought forth all kindes of seede. *Abd.* Where was *Adam* receiued after his expulsion from Paradise? *Mahom.* *Adam* in India, *Eue* in Nubia. *Adam* was couered with three leaues of Paradise; *Eue*, with her haire: They met together in *Arafé*. Further, as concerning *Eue*, shee was made of a ribbe of the left side, for o- therwise shee had beene as strong as the man.

Abd. Who dwelt in the earth before? *Mahom.* First the Diuels, seuen thousand yeares after them the Angels: lastly *Adam*, a thousand yeares after the Angels. *Ab.* Who beganne the Pilgrimage. *Mahom.* *Adam*. *Gabriel* shaued his head, and hee circumcised himselfe; and after him *Abraham*. *Abd.* To what Land spake *G o d* at any time? *Mahom.* To mount Sinai, that it should lift vp *Moses* to heauen: *A- bitabil* and *Moses* are the two men, whose sepulchres are not knowne. *Moses* by chance found a sepulchre, which while hee measured with his bodie, the Angell of Death drew from him his soule out of his nostrills, by the sinell of an apple of Pa- radise.

Ab. Where is the middle of the earth? *Mahom.* In Ierusalem. *A.* Who made the first shippe? *Mahom.* *Noe*: he received the keyes thereof of *Gabriel*, and go- ing forth of Arabia, compassed *Mecca* seuen times, and likewise Ierusalem. In the meane while *Mecca* was receiued vp into heauen, and the mount *Abikabez* preser- ued Ierusalem in her belly. *A.* What shall become of the children of the Infidels. *M.* They shall come in at the day of Iudgement, and God shall say vnto them, would ye do that thing which shall be commanded you? And hee shall command to flow forth one of the rimers of hell, and bid them leape into the same. They which obey, shal goe into Paradise. This shall be the triall of the children of the faithfull also, which are borne deafe, blinde, &c. *Abd.* What resteth vnder these seuen earths? *Mahom.* An Oxe, whose feete are on a white stone, his head in the East, his taile in the West; hee hath fortie hornes, and as many teeth; it is a thousand yeares iourney from one horne to another. Vnder that stone is *Zabor*, a mountaine of hell, of a thousand yeares iour- ney. All the Infidels shall ascend vpon the same, and from the toppe shall fall into hell. Vnder that Mount is the land *Werleca*; vnder that, the sea *Alkasem*: the land *Aliolen*,

Aloten, the Sea *Zere*: the Land *Neama*, the Sea *Zegir*: the Land *Therü*, the Land *Agiba* white as Milke, sweete as Muske, soft as Saffron, bright as the Moone: the Sea *Alknitar*; the Fish *Albebbur*, with his head in the East, his taile in the West: all these in order one after another. And beneath all these in like infernall order the Winde, the Mountaine, the Thunder, the Lightening, the bloudie Sea, Hell closed, the fierie Sea, the darke Sea, the Sea *Pe*, the cloudie Sea, Prayfes, Glorifications, the Throne, the Booke, the Penne, the greater name of G O D.

b The Turkes
reckon *Greene*
the Prophets
colour.

Abd. What hath come out of Paradise into the World? *Mahom.* Mecca, Ierab, Ierusalem: as on the contrarie, out of Hell; Vastat in Egypt, Antiochia in Syria, Ebheran in Armenia, and Elmeden of Chaldaea. *Abd.* What say you of Paradise? *Mahom.* The ground of Paradise is of gold, enameled with Emeralds, and Hiacinths, planted with euery fruitfull tree, watered with streames of milke, hony, and wine: the day is of a thousand yeares continuance, and the yeare of fortie thousand yeares. The people shall haue whatsoeuer can be desired, they shall be clothed in all colours, except ^b blacke, which is the proper colour of *Mahomet*: they all shall be of the stature of *Adam*, in resemblance like *CHRIST*, neuer increasing or diminishing. As soone as they are entered, shall be set before them the liuer of the Fish *Albebbur*, and whatsoeuer dainties they can desire. They shall not need going to stoole any more then the childe in the wombe, but they shall sweate out all superfluities, of sent like muske. They shall eat but for delight, not for hunger. Vnlawfull meats, as Swines flesh, they shall refrain. And if you list to know why this beast is vnclane, vnderstand that *Iesus* on a time called forth *Iaphet* to tell his Disciples the historie of the Arke; Who told them, that by the weight of the ordure, the Arke leaned on the one side, whereupon *Noe*, consulting with G O D, was bidden bring the Elephant thither, out of whose dung, mixed with mans, came forth a Hogge, which wrooted in that mire with his snout, and by the stincke thereof was produced out of his nose a mouse, which gnawed the boords of the Arke: *Noe* fearing this danger, was bidden to strike the Lion on the forehead: and by the Lions breath was a Cat engendered, mortall enemie to the Mouse. But to returne from this stinking tale, to refresh our selues with the like sweetes of this Paradise. Hee addeth, that there they haue the wines that heere they had, and other concubines, whom, how, when, where-soeuer they will.

gouern of y^e col^r
mouse.

Abd. But why is wine lawfull there, and heere vnlawfull? *Mahom.* The Angels *Aror*, and *Maror*, were sometime sent to instruct and gouerne the world, forbidding men wine, iniustice, and murther. But a woman hauing whereof to accuse her husband invited them to dinner, and made them drunke. They, inflamed with a double heate of wine and lust, could not obtaine that their desire of their faire Hostesse, except one would teach her the word of ascending to heauen, and the other of descending. Thus shee mounted vp to heauen. And vpon enquire of the matter, shee was made the Morning-starre, and they put to their choice whether they would be punished in this world or in the world to come: they accepting their punishment in this, are hanged by chaines, with their heads in a pit of Babel, till the day of Iudgement.

hell.

Hell, saith *Mahomet* there, hath the floore of Brimstone, smokie, Pitchie, with stinking flames, with deepe pits of scalding pitch, and sulphurous flames, wherein the damned are punished daily: the trees beare most loathsome fruits, which they eat.

to Cal^romny &
fall by ouercom^r
sack.

The day of Iudgement shall be in this sort. In that day G O D will command the Angell of Death to kill euerie Creature; which being done, hee shall aske him if nothing bee aliue: *Adreiel* the Angell of Death shall answer, Nothing but my selfe. Then goe thy wayes betwixt Paradise and Hell, and last of all kill thy selfe. Thus he, foulded in his wings, prostrate on the earth, shall strangle himselfe with such a bellowing noife, as would terrifie the very Angels, if they were aliue.

Thus

The
must f
permitt
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dayes.

the Land *Theris*, the
Iron, bright as the
Lead in the East, his
Death all these in like
the Lightning, the
Sea *Pe*, the cloudie
; the greater name

Mahom. Mecca, Ies-
Antiochia in Syria,
ay you of Paradise?
alds, and Hiacinths,
hony, and wine: the
ousand yeares. The
in all colours, ex-
all be of the stature
minishing. As soone
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Elephant thither,
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Mahom. The An-
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gels, if they were

Thus

Thus the World shall be emptie fortie yeares. Then shall God hold the Heauen and Earth in his fist, and say, *Where are now the mighty men, the Kings and Princes of the World? Tell me (if ye be true) whose is the Kingdome, and Empire, and Power?* Repeating these words three times, he shall rayse vp *Seraphiel*, and say, Take this Trun-
pet, and goe to Ierusalem, and sound. This Trumpet is of fise hundred yeares iour-
ney. At that sound all Soules shall come forth, and disperse themselves vnto their
owne bodies, and their bones shall be gathered together. Fortie yeares after hee
shall sound againe, and then the bones shall resume flesh and sinewes. After fortie
yeares the third sound shall warne the Soules to re-possesse their bodies: and a fire
from the West shall driue euery creature to Ierusalem. When they haue here swumme
fortie yeares in their owne sweat, they shall, with much vexation, come to *Adam*,
and say, Father *Adam*, Father *Adam*, Why hast thou begotten vs to these miseries
and torments? Why sufferest thou vs to hang betweene hope and feare? Pray to
God, that he will finish his determination of vs betweene Paradise and Hell: *Adam*
shall excuse his vnworthinesse for his disobedience, and send them to *Noe*, *Noe*
will post them to *Abraham*, *Abraham* to *Moses*: He shall send them to *Iesus*
CHRIST: To him they shall come and say, The Spirit, Word, and Power of God,
let thy pitie moue thee to make intercession for vs. Hee shall answere them, That
which you aske, you haue lost. I was indeed sent vnto you in the power of God, and
word of Truth, but yee haue erred, and haue made me God; more then euer I pre-
ached to you: and haue therefore lost my benefit. But goe to the last of the Prophets,
and say; O faithfull Messenger, and friend of God, wee haue sinned, heare vs holy
Prophet, our onely hope, &c. Then shall *Gabriel* present himselfe to helpe his friend,
and they shall goe to the Throne of God. And God shall say, I know why you are
come, Farre be it that I should not heare the prayer of my faithfull one. Then shall a
Bridge be made ouer Hell, and on the top of the Bridge shall be set a ballance, where-
in euery mans workes shall be weighed, and those which are faued, shall passe ouer
the Bridge, the other shall fall into Hell. *A*. How many bands of men shall there
be in that day. *M*. An hundred and twentie; of which three onely shall be found
faithfull: and euery Band or Troupe of men shall be in length the iourney of a thou-
sand yeares, in breadth fise hundred. *A*. What shall become of Death? *M*. Hee
shall be transformed into a Ramme, and they shall bring him betweene Paradise and
Hell. Then shall arise much dissention betweene these two peoples, through feare
of the one, and hope of the other. But the people of Paradise shall preuaile, and
shall slay Death betweene Paradise and Hell. *Abdia*. Thou, O *Mahomet*, hast ouer-
come, and I belecue, that there is but one God Almightye, and thou art his Messenger
and Prophet.

In this long and tedious Summarie of that longer and more tedious Dialogue,
compared with the former Jewish opinions, touching their *Behemoth*, *Leuiathan*, *Liz*,
Ierusalem, Swines flesh, the Angell of Death, and other their superstitious opinions,
it may appeare, that the Iewes were forward Mint-masters in this new-coyned Reli-
gion of *Mahomet*.

In the beginning of this Dialogue are mentioned their fise Prayers and their *Ra-
madam*, or *Ramazan*: Of which, that Arabian Nobleman, in confutation of the *Al-
coran*, writeth thus: c He which hath fulfilled these fise Prayers, shall be prayed
in this world, and the next. They are as follow: two kneeling in the morning, af-
ter noone foure; at Vespers, or a little before Sunne-set, foure; after Sunne-set, foure;
at their beginning of supper, two; and after supper, when it is darke, two; in all eigh-
teene kneeling in a day.

Their Lent^d, or Fast of the Moneth *Ramazan*, is thus: In the day time they
must fast from Meate, Drinke, and Venerie, till the Sunne be downe: then is Riot
permitted them, till a white thread may be discerned from a blacke. But if any
bee sicke, or in iourneying; hee may pay at another time the same number of
dayes.

c Arab. Nob. in
Consul. Alcor.

d Of *Maho-
met's* Lent.

* Richardus
confut. Alcor.

e Pietro Messia
tradotto per F.
Sanfouino, l. 4.
c. 1.

f Constantin.
Porphyrogenit.
de admin. Imp.
cap. 19.

* Euthymius
callecth it

g Bell. obseru.
lib. 3. cap. 9.

Frier Richard * reciteth among *Mahomets* opinions, That of threescore and thirteene parts of the Saracens, one onely shall be liued; and, that the Devils shall once be faued by the Alcoran; and that they call themselves Saracens; fit companions with them in their holy things.

Some * make it a Canon of *Mahomets*, That they should looke toward the South when they pray, that when they pray they should say, G O D is one G O D, without equall, and *Mahomet* his Prophet: which, *Lod. Bartheima* saith, are the Characters of the profession of a Mahumetan, and that, by the pronouncing of those words, he was tryed whether he was an Infidell, or no. These words, saith the abovesaid Arabian (as they asseme) before the beginning of the world were written in the Throne of G O D.

One saith f, That the Saracens adore the starre of *Venus*, and in their praying cry, *Alla oua cubar**, that is, G O D, and *Venus*. *Ieanes Mensius* noteth thereon, That they worshipped the Image of *Venus*, set on a great stone, on which they beleue, that *Abraham* lay with *Hagar*, or else that he tied his Camell thereunto while he was sacrificing *Isaac*. *Anonymus in Saracen*.

Bellonius in his obseruations telleth out of their Bookes, That there is a Tree in Paradise which shadoweth it all ouer, and spreades her boughes ouer the walls, whose leaues are of pure gold and siluer, each of them, after the Name of G O D, hauing therein written the name of *Mahomet*. And that if a Christian, at vnawares, should pronounce the said prayer, *La illah &c*. G O D is one G O D, and *Mahomet* his Prophet, he must either die or turne Turke. Such reputation haue they of this forme, which they call a Prayer, with as good reason as the *Aue Marie* among the Rornists, wherein yet they pray not for any thing. *Bellonius* also saith, That they hold the Heauen to be made of Smoake, and the Firmament stablished on the horne of a Buffall, by whose stirring Earthquakes are caused: That there are seuen Paradises, with Houses, Gardens, Fountaines, and whatsoever sense accounteth delectable; where they shall enioy all delights without any sorrow, hauing Carpets, Beds, Boyes, Horses, Saddles, Garments, for cost and workmanship most curious, & readie for attendance. Those boyes richly adorned, when they haue satisfied their hunger and thirst, shall present euery Saracen a huge Pome-citron in a golden Charger, and as soone as they shall sinell thereof, there shall thence proceed a comely virgin in gallant attire, which shall embrace him, and lie her; and so shall they continue fiftie yeares. After which space ended, God shall shew them his face, whereat they shall fall downe, not able to endure the brightnesse: but he shall say, Arise my seruants, and enioy my glorie; for hereafter yee shall neuer die, nor be grieved. Then shall they see God, and each lead his virgin into his chamber, where all pleasures shall attend them. If one of those virgins should come forth at midnight, she would lighten the world no lesse then the Sunne; and if she should spit into the Sea, all the water thereof would become sweet. *Gabriel* keepes the keyes of Paradise, which are in number threescore and tenne thousand, each seuen thousand miles long. But he was not able to open Paradise without inuocation of the Name of God, and *Mahomet* his friend. There is a Table of Adamant seuen hundred thousand daies iourney long and broad, with Seats of Gold and Siluer about it, where they shall be feasted.

CHAP. VI.

Of the Pilgrimage to Mecca.

WE haue heard of the antiquitie of this Pilgrimage in the former chapter, deriued from *Adam*, who was shauen & circumcised for that purpose: & the Alcoran nameth *Abraham* the founder of the Temple &c. Pitie it were, that the last of the Prophets should not honour that which was first instituted by the first of men. If we will rather beleue that Arabian before mentioned, we shall finde another originall, namely, that whereas two Nations of the Indians, called *Zechian* & *Albarachuma*, had vsed to go about their Idols naked and shauen, with great howlings, kissing the corners, and casting stones vpon an heape which

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at the Devils ſhall once
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oke toward the South
one G o d, without
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about ſaid Arabian (as
the Throne of G o d.
d in their praying cry,
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ther there is a Tree in Pa-
ouer the walls, whoſe
f G o d, hauing there-
awares, ſhould pro-
abomei his Prophet,
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ill, by whoſe ſtirring
uſes, Gardens, Foun-
all enioy all delights
s, Garments, for coſt
oyes richly adorned,
ery Saracen a huge
ll thereof, there ſhall
ace him, and lie her;
God ſhall ſhew them
henceſe : but he ſhall
all neuer die, nor be
chamber, where all
orth at midnight, ſhe
ſpit into the Sea, all
of Paradiſe, which
d miles long. But he
God, and Mahomet
daies journey long
l be feaſted.

the former chapter,
d for that purpoſe :
e Temple &c. Pitie
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which

which was heaped vp in honour of their Gods, and that twice euery yeare, in the Spring, and in Autumne: the Arabians had learned the ſame of the Indians, and practiſed the ſame at Mecca, in honour of *Venus* (caſting ſtones backe betweene their legges, the parts of *Venus*) in the time of *Mahomet*. Neither did *Mahomet* brogate this, as he did other idolatrous Rites; onely for modeſties ſake they were enioyned to gird a piece of Linnen about their Reines.

Mecca, or (as they call it) *Macca*, ſignifying an Habitation, containeth in it about fixe thouſand houſes, ſairly built, like thoſe of Italie: Other walls it hath not, then ſuch as Nature hath enuironed it with, namely, with high and barren Mountaines round about. Some report, That betweene the Mountaines and the Citie are pleaſant Gardens, abundant of Figges, Grapes, Apples, Melons, and that there is ſtore alſo of Fleſh and Water. But it ſeemeth, that this is of later indutrie, not of Natures indulgence, if it be true. For *Lod. Bartheſma*^b, or *Vertoman*, being there in the yeare 1503, ſayth, That the place was accuſed of G o d, as not bringing forth Hearbes, Trees, Fruits, or any thing, and beſides, hauing great ſcarcitie of water, and is ſerued with theſe things from other places. It is governed by a King (tributarie, then to the Soldan, now to the Turke) called the *Seriffo*, lineally deſcended from their great Seducer, by his daughter *Fatma* (the onely iſſue of this libidinous poligamous Prophet) married to *Hali*. All of this kindred are called *Emyri*, that is, Lords, clothed with (or at leaſt wearing Turbants of) greene, which colour the Mahumetans will not ſuffer other men to weare.

The number of Pilgrimes which reſort hither, is incredible. From Cairo commeth a Carouan of deuotion, ſome to *Mammon*, ſome to *Mahomet*, either for trade of Merchandiſe, or for Superſtition, and another yearely from Damafcus: beſides thoſe which come from the Indies, *Ethiopia*, Arabia, Perſia, &c. *Lud. Bartheſma* ſayth, That (at his being at Mecca) of the Carouan of Damafco, wherein he went, were fixe and thirtie thouſand Camels, and about fortie thouſand perſons: of that of Cairo were threeſcore and foure thouſand Camels, and now in theſe times about fortie thouſand Camels, Mules, and Dromedaries, and fiftie thouſand perſons, beſides the Arabian Carouan, and of other Nations.

This Mart of Mecca is much impaired, ſince the Portugales haue intercepred the Indian commodities, which by a Carouan, from thence, were wont to be brought hither.

Let me deſire the Reader to haue patience, and goe along, on this Pilgrimage, with one of theſe Carouans, through theſe Arabian Deſerts to Mecca and Medina: and becauſe that of Cairo is the chiefe, we will beſtow our ſciues in it, and obſerue what Rites they obſerue before they ſet forth; what by the way, and at the intended places of their deuotion. Touching the neceſſitie whereof; they thinke, That they which goe not once in their liues, ſhall, after death, goe to the Deuill. Yea, ſome, for deuotion, plucke out their eyes after ſo holy a ſight.

The moneth *Ramazan* (as you haue heard) is their Lent; falling ſometime high, ſometime low, being that whole moneth, during which time the Pilgrims and Merchants reſort to Cairo from Aſia, Greece, Barbarie, &c. After their Lent ended, they obſerue their Eaſter, or Feaſt, called *Bairam*, three dayes. Twentie dayes after this Feaſt, the Carouan is readie to depart: Againſt this time, they aſſemble themſelues at a place, two leagues from Cairo (called *Birca*) attending the coming of the Capitaine. This Capitaine of the Carouan, whome they call *Amarilla Haggi*, is renewed euery third yeare; and to him the Grand Signior, euery voyage, giueth eigh- teene Purſes (each containing fixe hundred twentie fixe duckats of Gold) for the behoofe of the Carouan, and alſo to doe almes vnto needfull Pilgrims. He hath foure Chauiſi to ſerue him, and foure hundred ſouldjors, two hundred Spachi, mounted on Dromedaries, and as many Ianizaries, riding on Camels. The Chauiſi and Spachi the Capitaine maintaineth at his owne charges: The Ianizaries haue their prouiſion from Cairo. He hath eight Pilots for guides; which Office is hereditarie.

They

a Pilgrimage
to Mecca, M.
Hag. 1.2.

b Vertoman
1.1.6.14.

c Alcor. Italic.

d Pilgrimage
to Mecca, Hag.

They carrie sixe pieces of Ordinance, to terrifie the Arabians, and to triumph at Mecca. The merchandise that goeth by land, payeth no custome; that which goeth by sea, payeth tenne in the hundred. At the Feast, before the Carovan setteth forth, the Captaine, with his Retinue and Officers, resort vnto the Castle of Cairo, before the Bascha, which giueth vnto every man a Garment, and that of the Captaine is wrought with gold, the others according to their degree. Moreouer, he deliuereth vnto him the *Chisra Tunabi*, or Garment of the Prophet; a vesture of Silke, wrought with these letters of Gold, *Laslla ill'alla Mahomet Refullata*; that is, There are no Gods, but God, and *Mahomet* is the Messenger of God. After this, he deliuereth to him a Gate, wrought curiously with Gold; and a Covering of greene Veluet, made in manner of a *Pyramis*, about nine palmes high, wrought with fine Gold, to cover the Tombe of the Prophet *Mahomet*, and many other Coverings besides of Gold and Silke, to adorne it. The two former are for the House of *Abraham* in Mecca.

Then the Captaine hauing taken his leaue, departeth, accompanied with all the people of Cairo, in manner of a Procession, with singing, shouting, and a thousand Ceremonies besides, and passing the Gate *Bab-Nassera*, layeth vp, in a Mosquita, the said Vestures very safely. This Ceremonie is performed with such publike resort, that it is not lawfull for any man to forbid his wife the going to this Feast: for shee may, vpon such a cause, separate her selfe from her husband, and lye with another man. The Camels, which carrie the Vestures, being adorned with Cloth of Gold, and many little Bells, the multitude stroweth flowers and sweet water on them; others with fine Cloth and Towels touch the same, reseruing these for Reliques. Twentie dayes after this Feast, the Captaine, taking the Vestures out of that Mosquita, repaireth to Birca, where his Tent abideth some tenne dayes. In this time, they which meane to follow the Carovan, resort thither, and amongst them, many women, attyred with Trifles, Tassels, and Knottes, accompanied with their friends, mounted on Camels. The night before their departure, they make great feasting and triumph, with discharging their Ordinance, Fire-workes, &c. shouting, till, at the breake of day, vpon the sound of a Trumpet, they march forward on their way.

From Cairo to Mecca is fortie dayes iourney, traueilling from two a clocke in the morning till the Sunne-rising: and then hauing rested till noone, they set forward, so continuing till night, obseruing this order, till the end of their Voyage, without change; except at some places, where, in respect of water, they rest sometimes a day and a halfe, to refresh themselves. The Carovan is diuided into three parts: the fore-ward, the maine battaile, and the reere-ward. The fore-ward containeth about the third part of the people; and amongst these, the eight Pilots, a *Chansî*, and foure knaues, with Bulls sinewes, which punish offenders on the soles of their feet. In the night time they haue foure or five men goe before with Peeces of drie wood, which giue light: they follow the Starre, as the Mariners. Within a quarter of a myle followeth the maine Battaile, with their Ordinance, Gunners, and fifteene Archers, *Spachis*. The chiefe Physician, with his Ointments and Medicines for the sicke, and Camels for them to ride on. Next goeth the fairest Camell that may be found in the Turkes dominion, decked with Cloth of Gold and Silke, and carrieth a little Chest, made of pure *Legmame*, in forme of the Israelitish Arke, containing in it the Alcoran, all written with great letters of Gold, bound betweene two Tables of Massie Gold. This Chest is covered with Silke, during the voyage; but at their entring into Mecca and Medina it is covered with Cloth of Gold, adorned with Jewels. This Camell is compassed about with Arabian Singers and Musicians, singing alway, and playing vpon Instruments. After this follow fifteene other most faire Camels, euery one carrying one of the abovesaid Vestures, being covered from top to toe with Silke. Behind these, goe the twentie Camels, which carrie the Captaines money and prouision. After followeth the Standard of the Great Signior, accompanied with Musicians & souldiours, & behind these, lesse then a mile, followeth the reere-ward, the greatest part Pilgrimes; the Merchants, for securitie, going before: for in this voyage it is needfull and

e L. Bar. with
the Carovan
of Damasco
trauelled 22.
houres of 24.

d to triumph at Mecca which goeth by van fecteth forth, the of Cairo, before the Captaine is wrought deliuereth vnto him wrought with these are no Gods, but deliuereth to him a Feluet, made in man-Gold, to cover the besides of Gold and *Abam* in Mecca.

panied with all the ng, and a thousand p, in a Mosquita, the h publike resort, that Feast: for shce may, with another man, h of Gold, and many em; others with fine Twentie dayes as- quita, repaireth to ey which meane to men, attyred with ounted on Camels. triumph, with dis- breake of day, vp-

two a clocke in the they set forward, fo Voyage, without y rest sometimes 2 to three parts: the d containeth about a *Chanfi*, and foure f their feet. In the drie wood, which eter of a myle fol- teene Archers, *Spa-* the sicke, and Ca- ay be found in the rrieth a little Chest, g in it the Alcoran, es of Massie Gold. entring into Mecca els. This Camell is ay, and playing vp- eury one carrying with Silke. Behind and prouision. Af- Musicians & soule- ne greatest part Pil- yage it is needfull and

and vsuall, that the Captaine bestow Presents, Garments, and Turbants vpon the chiefe Arabians, to giue him free passage, receiuing sometimes, by pilserings, some damage norwithstanding. They passe by certaine weake Castles in the way, *Agerut*, *Nachel*, *Acha*, *Birizem*, betweene which two last is the Riuer of *Iethro*, and the Ponds of *Midian*, where *Moses* sate downe. At *Iebhir*, the first Towne subiect to the Seriffo of Mecca, they are receiued with much ioy, and well refreshed with the plentie which that place yeeldeth. They finde other filthie commodities also more then plentie, which fact (they hold) purgeth them from a multitude of sinnes, and encrea- seth their deuotion to prosecute the voyage. The next day they goe towards *Bedri-* honem, in which place groweth shrubbes, whereout issieth *Baulme*. Hereby they lodge one night, in memorie of a victorie here obtained against the Christians, at the earnest prayers of their Prophet, dreaming of Drummes, here still sounded by An- gels, as they passe. The next morning, by Sunne-rising, they arriue at *Bedrihonem*, where eury one washeth himselfe from top to toe, couering their priuities with a cloth, and their shoulders with another white one; and they which can goe in this habite to Mecca, merite more; they which cannot, make a vow to offer a Ramme at the Mountaine of *Parans*. After this washing, it is not lawfull for any man or woman to kill a Flea or Louse with their hands or nyles, till they haue accomplished their Vowes at that Mountaine.

This night they come within two myles of Mecca. The next morning they march on, and the Seriffo meeting them, resigneth his Government to the Captaine, during his abode there; and the Captaine giueth him a garment of cloth of Gold, with other jewels. After this, hauing eaten together vpon Carpets and Hides, they take with them the Gate and Garment aboue said, and goe, attended but with few, to the Mos- quita, and there cause the old to be pulled downe, and put the new couerture on the house of *Abraham*: and the old Vesture is the Eunuchs which serue in the said Mos- quita, which sell it deere to the Pilgrimes, eury little peece being accounted a most ho- ly Relique. And well may it be so, for (can you doubt of it?) putting the same vnder the head of a man at his death, all his sinnes must, by vertue hereof, be par- doned. They take away the old dore, which is the Seriffo's fee, and set in place the new. Thus after some Orisons, the Captaine returneth to his pavilion, the Seriffo re- maineth in the Citie.

That you may be the better acquainted with this Mosquita, and house of *Abra- ham*, you are to know, that in the midst of the Citie is this great Mosquita, built (they say) in the time when their Prophet liued. It is foure-square, eury square halfe a mile, being in all the circuit two miles, in manner of a Cloyster: The Galleries round about are in manner of foure streets; these streets being separated from each other with Pillars, of Marble some, and some of Lime and Stone. In the midst of all, separate from the rest, is the house of *Abraham*. This Mosquita hath foure- score and nineteene Gates and fise Steeples, from whence the *Talismani* call the peo- ple to their deuotion. And the Pilgrimes, which are not prouided of Tents, resort hi- ther, men and women lying together; their House of Prayer becomming a denne of Theeues. *Barthema* sayth, That this Temple is round, like the *Coliseo* at Rome: That at eury entrance is a descent of tenne or twelue steppes, on both sides whereof stand Jewellers, which sell Gemmes onely. Within it is vaulted, gilded, and odorif- ferous, beyond what can be spoken: for there are foure or fise hundred men which sell powders to preserve dead corpses, and other Sweetes. It seemeth, that since his time the Temple and House of *Abraham* are altered. This House is foure- square, made of speckled stone, twentie paces high, and fortie in circuit. And vpon one side of this House, within the wall, there is a stone of a spanne long, and halfe a spanne broad, which stone (they say) fell downe from Heauen; a voice from Heauen, at the same fall, being heard, That wheresoeuer this stone fell, there should be built the House of God, wherein he will heare the prayers of sinners. Then was this Stone as white as Snow, but now, through the kisses of sinners,

f Description
of the Mosqui-
ta at Mecca.

g The house of
Abraham de-
scribed.

sinners it is become so blacke as it is. The entrance into this House is small and high. There are without this House one and thirtie pillars of Brasse vpon square stones, staining a thread of Copper, reaching from one to another, on which are fastened many burning Lampes. The founder of these was *Solyman*. Being entred into this house through that difficult passage, there stand two pillars of Marble at the entrance: in the midst are three of Aloes-wood, covered with tiles of India, of a thousand colours, which serue to vnderprop the *Terrazza*, or rooffe. It is so darke, that they can hardly see within for want of light; nor is it without an euill smell. Without the gate five paces, is the Pond *Zunzun*; that blessed Pond which the Angell shewed to *Agar* for her sonne *Ismael*.

Of their Feast *Baraim* is said already: About fixe dayes after they be come hither to Mecca, they celebrate another Feast called *Bine baraim*, that is, the great Feast, which is also called, *The Feast of the Ramme*. In those dayes space they prepare themselves hereunto with due ceremonies. First, departing from the Carouan, guided with such as are skilfull in the way, they goe twentie or thirtie in a Companie, walking through a street, which ascendeth by little and little, till they come vnto a certaine gate, whereon is written in Marble, *Rabel Salema*; that is, the gate of Health. And from this place is descried the great Mosquita, and twice saluted, saying, *Peace to thee, Messenger of God*. Then proceeding on their way, they finde an Arch on their right hand, whereon they ascend five steppes, vpon which is a great void place made of stone: after descending other five steppes, and proceeding the space of a flight-shoot, they finde another Arch, like vnto the first; and this way, from the one Arch to the other, they goe and come seven times, saying alwaies some of their prayers, which they say the afflicted *Hagar* said, whiles she sought and found not water for her sonne. After this Ceremonie, they enter into the Mosquita; and drawing neere vnto the house of *Abraham*, they goe round about it other seven times, alwaies saying, *This is the House of God, and of his seruant Abraham*. This done, they goe and kisse that blacke stone abovesaid; and then goe they to the Pond *Zunzun*, and in their apparrell, as they be, wash themselves from head to foot, saying, *Tobah Allah, Tobah Allah*, Pardon *Lord*, Pardon *Lord*; drinking also of that muddie vsauorie water: and thus returne they, cleansed from all their finnes. Euerie Pilgrime performeth these Ceremonies once at the least; the deuouter sort often.

An hundred yeares since these Ceremonies were somewhat different, after *Barthemas*'s Relation. On the three and twentieth of May, the people (before day) compassed that house of *Abraham* seven times, alway touching and kissing euerie corner. Tenne or twelue paces from this house was another, in manner of a Chappell, with three or foure gates, and in the midst thereof a pit of brackish water, threescore and tenne yards deepe. Thereat stand fixe or eight men, appointed to draw water for the people; who after their seven-fold Ceremonie come to the brinke, and say, *As this be for the honour of God, and the piteous God pardon mee my finnes*. Then doe those other powre vpon their three buckets full of Water, from the top of their heads to their feet, be their garments neuer so costly.

The Carouan hauing abode at Mecca five dayes, the night before the euening of their Feast, the Captaine, with all his Companie, setteth forwards, toward the *Mountaine of Pardons*, called *Label Arafata*, distant from Mecca fiftene miles. This Mountain, or small Hill rather, is in compass two myles, enuironed round about with the goodliest Plaine that mans eye hath seene, and that Plaine compassed with high Mountaines. Vpon the side towards Mecca there are many pipes of cleare fresh water, wherewith the people refresh themselves and their Cattell. *Adam* and *Eue*, when they were banished Paradise, after they had bene separated fortie yeares, one in Nubia, and the other in India (as you heard before) met at this pleasant place, and here inhabited and built a little house, which they call at this day *Bayt-Adam*, the house of *Adam*.

Hither

h Vertoman.
lib. 1. c. 15.

i The Pilgrims
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(before day) com-
kissing euerie cor-
er of a Chappell,
kish water, three-
pointed to draw
ne to the brinke,
n pardon mee my
l of Water, from
fly.

efore the euening
ards, toward the
ca fiftene miles,
uironed round a-
Plaine compassed
ny pipes of cleare
cartell. *Adam* and
ated fortie yeares,
his pleasant place,
y *Bayt-Adam*, the

Hither

Hither come also the same day the other Carouans of Arabia & Damasco, and all the in-
habitants for ten daies iourney round about, so that at one time here is to be seen aboue
200000. persons, and 300000. cartell. Now all this company meeting together, the
night before the feast, the three Hostes call themselues into a triangle, setting the moun-
taine in the middelt, and fill heauen and earth with shouting, singing, hallowing, gun-
shot, & fire-workes all that night. The next day being their feast, in silence they attend
their sacrifices and prayers onely. And in the euening, they which haue horses, mount
thereon, and approach as nigh vnto the mountaine as they can: others make the best shift
they can on foot; giuing euery vnto the Captaine of Cairo the chiefe place, the second to
the Captaine of Damasco, & the third to the Captaine of Arabia. And being all appro-
ched, there cometh one of the *Santonos* mounted on a Camel well furnished, who
at the other side of the mountaine ascendeth five steppes into a pulpit, made for that
purpose, and there maketh a sermon to the people. The Contents whereof, are the
benefits which God hath bestowed on them, deliuerance from Idolatry, giuing them
the house of *Abraham*, and the mountaine of pardons: adding that the mercifull God
commanded his Secretarie *Abraham*, to build him an house in Mecca, wherein his
successors might be heard, at which time all the mountaines in the world came toge-
ther thither with sufficiency of stones for the building thereof, except that little lowe
hill, which for pouertie could not goe to discharge this debt: for the which it became
sorrowfull, and wept thirtie yeares, at the end whereof God in compassion said vnto
it, weepe no more my daughter, comfort thyselfe: I will cause all those that goe to the
house, of my seruant *Abraham*, that they shall not be absolved from their finnes, vnlesse
they first come to doe thee reuerence, to keepe in this place their holiest feast. And this I
haue commanded to my people by the mouth of my friend & Prophet *Mahomet*. This
said, he exhorteth them to the loue of God, to prayer, and Almes. The Sermon ended,
at the sun-setting they make three prayers: first for the Serfist, second for the Grand Sig-
nior, the third for the People: to which prayers all with one voice, cry *Amin la Alla A-*
min la Alla; Be it so Lord. *Barthema* addeth to the Sermon the *Cadi* or *Santonos* exhor-
tation to weepe for their finnes, and knocke their breasts with inuocation of *Abraham*,
and *Isaac*, to pray for the people of the Prophet; and reporteth farther, that there
were killed on the first day more then thirty thousand Rammes or Sheepe toward
the West, and giuen to the poore; of which there were thirty or forty thousand.
Thus hauing had the *Santonos* blessing, and saluted the Mountaine of pardons they
returne the way they came, in the middest of which way, is a place called *Mina*:
and a little from thence, foure great pillars, two on each side of the way. If any
passe not through the middest of these, he loseth all the merit of his Pilgrimage. And
from the Mount of pardons, till they be passed these pillars, none dare looke back-
ward, for feare least his finnes which he hath leit in the mountaine, returne to him
again.

Being past these Pillars euery one lighteth downe, seeking in this sandy field sitie or
threescore little stones, which they binde in an handkerchiefe and carry to that place
of *Mina*, where they stay five daies, because at that time there is a Faire, free and franke
of all custome. And in this place are other three Pillars not together, but set in diuers
places, Monuments of those three Apparitions, which the Diuell made to *Abraham*,
and to *Ismael* his Sonne: for they now a daies make no mention of *Isaac*, as if he had
never beene borne. They say that when as *Abraham* at Gods command went to offer
his sonne *Ismael*, the diuell dehorted him from the same: but seeing his labour lost, hee
went to *Ismael* and bid him pittie himselfe. But *Ismael* tooke vp stones and threw at
him, saying *I defend me with God from the Diuell the offender*. These words the Pil-
grims repeate in their visitation of these pillars, hurling away the stones they had ga-
thered. From hence halfe a mile is a mountaine, whither *Abraham* went to sacri-
fice his sonne. In the same is a great denne, whither the pilgrims resort to make
their prayers, and there is a great stone separated in the middelt by the knife of
Ismael (they say) at the time of this sacrifice. *Barthema* reporteth that here at
Mecca hee sawe two Vnicornes: which I mention, because since that time I haue
not

not found any Authour, which hath testified the like sight. They were sent to the *Seriffo* for a present to the Aethiopian King.

¶ Description
of Medina.

¶ In *Barthema's*
it is said that it
was a groue
(*Jussa*) vnder
the earth: and
there were also
Mati, Orhman,
Bubecher, and
Homor, with
the bookes of
their ordinan-
ces and Sects.

¶ In Which some
are reported
to doe indeede
after so holy a
sight, not fur-
ther polluting
their eyes.

The *Carouan* departing for Medina, as soone as they come in sight thereof (they call the place *the Mountaine of health*) they alight, and going vp the hill, shoute with loude voices and say, Prayer and health bee vnto thee, O Prophet of God, Prayer and health be vpon thee O beloued of God. They proceede on their iourney, and lodge that night within three miles of Medina, and the next morning are receiued with solemnitie of the Gouvernour. Medina, is a Citie two miles in circuite, with faire houses of Lime and stone, and a square Mosquita in the midst, lesse but more sumptuous then that of Mecca. This Medina, called *Tal Nabi*, that is, of the Prophet, in *Barthema's* time contained about three hundred houses, and was very barren, one garden of Dates excepted: but now they haue store of Fruits. This Temple is square, a hundred paces in length, fourescore in bredth. It hath in it an Ile made Arch-wise, supported with foure hundred Pillars, and supporting (as he saith) three thousand lampes. In one part of this Mosquita was a Librarie of fortie five Mahumeticall bookes. Also within the same (in a corner thereof) is a Tombe built vpon foure pillars vnder a Vault, exceeding in height the Mosquita; being couered with Leade, and the top all in a shield with golde, and an halfe Moone vpon the top, wrought within very Artificially with golde. Below there are round about great iron staires ascending vp to the middelt of the pillars, and in the middelt lieth buried the body of *Mahomet* (not in an iron Chest attracted by Adamant at Mecca, as some affirme.) Or to say the truth, neither here nor at Mecca can they shew this seducers body. For the Captaine of that Carouan of Dimasko, in which *Barthema* went on this Pilgrimage, offered to the chiefe Priest of that Mosquita, three thousand Saraffi of golde, to shew him the bodie of the *Nabi* or Prophet; that (saith he) being the onely cause of my coming. The Priest answered proudly: How can thole eyes, wherewith thou hast committed so much euill in the world, see him by whom God hath created heauen and earth? The Captaine replied, True Sir, but doe me that fauour, to let mee see his body and I will presently plucke out mine eyes. The Priest answered, O Sir I will tell you the truth. It is true, that our Prophet would die here to giue vs good example: for hee might haue died at Mecca, but such was his humilitie for our instruction: and presently after hee was dead, he was carried by the Angels into heauen. And where (saith the Captaine) is IESVS CHRIST the SONNE of Mary? The Priest answered, At the secte of *Mahomet*.

In the night time by some fire-works in the steeple, they would haue gulled the credulous people with opinion of miracle, vjing out-cries in the night, saying *Mahomet* would rise againe: and when the Mamalukes could see no such light shine forth of *Mahomet's* Tombe, as they rumoured, they said it was because they were slaues and weake in the faith, and could not see heauenly sights.

To returne to the discoverie of this supposed Sepulchre: Ouer the body they haue built a Tombe of speckled stone, a brace and halfe high, and ouer the same another of *Legmame* foure square in maner of a pyramis, Round about the sepulchre there hangeth a Curtaine of silke: which hideth the sepulture from their sight, that stand without. Beyond this in the same Mosquita are other two sepulchers of *Fatima* & *Hali*. The attendants on these sepulchers are fiftie Eunuches, white & Taunie, of which, three onely of the eldest and best esteemed white Eunuches, may enter within the Tombe: vvhich they doe twice a day to light the Lampes, and for other seruices. The other attend on the Mosquita and those two other sepulchers. Where euery one may goe and touch at his pleasure, and take of the earth for deuotion, as many doe. The Captaine with great pompe presenteth that Pyramidlike Vestment (wherof you haue heard) for the Tombe, the Eunuches taking away the old, and laying on the new: and after this, other vestures for the ornament of the Mosquita. And the people without deliuer vnto the Eunuches, each man somewhat to touch the Tombe therewith: which they keepe as a relique with great deuotion.

Here is a stately Hospitall built by *Cassachi* or *Refa*, the Wife of Great *Sotiman*, richly

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richly rented, and nourishing many poore people. A mile from the Citie are certaine houses, in one of which they say *Mahomet* dwelt; hauing on euery side many Date-trees, amongst which there are two growing out of one stocke exceeding high, which their Prophet forsooth grasped with his owne hands. The fruit thereof is alway sent to Constantinople for a present to the Graund-Signior, and is said to bee the blessed fruit of the Prophet. Also there is a little Mosquita wherein three places are counted Holy. The first they affirme their Prophet made his first prayer in, after hee knew God. The second is that, whither hee went when he would see the house of *Abraham*. Where when hee satte downe to that intent, the mountaine opened from the top to the bottome, to shew him the house, and after closed againe as before. The third is the middest of the Mosquita where is a Tombe made of Lime and Stone foure-square, and full of Sand, wherein they say was buried that blessed *Cameli* which *Mahomet* was alway wont to ride vpon. On the other side of the Citie are tombes of the Holy Mahumetans, *Abubachar*, *Ottoman*, *Omar*, which *Bartemay* saith were buried in the same Temple with *Mahomet*, and all vnder the earth. A daies iourney from Medina is a sleepe mountaine, hauing no passage but one narrow path, which was made by *Haly*: who fleeing from the pursuing christians, and hauing no way of escape, drew out his sword, and diuided this mountaine, and so saued his life. The Capitaine at his returne to Cairo, is with a sumptuous Feast receiued of the *Basha*, and presented with a garment of cloth of golde: hee againe presenteth the Alcoran, out of the chest to the *Basha* to kisse, and then it is laide vp againe. By this time your pilgrimage hath more then wearied you.

CHAP. VII.

Of the successors of Mahomet, of their different Sects, and of the dispersing of that religion through the world.

MAHOMET hauing with word and sword published his Alcoran (as you haue heard) his followers after his death succeeding in his place, exceeded him in tyranny. *Eubocar*, surnamed *Abdalla*, undertooke the defence of that faithlesse faith and kingdome, and that (as his predecessors had done) partly by subtletie, partly by force. For when as *Mahomet*s Disciples had buried their new religion with their olde Mr., except a few of his kindred, he applied his wits to recall them; and whereas *Hali*, *Mahomet*s neere kinsman and sonne in lawe disagreed from him, and was perswaded by the Iewes to professe himselfe a Prophet, with promise of their best aide and assistance: *Eubocar* (or *Eubner*) reconciled him, and (as their Arabian Chronicle witnesseth) conuerted many Infidels, and slew the gaine-sayers. He reigned one yeere, and three monethes, and thirteene daies. The next successor *Aomar* (saith the same Author) that the Alcoran should be read through, which he caused to be written out, and vniuersally read in one booke: he conquered *Egypt* by *Hanir* his Capitaine; after that *Damasco*, *Ierusalem*, *Gaza*, and a great part of *Syria* were subdued. He reigned ten yeares, and fixe monethes. *Odmes* or *Ozimen* succeeded, and reigned twelue yeares: and after him *Hali*; and next to him his sonne *Albatem*; and then *Moani* the great conqueror. &c. These foure *Eubocar*, *Aomar*, *Ozimen*, and *Hali* are the foure great Doctors of the Mahumetan lawe: and *Mahomet* before his death prophesied that they should succede him, and of their worthines.

But as *Mahomet* had pretended the name of *Gabriel* to the dreames of *Sergius*, & other Apostates of the christians & Iewes, disagreeing both with the truth & themselves: so it was not long, that this vntempered mortall would hold together these buildings. For the Alcoran being (according to diuers copies thereof,) read diuersly, was cause of different Sects among them. *Ozimen*, to prevent the danger hereof; commanded

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a Arab. Nob.
ref.
b Leo l. 8.
c Odmes. 12.
Hali. 4. ye.
Albatem fixe
monethes and
twenty daies.
Moani 17.
yeeres.
Jerd. three
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d Ref. Ara.
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that all the copies of their lawe should be brought and deliuered into the hands of *Zei- do* and *Abdalla*; who conferring their copies, should make one booke, and, where they dissented, should trade according to the copie of *Corair*. Thus these two, according to the Kings Edict, to stablish an vniformitie in the reading of the Alcoran, hauing out of all those copies framed one to be authentically, burned all others. Yet were they deceiued of their hopes, partly because *Hali*, *Abitalib*, and *Ibenmuzad* would not bring in their bookes, of which that of *Hali* was the same which *Mahumet* had left, and was after by the Iewes altered, putting out and in at their pleasure: and partly, because that Booke, which they had thus culled out of the rest to remaine *Canonicall*, was lost, and of the foure copies which they had written thereof, by fire and negligence all perished. *Eletragig* would haue vsed the like policie after; but this many-headed serpent, which could not in the shell be killed, much lesse in his riper growth could bee reformed.

Those foure Doctors aforesaid, enuulous of each other, intending their owne priuate ends, sowed the seedes then, which fructifie in their venomous multiplication till this day. *e Hali* or *Ali* was author of the sect *Imamia*, which was embraced of the Persians, Indians, and of many Arabians, and the *Gelbines* of Africa. *Ozmen* or *Odmen* began the Sect *Banefia* or *Xesfaia*, and hath in diuers countries his followers. *Homar* founded the *Anesia*, followed of the Turkes, Syrians, and in Zshara in Asfrike. *Eubocar* (otherwise called *Ebnber*, or *Abubequer*) taught the Sect *Melchia*, generally posses- sing Arabia and Africa.

From these foure in proceffe of time arose other 68. Sects of name, besides other pedling factions of smaller reckoning. Amongst the rest the *Morabites* haue bene famous; liuing for the most part as Heremites, and professing a Morall Philosophy, with principles different from the Alcoran. One of these not many yeares since, shewing the name of *Mahomet* in his breast (there imprinted with *Aqua fortis*, or some such like matter) raised vp a great number of Arabians in Asfrike, and laide siege to Tripolis: where being betraied by one of his Captaines, his skinn was sent for a present to the Grand Signior. These *Morabites* affirme, that when *Hali* fought, he killed a hundred thousand Christians with one stroke of his sword, which was a hundred cubites in length.

The *Cobins* are a sect ridiculous. One of them shewed himselfe riding in the country of Algier, on a Reede, reined & bridled as a horse; much honoured, for that on this horse this Asse (had as he said) rid a hundred leagues in one night. *f Leo* 1. 3. writeth, that one *Elesacin* had written at large of the Mahumetan Sects: of which hee reckoneth three-score and twelue principall (which agreeth with our former number) every one accounting his owne to bee good and true, in which a man may attaine saluation. And yet *Leo* there addeth, that in this age there are not found aboue two. *g* One is that of *Leshari*; which in all Turkie, Arabia, and Africa is embraced: the other *Imamia*; current in Persia and Corofan; (of which in his proper place more.) So that by *Leo's* iudgement all which follow the rule *Leshari* or *Hashari* are Catholike Mahumetans; although of these the same author affirmes, that in Cairo & all Egypt are foure religions different from each other, in spirituall or Ecclesiasticall ceremonies, and also in this, as concerning their ciuill & Canon lawe; all founded on the Mahumetan scripture in times past, by foure learned men, diuersly construing the generall rules to such particulars as seemed to them fitter for their followers; who disagreeing in opinion, agree in affection, and conuerse together without hatred or vpbraiding each other. As for those other sects, it seemeth that they are for the most part long since vanished; and those differences which remain, consist rather in diuersitie of rule, and order of profession, then in differing Sects and heresies of religion: except in some few which yet remaine, of which *Leo* thus reporteth: Fourescore yeares after *Mahumet*, one *Elhesenibnn Abilhasen* gaue certaine rules to his disciples, contrarie to the Alcoran-principles: but writ nothing. About a hundred yeares after *Elharu Ibn Esed* of *Bagaded* writ a booke vnto his Disciples, condemned by the Calipha and Canonists. But about fourescore yeares after that, another great Clarke reulued the same doctrine, and had many followers; yet hee and they were therefore condemned to death. But obtaining to haue

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e G. Rot. Ben.
Curio calleth
these Sects *Ma-*
lici, followed in
Africa; *Asafy*,
professed in A-
rabia and Sy-
ria; *Arambelli*,
in Armenia
and Persia;
Buanifi, in A-
lexandria and
Asfria; and
all foure are
followed in
Cairo. *f. s. i.*
f 68. Sects Sar-
rac.

g But two
principall fa-
ctions Mahu-
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h Leo 1. 3.

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triall of his opinions by disputation, he ouerthrew his Aduersaries, the Mahometane Lawyers: and the *Califa* fauoured the said sect, and erected Monasteries for them. Their sect continued till *Malicab* of the Nation of the Turkes persecuted the same. But twenty yeares after it was againe renewed, and one *Elgazzuli* (a learned man) writ seuen bookes, reconciling these Sectaries and the Lawyers together: which reconciliation continued till the coming of the Tatars: and Asia and Afrike was full of these reformers of their Lawe. In olde time none but learned men might bee admitted professors hereof: but within these last hundreth yeares euery ignorant Idiot professeth it, saying that learning is not necessary, but the *holy spirit* doth reueale to them which haue cleane hearts the knowledge of the truth. These contrarie to the Alcoran sing loue-songs and dances, with some phantasticall extasies; affirming themselues to be rauished of diuine loue. These are great Gluttons: they may not marry, but are reputed Sodomites.

i Whar difference herein, betweene the Mahometane and the Separatist?

The same our Author writeth of some which reach, that by good workes, fasting and abstinence, a man may attaine a nature Angelicall, hauing his minde so purified that he cannot sinne, although he would. But he must first passe through fiftie degrees of discipline: And although hee sinne before he be past these fiftie degrees, yet *G O D* doth not impute it to him. These obserue strange and inestimable Fasts at the first: after, they liue in all pleasures of the world. Their rule was written in foure volumes by a learned and eloquent man, *Esschranar*: and by *Ibnul-farid* another Author, in exact and most learned verse. That the spheres, elements, Planets, and starres are one *G O D*, and that no faith nor lawe can be erroneous, because that all men (in their minde) intend to worship that which is to bee worshipped. And they beleue that the knowledge of *G O D* is contained in one man, who is called *Elcorb*, elected and partaker of *G O D*, and in knowledge as *G O D*. There are other fortie men amongst them, called *Elanted*, that is dunces, because of their lesse knowledge. When the *Elcorb* or *Elcosh* dieth, his successor is chosen out of these: and into that vacant place of the forty, they chuse one out of another number of seuentie. They haue a third inferiour number of a hundred threecore and fise (their title I remember not) out of which they chuse, when any of the threecore and ten die. Their lawe or rule enioineth them to wander through the world in manner of fooles, or of great sinners, or of the vilest amongst men. And vnder this cloke many are most wicked men, going naked without hiding their shame, and haue to deal with women in the open and common streets like beasts. Of this base sort are many in Tunis, and farre more in Egypt, and most of all in Cairo. I my selfe (saith our author) in Cairo in the street called Bain Elcafrim, saw one of them with mine eyes take a beautifull Dame coming out of the Bathe, and laide her downe in the midst of the street, and carnally knew her, and presently when he had left the woman, all the people ranne to touch her clothes, because a holy man had touched them. And they said, that this Saint seemed to doe a sinne, but that he did it not. Her Husband knowing of it, reckoned it a rare fauour and blessing of *G O D*, and made solemne feasting, and gaue almes for that cause. But the Iudges which would haue punished him for the same, were like to be slaine of the rude multitude: who haue them in great reputation of sanctitie, and euery day giue them gifts and presents.

* Tronchi,

There are another sort, that may be termed Caballists; which fast strangely, not doe they eate the flesh of any creature, but haue certaine meates ordained and appointed for euery houre of the day and night, and certaine particular prayers, according to the daies and monethes numbring their said prayers: and vse to carry vpon them some square things, painted with Characters and numbers. They affirme that the good spirits appeare, and acquaint them with the affaires of the world. An excellent Doctor, named *Boni*, framed their rule & prayers, and how to make their squares: and it seemeth to me (who haue seene the worke) to be more Magicall then Cabalisticall. One booke sheweth their prayers & fastings: the second, their square: the third, the vertue of the fourescore & nineteene names of *G O D*, which I saw in the hand of a Venetian Iew at Rome. There is another rule in these sects, called *Sunnach*, of certaine Heremites which liue in woods, and solitarie places, feeding on nothing but hearbes & wilde fruits, and none can particularly know their life, because of this solitarines. Thus saith *Leo*.

k *Leo lib. 4.*

Other Heremites they haue of another sort: one is mentioned by *Leo*,^k who had five hundred horse, a hundred thousand sheepe, two hundred beeces, and of offerings and almes besides; foure and five thousand Ducates, his fame great in Asia and Africke, his disciples many, and five hundred people dwelling with him at his charges; to whom he enioineth no penance, nor any thing; but giueth them certaine names of GOD, and biddeth them with the same to pray vnto him so many times a day. When they haue learned this, they returne home: he hath a hundred tents for strangers, his cattell, and familie: he hath foure wiues, besides slaues, and (by them) many children sumptuously apparelled. His fame is such that the King of Telesin is afraid of him: and he payeth nothing to any: such veneration haue they towards him, reputing him a Saint. *Leo* saith he spake with him, and that this Heremite shewed him Magicke-bookes; and he thought that this his great estimation did come by false working of the true science: so the heremite termed Magicke.

j *Id. Not. Ben.*

But these Heremites we cannot so well reckon a Sect, as a religious order; of which sort there are diuers in these Mahumetan Nations, as in our ensuing discourse shall appeare. To returne therefore to the consideration of the meanes vsed to prevent the varietie of Sects among them: The Caliphs sought to remedy these inconueniences by their best policie. *Manni* about the yeere of our LORD 770, assembled a generall counsell of their learned men to consult about an vniformitie: but they disagreeing among themselves, he chose sixe men of the most learned, and shut them vp in a house together, with their Scriptures, commanding them that out of those copies disagreeing (as you haue heard) they should chuse that should seeme best. These reduced the doctrine of *Mahomet* into sixe bookes: forbidding any on paine of death to speake or write otherwise of their Lawe. But because the Arabians of subtle and piercing wit, which studied Philosophy in the Vniuersities of Bagdet, Marocco, Cordoua and other places, could not but spy and discern the madde folly of the Lawe, so palpable to any reasonable iudgement: it was therefore ordained, that the Philosophy-lecture should bee taken away, and in place thereof they should read the *Alcoran*; providing, for all these students of their Lawe, their expenses out of the publike charge, and inhibiting all further study in Philosophy: inasmuch that they now (saith our Authour, who himselfe was a student in that Vniuersitie) repute him not a good Scholenc, who is addicted to that study. This *Frier Richard* mentioneth an other Prophet, named *Salem*, had in estimation with these Babylonians, which was after slaine by the Tartars. Hee and Cardinall *Cusanus* affirme, that the Saracens of the East differ in their Alcoran from those of the West, making the first five chapters but one; and that they differ in the exposition thereof, and in the same schooles or Vniuersities, one sect condemneth another.

m *Fr. Richard, c. 30.*

But in these times the Mahumetane professors are chiefly distinguished by the severall Nations; of which are foure principall: the Arabians, Persians, Turkes, and Tartars: to which we may adde the Mogore, as a fift: whom the Iesuites (in their Epistles) report to halt from his former Mahumetisme, and to incline to Gentilisme. Of all these, the Arabians are most zealous in their superstition; the Persians most agree to reason & nature; the Tartars are more heathenish and simple; the Turkes are the fiercest and most Martiall. The Arabians account it their peculiar glory, that *Mahomet* was of that Nation, and that Mecca and Medina are there seated: and therefore haue laboured in the daies of their former puissance, by the Sword, since, by their traffique and preaching, to spread their Mahumetisme through the world. Their first seducers had possessed Syria and Palestina: *Homar* had added Egypt, and in short time their successors had preuailed in Asia, Africke, and Europe, as we haue before shewed. They haue bene such in Armes: and in diligence of preaching they haue bene as forward, and so continue. Since hundred yeares since, *Perimal* reigned in Malabar, they there sowed their Tarters: and more easily to take those Indians in their net, they tooke their Daughters in marriage; a matter of much consequence, in regard of their wealth, and practised of them to this day. They were Authors of *gins* giue vnto them by their trades, and traffique for spicerie: and were suffered to inhabit, and plant

n *Sup. c. 2.*j *Id. Not. Ben.*

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plant Colonies amongst them. By their meanes, Calicut, of a small thing, became a great and rich City. And *Perimal* himselfe was perverted by them to their faith: who, zealously inclined to their perswasions, resolved to end his dayes at Mecca, and put himselfe on the voyage with some ships of Pepper, and other things of price, but perished by tempest in the way. From Malabar they passed to the Maldiuæ, and Zeilan, Somatra, Iaua, Molucca, the Philippinaes, and in the continent to Cambaia, Bengala, Siam, Malucca, Ior, Pam, and the huge kingdome of China, preaching and planting their superstitions, as in the particular Histories of these Nations shall further appeare. They are in this respect so zealous, that euen the Arabian mariners will stay behind in the Countries of the Ethnikes there to diuulge this their sect: and in the yeare 1555. one of them pierced as farre as Japon, there to haue laied this lea-uen: but the Portugalls in these Easterne parts, treading in the same steppes, by their trafficke and preachings haue much hindered their proceedings. The Tartars, Persians & Turks, require longer and fuller discourses in their due place; and first we will speake of them which are first in this ranke, the greatest of all Mahumetane States, the Turkes.

They reckon made men very holy and Saints: and therefore *Vertomannus* fained himselfe mad, so escaping the furious zeale of the Moores, and his streight imprisonment. But this and many other their superstitions wee shall finde in the Turke, and therefore forbear now to report them.

Damasco, sometime (as is said) was their Patriarchall Sea, and continued famous for the Mahumetane superstition long after. It is reported, That in the time of *Tamerlane*, the magnificence of their Temple was most admirable: hauing forty great Porches in the circuit thereof: and within, nine thousand Lampes hanging from the rooffe, all of gold and siluer. Hee spared the City at first for the Temple, and after destroyed both it and them, as we haue before related.

* Lib. 1. cap. 19.

CHAP. VIII.

Of the Turkish Nation: their originall, and proceedings.



Although some may thinke that I haue beene so tedious in the relation of the Mahumetane opinions and superstitions, that, to speake any thing more, would seeme but as pouring water into a full Sea: Yet, because there is in this World nothing certaine, but vncertainty, it being diuine prerogative to be *Tuesday, to day, the same for euer*; and that this Saracenicall Religion hath sustained her chaunces and changes according to the diuersity of times and places, where it is and hath beene possessed: so do I hold it fit, as wee haue seene the foundation, to behold also the frames and fabriques thereon builded, and from that fountaine (or sincke-hole rather) of superstition, to leade you along the gutters and streames thence deuied. And because the Turkes are preeminent in all those things which this profession accounteth eminent, it is meetest to giue them the first place here, which elsewhere take it; and after we haue set downe a briefe History of that Nation, and the proceedings of their state, to describe their theory and opinions, and then their practise and rites of Religion. But before we come to the discovery of their religion, it is not amisse to search the beginning and increase of this Nation.

The name of Turkes signifieth (saith *Chitrans*) Sheepheards, or Heard-men; and such it seemeth was their auncient profession, as of the rest of the Scythians vnto this day. *Nicephorus* speaketh of the Turkes, and placeth them about Bactria: their chiefe City he calleth *Taugast*, which is supposed to be the work of *Alexander*. Their Religion he saith at that time was to worship the Fire, Ayre, Water and Earth, which they adore, and sing Hymnes to. They acknowledge God the maker of Heauen

* Lib. 18. ca. 30

and Earth, to whom they sacrifice, horse, kine, and sheepe: they haue Priests which diuine of things to come. The Prince of Taugast, they called the Sonne of GOD: They worship Images. The Prince spendeth the night with seuen hundred women. The Tartars haue now possessed the same Countrey; but long before, the same rites: as you may reade in our History of them. To deriue them (as some doe) from Troians and Iews, is somewhat farre fetched: nor is there much likelihood, that they should receiue their name of Turca ^a a Persian City: the name is auncient, and applied by ^c *Mela* and ^b *Pliny* to a Nation of the Scythians, & their originall is accounted Scythian by the ^d most & best Authors. There are which bring a long genealogie from *Nabaz Arke*, vnto the *Ottoman* family: heerein disagreeing, while some will haue *Magog*, others *Tubal* the Author of their Nation. *Leunclavius* reciteth and refuseth the same. He writeth the name *Turki*, alleading *Herodotus* for his Author: and citeth many Authors to proue that they descended of the *Unni* or *Ungri*, which were called Turkes, of which there were two sorts, one westerly in Pannonia, an other easterly neare Persia, called by the Persians *Magores*, hee concludeth that the *Vnnor Turchi* came from Iuchra or Iuchria (whence the name *Iechri* might easily be deflected to *Turchi*) beyond Tanais; and first after they had forsaken their owne Countrey, settled themselves neare *Mæotis*, from whence they passed to Chazaria, and some went westward to Pannonia, some eastward to Armenia, and thence into Persia.

Many probable Arguments might bee brought, to proue that they descended of the Scythians, whose wandering shepheardly life, both the name and their practise (in old times, and in some places still) expresseth. The first Expedition and military employment which I haue read of the Turkes, was ^e vnder *Varamus* a rebellious Persian, about a thousand yeates since, when *Casroes* was King of Persia, and *Mauritius* the Roman Emperour: at what time many of them were slaine, and many taken, which confessed, that famine had forced them to those warres, for which cause they marked themselves with a blacke Crosse; a ceremony which they said they had learned of the Christians, thinking thereby to expell hunger. This hungry Nation hath since beene a greedy and insatiate deuourer of Nations. Another expedition of theirs (which some reckon the first) was in the yere 755, or after an other account, 844; at which time, passing through the Georgian Countrey, then called Iberia, they first seized on a part of the greater Armenia, which their Posterity holdeth at this day, called of them Turcomania. In this wide and spacious Countrey they roamed vp and down, without certaine habitation, a long time with their families and herds of cattell, like the ancient Scythian *Nomades*, and the Tartars, and the same Turcoman Nation at this day.

When as the Saracens Empire grew now vnweldy, through her owne greatnesse, and the Soldans, which were wont to conquer for the Chaliph, began now to share with him in his large Dominion: *Mahomet* (then Sultan or Soldan of Persia) was for this cause hardly beset with the Chaliph of Babylon; assailed also on the other side by the Indians. He sought to strengthen himselfe against these enemies with the new friendship of these Turkes, of whom he obtaigned for his ayde three thousand hardy souldiors, ^h vnder the conduct of *Togra Muealer* the sonne of *Mikeil* a valiant Capitaine, and chiefe of the Selzuccian tribe or family, whom the Greeks commonly call *Tangrolipix*, and some *Selduc*, or *Sadoc*. By the help of this *Tangrolipix*, *Mahomet* the Persian Sultan overcame *Pisafiris* the Chaliph. The Turkes, after this warre, desiring leaue to passe ouer the riuer *Araxis* to their Countrey-men, were both denied, and threatened, if they againe should seeke to depart. Whereupon they withdrew themselves into the Desart of *Carauonitis*; liuing there, and thence making roads into the Countreys adioyning. *Mahomet* sent against them twenty thousand men, which by a sodayne surprize in the night, *Tangrolipix* defeated, and furnished himselfe with their spoyle. And now durst *Tangrolipix* shew his face in the field, where his army was increased by the resort of lawlesse persons, seeking after spoyle. *Mahomet* on the other side, impatient of his losse, put out the eyes of the Capitaines, which had the leading of the army, and threatened to attire the souldiors, that had fled, in womens apparel:

^a *Turci quasi Teueri*. Richer. de reb. Turc. & Mart. Barletius de Scythensibus expug. lib. 1. mention t his opinion, & Andr. a lacuna.
^b *Lonicer* chr. Turc. to. 1. lib. 1.
^c *Pom. Metast.* x. c. ult. *Plin. lib. 6. ca. 7.*
^d *Leuncl.* Chaldei lib. 1. lo. *Egypt. Egnatius.* Nic. Euboeic. *Sagun. Ep. Knoll.* &c.
^e *lo. Leuncl.* Hist. Musulm. f. P. Siquar. Hist. Pers. lib. 5.

^g *Knoll. Turc.* Hist.

^h *Hist. Musulm.* lib. 1. Theodor. Gaza de orig. Turcar. ep. 3. f. 8. *Egnat. de orig. Turc.*

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Parrell : and raising an other great army, set forward against *Tangrolpix*, who was now fifty thousand strong, and was presently made stronger by those threatened soul-
dours, who fled from their Lord vnto him. They met at Ispahan (a City of Persia)
and there *Mabomet* falling with his horse, brake his necke : vpon which mischance
both armies comming to agreement, by common consent, proclaymed *Tangrolpix*
Sulcan in his stead ; and so made him King of Persia, and the Dominion thereunto
pertaining, which was done Anno 1030.

Tangrolpix opened the passages of Araxis to the rest of his Country-men, whome
he exalted to the highest places of command, so bridling the Persians, and he and his
receiuing in their new Conquests the yoke of the *Mahometan Religion*. Ambiti-
on inciting him to further exploits, he warred also vpon *Pisafiria* the Chaliph : and af-
ter diuers ouerthrowes, slew him, and seized on his state. Hee sent *Cutlu-Muses* his
kinsman against the Arabians, by whom he was discomfited : whereat aggrieved, he
went against them himselfe, but with like successe. He sent againe *Asan* his brother sonne
to invade Media, who in that enterprise was slaine : he sent againe *Habraime Alim*
his brother with an army of an hundred thousand men, who tooke prisoner *Liparites*
Gouernour of Iberia, (who came to aide the Emperours Lieutenant in Media) whom
Tangrolpix frankly set free, and sent his embassadour to the Emperour, proudly de-
maunding him to become his subiect.

Such happes, and such hopes had *Tangrolpix*, the first Turke that euer was honou-
red with a Diadem. His sonne i and successour *Axan* tooke *Diogenes* the Emperour
of Constantinople prisoner in the field: But *Cutlu-Muses* with his cousin *Melech* (who
in his Fathers dayes had fled into Arabia) rebelling, and taking armes against him; as
Axan was ready to ioyne battell with them, the Caliph (who retayned the highest
place still in their superstition, although dispoyled of his Temporalities) setting aside
all his pontificall formality, whereby he was bound not to go out of his owne house,
thrust himselfe betweene these armies : and with the reuerence of his place & person,
together with his perswasions, moued them to desist, and to stand to his arbitrement :
which was, that *Axan* the Sultan should stil enioy his dominions entirely : And that
Cutlu-Muses, and his sonnes aided by him, should invade the Constantinopolitan Em-
pire, and should be absolute and onely Lords of whatsoeuer they could gaine thereof.
There was neuer any thing to that impiety more commodious, nor to our Religion
more dangerous. For by this meanes *Cutlu-Muses* with his sonnes in a short time
conquered all Media, with a great part of Armenia, Cappadocia. Pontus, and Bi-
thynia; which their designs were much furthered by treasons and dissensions in the
Greek Empire. *Axan* the Sultan also gaue to his kinsmen *Ducat* and *Melech*, the go-
uernment of Aleppo, and Damasco, with the adioyning parts of Syria, by that means
to inroach vpon the Egyptian Caliph, which accordingly they in a short time did.

But these their haughty attempts were stayed, and being now in the flower, were
cut shorter by that fortunate Expedition ^k of the Christian Princes of the West, a-
greed vpon at the Councell of Claremont, and performed by *Gualter Sansanier*, *Peter*
the Heremite, first and principall mouer hereof; *Godfrey* Duke of Lorraine, with his
two brethren *Ensfacc* and *Baldwin*, of the honourable house of Buillon; *Hugh* Iurna-
med the Great, brother to *Philp* the French King; *Raimond* and *Robert* Earles of
Flanders; *Robert* of Normandy sonne to *William* the Conquerour; *Stephan* de Va-
lois Earle of Chartiers; *Ademar* the Popes Legate; *Bobemund* Prince of Tarentum,
and others, conuolting, as the most receiued opinion is, three hundred thousand soul-
dors, in defence of the Christian faith against the Turkes and Saracens, which both
ouerthrew the Turkes in the lesser Asia, and recovered also the holy Land. The prin-
cipality, or (as some stile it) the Kingdome of Antioch was given by common con-
sent to *Bobemund* Prince of Tarentum; the Kingdome of Ierusalem, to *Robert* : who
(hearing of his Fathers death) refused it in hope of England; and *Godfrey* of Buillon
was saluted King.

The Turkes and Saracens seeking to recover that which they had lost, lost also
themselves : a hundred thousand of them being slaine in one battell : the like successe
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ⁱ Knoll Tur-
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had the Turkes after against *Conrade*, the Emperor at *Alexander* leaving for trophies and triumphall arches to the Christians, huge heapes, or hills rather, of their bones. Hereunto helped the dissensions among the Turkes, & diuisions of their state among diuers brethren. The Egyptians also payd tribute to the Christians: which *Dargan* the Sultan detaining, he was by *Almericus* the king of Ierusalem ouerthrowne in battell. *Noradine* the Turke, king of Damasco, sent thither also *Saracon* to aid *Sanar* the Sultan (before expelled) to recover his state from this *Dargan*; but he hauing won certaine townes, kept them to himselfe, & *Sanar* betook him to the patronage of *Almericus*, who ouerthrew *Saracon* in battell, and after besieged and tooke Alexandria, and Pelusium, seeking also to conquer Egypt to himselfe; but indeede (as the cuncti proued) so subuerted his owne state. For *Sanar* sought help of *Saracon*, and for feare of both their forces, *Almericus* left Egypt. *Saracon*, moued with ambition, treacherously slew the Sultan, and by the Chaliph was appointed Sultan, the first of the Turkes that euer enioyed the same, to whom *Saladine* his nephew succeeded. He (not respecting the maiesty of the Chaliph, as the Sultans before had done) stricke out his brains with his horse-mans mace, and rooted out all his posterity; the better to assure himselfe and his Turkish successors in the possession of that kingdom, vnder whom it continued to the time of the Mamalukes. *Noradin* also the Turke being dead, the nobilitie disdaining the gouernment of *Melechfala* his son (yet but a youth) betrayed that state vnto *Saladine*. And thus did he hem in the kingdome of Ierusalem on both sides: & not long after, *Aleppo* was betrayed vncruellianly into his hands by a traitor, which gouerned the same for the Christians: Neither was it long, before he had (through discord and treason amongst the Christians) obtained ^{the} Ierusalem it selfe, anno 1187. and after *Alcalon*, and Antioch also: Neither could the Christians of the West euer recover the possession of that kingdom; the cause continuing the same, which before had lost it, viz. dissention and treachery, as the examples of *Richard* and *Edward* (first of those names) Kings of this land do shew.

About 1202. yeares after Christ, the Tartars (of whom in their due place) hauing conquered East, West, North, and South, among others ouerthrew that Togrian kingdome of the Turkes in Persia, 170. yeares before founded by *Tangrolpix*. The Turkes which remained (driuen to seek shelter from this violent storme) fled out of Persia into Asia the lesse: where *Culus* *Muses* his successors (their country-men) enioyed some part of the country. And there many of them arriuing vnder the conduct of *Aladin* the sonne of *Kei Husein*, descended also of the Selzuecian family in Persia, taking the opportunity offered by the discord of the Latines with the Greeks, & the Greeks among themselves, seised vpon Cilicia, with the countries thereabout; and there first at Sebastia, and afterward at Iconium, erected their new kingdome, bearing the name of the *Aladin* Kings or Sultans.

The same Tartars vnder the conduct of *Haalon*, sent by *Mango* the great *Cham*, hauing conquered and starued the Chaliph of Babylon (as is said before) ouerthrew the Turkish kingdome of Damasco, and rased ^{the} Aleppo; the other arme of this faire & far-spreading tree being surprized by the Mamaluke slaues, who after *Haalon* depature recovered Syria & Palestina, and were again with great slaughter dispossessed of the same by *Cassanes* a Tartarian prince, who repaired Ierusalem, and gave it to the christians of Armenia, & other the Easterne countries. But *Cassanes* retiring into Persia to pacifie new broils, the Sultan recovered the same; the Christians of the West neglecting the iust defence thereof, specially through the greed and contention of *Boniface* the Pope (contrary to his name) filling a great part of Europe with faction & quarrels.

The Turkes in Asia paid tribute to the Tartar *Cham*, till (succession in the blood of *Aladin* failing) this kingdome was diuerly rent, euery one catching so much as his might could bestow on his ambition. The greatest of these sharers was one *Caraman Alufimus*, who took vnto himselfe the city Iconium, with all the country of Cilicia, & some part of the frontiers of Lycania, Pamphylia, Caria, and the greater Phrygia, as far as Philadelphia; all which was after of him called Caramania. Next neighbor and sharer to him was *Saruchan*: of whom *Ionis Maritima* is called *Saruchan* the

I Damasco betrayed to Saladine.

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* Hist. Musulman. Leuclany lib. 1.

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* Hailon Armen.

o Knoll's Turkish history.

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...alled *Sarnchan* sh.
The

The greatest part of Lydia, with some part of the greater Mysia, Troas, & Phrygia fell to the sons of *Omer*, which country is called Bolli. These all were of the *Selencian* family. But the foundation of farre higher fortunes were then laid much lower by divine providence, exalting *Ottoman* of the *Oguzian* tribe or family, who then held one only poore Lordship, called Suguta in Bythinia, not far from Olympus, given before to his father *Ertogruul* in meed of good service: which he increasing by winning somewhat from the weaker Christians his neighbors, afterwards erected into a kingdom which hath deuoured so great a part of the world, as is this day subject to the Turkish greatnes. When as the Tatars chased (as is said) the Turkes out of their Persian kingdom, which *Tangrolux* had there established, one *Solymana* Turke (of the *Oguzian* Tribe) forsooke, and with a thousand of his people, fled, and seated himselfe in a part of *Armenia* about *Erzerum*; and after, vpon some better hopes, resolved to returne againe into Persia, but in seeking to passe the Riuier *Euphrates*, was drowned, and his follovers disperfed, following their auncient trade of wandering heard-men. He left behinde him foure sonnes *Senour-Teken*, *Indogelis*, *Ertogruul* the father of *Ottoman*, and *Dunder*. The two eldest returned into Persia. The two yongest staid, and with them 400. Families, with their tents and carts, th. moueable houles. And insinuating into the Sultan *Aladins* good liking, by suite & desert, this *Ertogruul* was rewarded, as yet haue heard, being made Lord of Suguta, and Warden of those Marches: and liued therein in security, till he was of great yeres, and had seene much alteration in that state. He died anno 1289. having liued ninety three yeres. And him succeeded by common consent, as L. ouer the *Oguzian* Turkes, his sonne *Ottoman*, saluted therefore by the name of *Osman Beg* or Lord *Osman*. He first got into his subiection a great part of the Castles and Ports of the greater Phrygia; equally protecting his subiects both Christians and Turkes: he conquered *Nice*, the name whereof is reuerend for the first generall Councell of Christendome; and *Aladin* the second, Sultan of Iconium sent vnto him a true ensigne, a Sword & Robe, with ample charters, that whatsoever he tooke from the Christians, should be his own: and that publike prayers should be said in their temples for his death, which was of him humbly accepted, and such prayers made by one *Dursu*, whom he had appointed Bishop and Iudge of *Carachisar*, anno 1300. Neapolis was made his sonnyall. He fished so well in the troubled streame of the Greek Empire, that he subdued the most part of Phrygia, Mysia, and Bythinia: and Prusa after a long siege was yeldded vnto his sonne *Orchanes*, and made the royall seate of the *Ottoman* kings, where *Ottoman* himselfe was buried 1228. His son *Orchanes* succeeded *Aladin* his brother contenting himselfe with a priuate life, who after built two Mahumecan churches, and another at Prusa. *Orchanes* also erected in *Nice* a sumptuous temple, appointing a preacher to preach to the people euery friday, and two faire Abbies: in the one of which, he with his owne hands serued the strangers & poore the first dinner. He was the first that builded Abbies among the Turkes, followed herein by most of his successors. He got *Nicomedia*, and the townes adioyning. He also wan all *Charafia*, and at his returne built a Church and Abbey at Prusa, placing therein religious men, fought out with all diligence. His sonne *Solyman* first of the Turkes that possessed any foot in Europe, crossed the Hellespont, and wan the castle *Zemecnie*, & after that *Madinus*, recepracles for the Turkes, which came ouer in multitudes; he transporting Christians into Asia, to dwell in their roomes. And after, he wan Gallipoli, spoiling the country, & winning from the Greeks who were negligent in preventing or remedying this danger. But *Solyman* dying with a fall, his old father *Orchanes* liued not two months after; a prince very zealous in his superstition, who besides building diuers churches, abbies, colleges, & cell's, allowed pensions to all such as could in the church say the Booke of *Mahomets* law by heart, and competent maintenance to the Iudges, that they should not sell iustice.

Amur, which succeeded, exceeded him in this blinde zeale. He kept in awe the Turkish Princes in Asia, and wan many Townes and Castles in Thracia: and amongst others,

o Lenn: hisse.
Mutal lib. 3. lac.
Bosford: Vna
Ertogruul Sultan.
Tore.

His pedigree
is thus recko-
ned, Oguzan,
Orkhan, Gio-
kiper, Or-
chanes, Telli-
mur, Chacir-
Ag, Ruk, Ag,
Bisunge, Or-
lucis, Bander,
Custibuga, Cab-
elpe, Solemon:
some make

Ottoman to be
of base paren-
tage: but not
to probably.
p Laon Chal-
condyles libr. 1.
Arabian Za-
cuthi hahw'ir-
ten a Chronicle
of these
Turkes, toge-
ther with the
Saracens tran-
slated by Isf.
Scalig. can. 1.
13. libr. 2.

q An. Zo. 1358

others, Adrianople the seate royall of the Turkish Kingdome, vntill Constantinople was after subdued. This was done 1261. He ordained, that euery fift captiue of the Christians aboue fifteene yeares old, should be taken vp for the Turkish King, which were distributed among the Turkish husbandmen in Asia, to learne the Turkish language, religion, and manners; and after two or three yeares, choice was made of the better sort, to attend vpon the Princes person, and for his warres, called Ianizars, that is, new souldiors: which Order after grew to great account, and is yet a principall pillar of the Turkish greatnes. He ouerthrew *Aladin* the Caramanian King, which made the other Princes of the Selzuccian family to submit themselves vnto him. And busying himselfe in his new Conquests in Europe, after a great victory obtayned against *Lazarus*, Despot of Serbia, as hee viewed the staine carcases, was slaine of a wounded and halfe dead souldior: who, comming staggering, as it were to hege his life, stabbed this great Conquerour, with a dagger hidden vnder his garments.

Baiazet his sonne and successour oppresseth most of the Mahumetan Princes in Asia, inuadeth Valachia, besiegeth Constantinople eight yeres, ouerthroweth the king of Hungary in battell, subdeweth the Caramanian Kingdome; and amidst his aspiring fortunes, is by *Tamerlane* deprived of his kingdome and liberty, shut vp and caried about in an yron Cage; against the barres whereof he beat out his braines, Anno 1292. *Mahomet* his sonne (after much warre with his bretheren) wholly possesseth the Ottoman Kingdome both in Europe and Asia, almost quite ouerthrowne before by *Tamerlane*. He tooke the Caramanian King, and his sonne *Mustapha* prisoners: who became his vassals, as did also the Valachian Prince; he died 1422. *Amurath* his successor winneth Thessalonica, the greatest part of *Ætolia*, inforceth the Princes of Athens, Phocis, and Bæotia to become his tributaries, oppresseth the Mahumetan Princes of Asia, subdueth Serbia, spoileth Hungary. He after retired himselfe to a monasticall life in a Monastery, which yet the affaires of State forced him to leaue againe. He inuading *Epirus*, at the siege of *Croia* died 1450.

Mahomet was there saluted *Sultan* in the field, a man equally vnequall and troublesome to the Christian and Mahumetan Princes. He wanne Constantinople the 29. of Maie 1453, the taking whereof, is by *Leonardus Chienfis*, declared in a treatise composed of that unhappy Argument, and likewise by Cardinal *Isidorus Ruthenus*. He wane Trabesond the imperiall seate of an other Christian Empire Anno 1460. Hence he was called Emperor (a name not giuen to the Turkish kings.) He burnt Athens, anno 1452. He obtained *Epirus* and *Mysia*, anno 1436. and did much harme against the Soldan and Mamalukes. He conquered Eubœa and Illyricum, in the yeare 1474. ouerthrew the Persians; and in the last act of his bloody life he tooke (by *Achmet* his captaine) *Otranto* or *Hydruntum* in Italie, with no small terrour to all Italy. He was surnamed Great, and is said to haue conquered two hundred Cities, twelue Kingdomes, and two Empires: which he left to *Baiazet* his sonne, An. 1481. His brother *Zemer* was forced to flee into Italy, where a great summe of mony* was yearly allowed the Pope to keep him for his own security, and for loue of his brother, whom *Alexander* the bishop is reported to poison, as some thinke, by composition with the grand Seignior. He had some wars against the Mamalukes, some against the Christians, more vnnaturall against his brother, but most most vnnaturall and monstrous against his sonne *Selim*. His conquests were in Cilicia, Caramania, and Peloponnesus.

Selim, not content to haue thrust his father out of the Throne, aspired to a further effect of aspiring ambition, depriving him of life, from whome himselfe had receiued it: To this end he corrupted a Iew, *Baiazet* Physician (whom *Knolles* calles *Hamon*; but *Menauino* an eye-witnes, nameth him *Vsarabi*) who with the powder of beateen Diamonds poisoned him; and for reward, when he claimed *Selim* promise, had his head stricken off in the tyrants presence. So much did hee hate the traitour, whose treason he so much loued. The body of *Baiazet* was embalmed and interred at Constantinople, in a beautifull Sepulchre neare to the Meschit which himselfe had built, and Priests were appoynted, which should euery day pray for his Soule. Two of his Pages did *Selim* put to death for wearing blacke and mourning apparell for their Masters death;

* An. D. 1392.

* 1. 2. 2. 2. 2. 2.

Ottom. part. 2.

saith it should

be written *Tamur*

han, which

signified king

Tamur, as *Leu-*

ela interprets,

who yet affe-

meth, that *Tamur*

lane, or

long signified

time *Tamur*, for

his legge was

broken. There

is a story of

Tamur constred

out of Arabike

into French, &

this into Eng-

lish, containing

a fall, and

happily more

true Discourse

of his life, dis-

fecting much

from war com-

mon reports,

which *Per-*

ronius *Leu-*

clius in their

treatises there-

of, to and *Phil-*

Camertius,

Maiolus, and

almost all the

Turkish hist.

* History of

Scanderbeg,

u. *Enon. Cienf.*

Abiep. M. 151.

de cap. Conf. 1.

2. 15. Ruthen. ep.

10. Ram. de rep.

Ture. lib. 3.

Bern. de Brei-

denbach de cap.

Hydrunt.

* 40000 Du-

cats yearly.

y *Guicciard.*

bis. Jac. Boissar-

di Icon.

2. Menauino f.

5. c. 12. relates

all this at large



Christians.

Constantinople
first captiue of the
King, which
the Turkish lan-
guage was made of the
Turkes, called Janizars,
and is yet a princie
of the Ottoman King, which
is vnto him. And
story obtrayned a-
gainst him, was flaine of a
Turke, it were to begge
his garments.

Princes in A-
thens, the king
might his aspiring
vp and carried a-
gainst him, Anno 1292.
The Ottoman
before by Ta-
mon: who be-
came his succor
of Athens,
Princes
to a monastie
again. He

nequall and trou-
ble Constantinople
the declared in a trea-
son. *Isidorus Russe-*
pire ann. 1460.
He burnt A-
thens, and much harme
to him, in the yeare
1460. He tooke (by Ach-
illes) to all Italy.
Cities, twelue
yeares. 1481. His bro-
ther was yearly
brother, whom
position with the
against the Christi-
an and monstrous
and Peloponnesus,
to a further
himself had receiued
his calles *Hamon*;
powder of bea-
st, promise, had
the traitour, whose
interred at Con-
stantinople had built, and
Two of his Pa-
trons for their Matters
death:

death: and three others (whereof *Menavino* was one) hardly, by entreatie of *Selims*
daughters, and some Basses, escaped.

This Viper, that spared not his father, proceeded with bloudie hands to make an
end of the rest of his Ottoman-kindred, beginning with five sonnes of his brethren,
and adding the remnant, as he could bring them into his power. And hauing thus
founded his Throne in bloudie cruelties of his owne at home, no maruell if abroad
his proceedings were no lesse cruell and bloudie towards his enemies. Of whom, the
first which offered himselfe (after his domesticall warres appeased) was *Ismael* the
Sophi; who with thirtie thousand Persian horsemen gaue battaile to *Selym* (not-
withstanding his three hundred thousand Turkes) where was fought in Armenia,
neere Coy, a terrible and mortall battaile betwixt them, and the Turkes at last (very
hardly) preuailing, by helpe of their great Ordinance: but so little cause had they to
reioyce of their victorie, that this is reckoned among the dismall and disastrous
dayes, rearned by the Turkes, *the onely day of Doome*.

The next yeare he en-
tered againe into the Persian Confinces, and there tooke *Ciamassum*, ouerthrew *Ala-*
denles the Mountaine-King, who reigned in Taurus and Antitaurus, and slew him.
But his most fortunate attempts were against *Campson Gaurus*, the Egyptian Sol-
dan, and his forces of Mamalukes, whome by his multitudes (notwithstanding their
same and valour, not inferior to any souldiors of the World) he ouercame; the
Soldan himselfe being left dead in the place, August 7. 1516.

Neither had *Tomumbeius*, his successor, any better successe, but succeeded as well
in his fortune, as to his Scepter, who by treason of his owne, and power of his ene-
mie, lost both his life and Kingdome; all Egypt and Syria thereby accrewing to
the Ottoman. *Selym* from thenceforth purposing to turne his forces from the Sunne-
rising against the Christians in the West, came to his owne Sunne-set, the period of
his raigne and life: a miserable disease (as an angrie Pursiuant) exacting and re-
demanding his bloudie cruell spirit, an implacable officer of that most implacable
Tyrant to Tyrants, and Prince of Princes, Death, who at last conquered this Con-
queror; or rather (if his Epitaph written on his Tombe say true) conueyed him
hence to seeke new Conquests. His disease was a Canker in the backe (eating out a
passage for his Viperous soule) which made him rotte while he liued, and become
a stinking burthen to himselfe and others. He died in September, 1520, hauing
before bequeathed bloudshed and defolation to the Christians, and ordained *Soly-*
man, his sonne and heire, executor of that his hellish Testament: And further, to
excite him thereunto, had left him the liuely counterfeite of himselfe, with sundrie
bloudie Precepts annexed: His title therein written, was, *Sultan Selym* Othoman,
King of Kings, Lord of all Lords, Prince of all Princes, Sonne and Nephew of God.
We may adde, *Heire apparant to the Devil, that breathed his last in blond, resembling*
him that was a Murderer from the beginning.

CHAP. IX.

A Continuation of the Turkish Warres and Affaires: together
with the succession of the Great Turkes; till this
present yeare 1612.



Solyman, surnamed the Magnificent, succeeded his father *Selym* in
place, and surmounted him exceedingly in exploits. Belgrade,
(which ominous name did presage happinesse vnto him in his
Warres and Proceedings) was the beginning of his Conquests,
woon by the Turkes August 29, 1521. Rhodes receiued him on
Christmas day, 1522, but withall exileth both Cheere, Christians, and
Christians. He inuadeth Hungary, and in the field discomfitteth and killeth *Lowe*,
and

a See the Hi-
storie at large
in *Hakl. 10. 2.*
Jacob. Fontana
Brugensis.
b *Mari. Fumee*
Hist. of Hung.
lib. 2. Melchior
Socius de bello
Pannonico.

and slayeth or captiue two hundred thousand Hungarians in that Expedition, 1526. He entrencht Hungarie the second time, 1529, and (after some butcheries therein) marcheth to Vienna in Austria, where he left fourescore thousand of his Turkes, and then with shame and anger returned. In the yeare 1532 he returneth with an Armie of five hundred thousand men; to whom *Charles* the fifth opposed himselfe and the Christian forces, in greater numbers then hath in many ages bene seene, mustering in his Armie at Vienna two hundred and threescore thousand men, whereof fourescore and tenne thousand footmen, and thirtie thousand horsemen were old souldiors; to whom *Solyman* did not, or durst not, bid battaile. Poore Hungarie rues it meane while, whether he gets or losseth in Austria, being made his through-fare as he went and came.

After this he trieth his successe against the Persian, where he taketh Tauris and Babylon, with the Countries of Assyria and Media, Anno 1534. each of which had sometimes bene Ladie of the World. At incredible costs he prepared a Fleet in the Red Sea, 1537, and taking Aden and Zibyth, two pettie Kingdomes in Arabia, by his forces besieged Dium, a Castle of the Portugals in the East Indies, but without his wished successe. For the Portugals still retaine their Indian Seas and Traffique, and not easily freed that their Castle from Turkish bondage, but had meanes to fortifie it better, by the Ordinance which the Turkes, in their hastic flight, had left behind. A more dangerous plot did *Solyman*, meane-while, contriue against Christendome, preparing his forces to invade Italie, and to that end was come to Aulona, an Hauen in Macedonia, with two hundred thousand souldiors, where *Barbarossa* and *Lutais Bassa*, his great Admirall, met him with his Fleet, to transport his Armie. But *Solyman* first employed these Sea-Forces on the coast of Italie, and tooke Cisturn, his horsemen (which he had sent ouer in great Gallies) carried away the People, Cattell, and Substance, betwixt Brundisium and Tarentum, fortie myles space; all the Countrey of Otranto terrified with feare of a greater tempest. But the Venetians turned it from the rest of Italie vpon themselves (notwithstanding their league) by vnseasonable exacting of that Sea-courtesie, the vailing of the bonnets or top-layles of some Turkish Gallies vnto them, as Lords of that Sea: for which neglect, some of them were sunke. *Amir* also, the Emperours Admirall, had surpris'd some of the Turkes stragling Fleet, and after held cruell fight with twelue great Gallies full of Ianizaries and choise men, whome he ouerthrew and tooke. But the Ianizaries that were left, cast their scimitars ouer-board, least such choice weapons should come to the Christians hands. *Solyman* conuerting his forces against the Venetians, for the indignities mentioned, had almost fallen into the hands of the Mountaine-Theeues, which liued in the Acroceranion Hills: who in a strange resolution had conspired to kill him in his Tent, and had almost (to the wonder of the world) in a night, by vnknowne wayes, suddenly effected it, had not the cracking of a bough discovered their Captaine, who in a Tree was taking view of the Campe, how to bring to passe his desperate designes. This their Captaine, (by name *Damianus*) was, after confession hereof, torne in pieces, and those wilde Mountainers (liuing on Robberie, without Law or Religion) were, like wilde beasts, hunted to destruction.

The Turkes invaded Corfu, whence they carried sixteene thousand of the Islanders captiues. They likewise, in their returne, committed great spoyle in Zante and Cythera, sacked *Agina*, *Paros*, and other Islands in the Archipelago; bringing *Naxos* vnder Tribute. *Barbarossa* sacked *Botrotus*, a Venetian Citie: The like did *Ushif* to *Obroatium*, and the Castle of *Nadin*. *Nauplium* also, and *Epidaurus* were besieged. But *Ferdinand* (who had intitled himselfe King of Hungarie, after *Lewis* his death) receiued a greater disgrace in Hungarie by the Turkish forces, then befell the Venetians in all their losses; *Carzianer* (the Generall of the Christians) shamefully fleeing, and betraying his associates to the Turkish crueltie. The next yeare, 1538, *Barbarossa* chaseth the Christian Fleet, in which the Emperours, Venetians, and the Popes forces were ioyned.

e Dium, a Gort
Dien's oppug-
natio.

Turkish Hi-
storie, 17.

* Andrew D'O-
rer, a famous
Sea-Captaine.

Expedition, 1526.
eries therein) mar-
Turkes, and then
with an Annie of
himselfe and the
erie, mustering in
thereof fourescore
old souldiors; to
arie ruies it meane
gh-fare as he went

taketh Tauris and
each of which had
ered a Fleet in the
s in Arabia, by his
y, but without his
Traffique, and not
to fortifie it betw
behind. A more
domone, preparing
lauin in Macedo-
Bassa, his great
first employed
men (which he had
ubstance, betwixt
Otranto terrified
the rest of Italie
eking of that Sea-
allies vnto them,
Anria also, the
et, and after held
tern, whome he o-
tars ouer-boord,
ymian conuerting
almost fallen into
nian Hills: who
ad almost (to the
ected it, had not
was taking view
s their Captaine,
and those wilde
like wilde beasts,

land of the Istan-
yle in Zante and
delago; bringing
tie: The like did
Epidaurus were
gare, after Lewis
forces, then befell
ristians) shame-
next yeare, 1538,
enicians, and the

In

In the yeare 1541 *Solyman* againe innadeth Hungarie, professing himselfe protector of the young King, which *Iohn* late King of Hungarie (who had held long warres with *Ferdinand* about that Title) had left behind him his heire and successor. But vnder colour of protection, he maketh himselfe Lord of Buda, the chiefe Citie, turning the Cathedral Church into a Meschie; and maketh Hungarie a Turkish Province, bestoweth Hungarie, and taketh Strigoniun: turning the Christian Temples into Mahometane; sacrificing there for his victorie, as he had done at Buda. He entred also into Alba Regalis, (where the Hungarian Kings lye entombed) another chiefe Citie of that Kingdome, and slew the Magistrates. I speake not all this while of the spacious Countries in Africa, which, from the River Malua, he added to his Dominions: the Kingdomes of Algier, Tremisen, Tunes, Tripoli, &c. being annexed to his Turkish Soueraignetie. Howbeit, Tunes, by aide of *Charles* the Emperour, somewhat recovered herselfe, but breathed out againe her last gaspe of libertie, in the dayes of *Selym* his sonne. And thus was *Solyman* victorious and happie, otherwhere victorious and vnmurdered *Mustapha* his eldest sonne (the hopefulllest branch in Turkish estimation that euer grew out of the Ottoman stocke) he warred against *Batizer*, another of his sonnes; whome, with foure of his children, he procured to be done to death in Persia. And after much domestickall trouble, in his seuenth Expedition into Hungarie (his fleet in the siege of Malta being before, with great disgrace, repulled) he died at the siege of Zigeih the fourth of September, 1566.

Selym, the onely sonne which the bloudie father had left aliue, succeeded in the Throne, not in the prowesse and valour of his father. Neither hath any Turkish Sultan, since his dayes, led their forces in person, but committed it to their Depuries and Generals; except once, when *Mahomet* the third had almost lost his Annie and himselfe. Yet did this *Selym*, by his Bassaes, make himselfe Lord of Cyprus, and also of the Kingdome of Tunis. But this sweet meat was fourely sawced by his exceeding losse in the Sea-fight betwixt *Haly Bassa*, Admirall of the Turkes, and *Don Iohn* of Austria, Generall of the Fleet, set forth by the Pope, Spaniard, and Venetian, 1571: wherein an hundred threescore and one Gallies were taken, fortie sunke or burnt, and of Gallions, and other small Vessels, were taken about threescore. The Turkish Admirall was then slaine: Wittily did a Turke descant vpon this losse of the Turkes, and their gaine of Cyprus, comparing this to the shauing of a mans beard, which would grow againe: that, to the losse of an arme, which, once cut off, cannot be renewed. Lastly, Tunes came in, and *Selym* went out of this Turkish Soueraignetie both in manner, together, 1574.

Amurath, his heire, began his Empire with the slaughter of his sue brethren. The mother of *Solyman* (one of that number) slew her selfe with a dagger, for anguish of that losse. He, in viewing a new Gallie by the breach of a Peece, hardly escaped death, thirtie of his companie being slaine. And because the Plague was exceeding hott, he by deuotion sought to appease diuine anger: and therefore prohibited all vse of Sodomic, Blasphemie, and Polygamie, and himselfe put out sue hundred women out of his Serails. In a priuate habit he visited the Markets, and hanged vp the hoorders of Corne. He by the Tatars inuaded Polonia: And, *Henry* of Fraunce secretly leauing that Kingdome of Polonia, he wrote vnto them to chuse *Stephen Batior* for their king; in which letters he called himselfe, Governor of the whole World, Messenger of God, and faithfull servant of the great Prophet: which wrought so much with the Nobilitie, that either they would not or durst not doe otherwise, howfoeuer *Maximilian* had bene before by many of them chosen.

Tamas the Persian (at the same time dying) bequeathed his Crowne to *Ismael* his sonne, whom *Andere*, his brother, seeks to deprive, but is therefore himselfe deprived of that ambitious head which he sought to adorne with the Crowne; & *Ismael* adding the slaughter of 8. his yonger brethren, ascendeth the throne, which, together with his life, he lost, by like vnnatural trecherie of *Periascon* his sister, the 24 of Noueb, 1577.

Y 2

Mabo.

* Iean. Mara.
Eni Stelle sp. ad
frat.

* *Solyman* as
vnnatural to
his children, as
Selym was to
his father *Ba-
laxet*.

* Of the
warres of Cy-
prus, see the
relation: of
*Neslor Marti-
ningo* in *Hagl.
tom. 2. part. 1.*

* Our graci-
ous Soueraign
King James
hath written a
Poeme of this
battell.

*Michael ab
Gisli. com.
Anno 1575.*

*d Minad is
Historie of the
warres betwix
the Turkes and
Persians, trans-
lated by Abrah-
ham Hartwell
in nine bookes
relate these
things at
large.*

Mahomet his brother succeeded in this troublesome State, which *Amurath* the Turke (in these troubled waters) thought fit time for himselfe to fish for. Hereunto also helped the hatred and ciuill broyles in Persia, for the head of *Periactonaca*, presented to *Mahomet*, with the haire disheuelled on a lance, and for other vncomely and bloudie spectacles; *Sabamal* and *Leuant Ogh* (two Georgian Lords) seeking also innouations. *Amurath* therefore, in the yeare 1578, sent *Mustapha Bassa*, which had lately conquered Cyprus, with an Armie of 110000, into Persia: who, in the first battaile he had with them, slew five thousand, and tooke three thousand Persians; and to strike that Nation with terror, commanded a bulwarke to be framed of those heads: but by an exceeding tempest, which lasted foure dayes together (whereby the Heauens seemed to melt themselves in teares for the Persians losse, and with Lightenings to shew that indignation against the Turkes, which in their thundering Dialect they aloud vttered) there grew such horror to their mindes from aboue, and such sickness to their bodies, from those putrified carcasses beneath, that *Mustapha* was forced to remove, missing fortie thousand of his first musters. After he had fortified the Armenian castle of Teflis, his Armie being driuen to shifts for lacke of victuals, tenne thousand of his foragers were slaine by the Persians, who were recompensed with like slaughter by *Mustapha*, that came vpon them whiles they were busie about the spoyle, and spoiled the spoylers. In passing ouer the Riuer Canac, he lost fourescore thousand Turkes, which the Riuer seemed to take for Custome (as it had many of the Persians in the late conflict) whereof his violent current was a greedie and cruell exactor. *Mustapha* erected a Fortresse in Eres, and tooke Sumachia, chiefe Citie of Siruan (Derbent offering her selfe to the Turke) and then returned into Natolia. But *Emir Hamse Mirse*, the Persian Prince, recovered, after his departure, both Eres and Sumachia, slew and captiued the Tartars, thirtie thousand of whome were newly come to the Turkes aide. He raised Sumachia euen with the ground. The next yeare *Mustapha* fortified Chars in three and twentie dayes, wherein they were hindered with Snowes on the fise and twentieth of August, although it standeth in fortie foure Degrees. Anno 1580, *Sinan Bassa* was chosen Generall for the Persian Warre; who, as he departed from Teflis, lost seuen thousand of his people, besides such as the Georgians and Persians, together with the spoyle, carried away. This was earnest, the rest was but sportfull shewes of Warre, in trayning his souldiours; after which he returned. In 1583, *Ferat Bassa* was sent Generall: but little was done, till *Osman Bassa*, a new Generall, 1585, tooke Tauris, the auncient Ecbatana (as *Minadoi* is of opinion.) But the Persian Prince, carried with indignation, reuenged this losse on the Turkes with his owne hands, slaying *Caraemut Bassa*, Generall in the place of *Osman*; then sicke, and gaue his head (as *opima spolia*) to one of his followers; and afterwards at Sancazan slew twentie thousand Turkes. *Osman* died of sickness; and the Persian Prince (the morning-starre of that Easterne State) was soone after murdered. In that dismall yeare 1588, *Ferat* tooke Genge: fiftene thousand houses, seuen Temples, and fise and twentie great Innes were burned in Constantinople, the tumultuous Ianizaries not suffering the fire to be quenched. An Impost was leuied of the subiects, to satisfie the pay due to the souldiours for the Persian Warre, which raised these stirres. Yea, the Priests dissuaded the people from those new payments, and perswaded them to maintaine their auncient Liberties, shut vp their Melchits, intermitted their Orisons: and the Great Turke was forced to call in his Mandats, and deliuer the authors of that counsell (whereof the Beglerbeg of Grecia was one) to the Ianizaries furie, who made Tennis-balls of their heads. In 1592, *Wihitz*, chiefe Citie of Croatia, was yeilded to the Turke. The next yeare *Siseg* was besieged, but relieued by the Christians, who slew eightene thousand Turkes, and tooke their Tents; yet was it soone after taken by the renewed forces of the Turkes. *Sinan* tooke Vesprium in Hungarie and Palotta, but their losse was farre greater then their gaines; which continuing, and a broile of the Ianizaries added thereto, brought *Amurath* into melancholie and sickness, whereof he died, Ianuarie 18. 1595. Transylvania, Valachia, and Moldavia hauing before revolted from him to *Sigismund*, who was entituled their Prince,

Mahomet

d To this *Amurath* was *M. Hareborn* her Maiesties Embassador: and after *M. Barton*: of which, see *Hak.to.2. part.1.* There also, pag. 293. you may reade of the Turkes officers, reuenues, payments, forces, &c. Also the Letters of the Great Turke to the Queene, and of the Sultanesse, and of *Sinan Bassa*, & many other things worthe obseruation. That Trade into Turkie, then begun, still continueth, renewed by the Kings Maiestie this now is,

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Mahomet

Mahomet his sonne succeeded; who inuited his nineteene brethren to a Feast, sent them to learne his fathers death in the other world, accompanied thither with teene of *Amurath* women, from whome issue was feared, which with drowning them he pre- uented. Much adoe he had with his Ianizaries at home, much lesse in his dominions abroad, for which cause he sent for *Ferat Bassa* out of Hungarie, and strangled him, and sent *Siman* his emulous corruall, in his roome, whome the Translyuantian Prince ouerthrew in battaile, and after chased him ouer a Bridge, which he made a myle in length for his Armie to passe ouer Danubius, with great losse of his people. His Bridge the fire and water diuided betwixt them; and the correit of this ill successe (as was thought) procured his death soone after. In the yeare 1597, *Mahomet* in his owne person enterprised these warres, and not farre from Agria, on the siue and Couetousnesse, rightly called the root of all euill hindered) had benee achieved the most glorious victorie against those Barbarians, that ouer Chuiistendome was blessed with. *Mahomet* himselfe for feare, seeing his Ordinance (an hundred fourescore and tenne great Peecces) taken, and his men slaine in multitudes, fled with *Thrabim Bassa* towards Agria, shedding teares by the way, which he wiped off his blubbered face with a peece of greene Silke, supposed to be a peece of *Mahomet*s garment, carri- ed with him as a holy Relique. But whiles the Christians were now halfe Conque- rors, by greedie turning to the spoyle, their victorie was wholly lost, and twentie thou- sand of them slaine, who had slaine three score thousand Turkes. Not long after, the Bassa of Buda was taken, and the Bassa of Bosnia, with some thousands of Turke slaine, An. 1599. Yet did not all his losses in the West by the Christians vexe the Great Sul- tan so much, as a rebellion raised in the East, which many yeares continued. *Cusub* g The long and danger- ous rebellion in Turkey by *Cusub*, the Scirvano &c. See *Krol. Tur-* kish Historie. *Cusub* of Caramania rose in armes against his Master, and hauing now done great ma- ters, his souldiers, before fall to their Prince, became now also false to him: he fleeing, was after taken and tortured to death. His rebellion out-liued him, and was main- tained by one, called the Scirvano, who ouerthrew *Mahomet Bassa* in the field, and the second time, in the yeare 1601, ouerthrew him with his armie of fiftie thousand, and the raged all the Countrey almost as farre as Aleppo, proclaiming himselfe the defender of the Mahumetane faith, and soone after gaue the Bassa a third ouerthrow. The Turkes Embassadour, sent into Persia to demand the Sophi's sonne in hostage, for assurance of the peace betwene those two Monarchs, was for his proud message put to the Ba- sinado, and grievously threatened, sent backe to the Grand Signiour. The Scirvano's proceedings were much furthered by the dissensions betwene the Ianizaries of Alep- po and Damasco: but death stayed him, not his rebellion, which a younger brother of his persecuted, against whome *Hassan Bassa* was sent, but lost himselfe and his Armie. The Rebels besieged Angole, and forced them to gae two hundred thousand duckats to buy their peace. Meane while the Ianizaries, after their insolent maner, in a mutinie forced *Mahomet* to commit the Capi-Aga, one of his greatest officers, & some others, to whome the successe of these Rebels was imputed, to their cruell execution. The Re- bels sacked Burze, one of the chiefe Cities, the Turkes Store-house for his warres, and Treasurie for his reuenues; and the great *Shangh* of Persia had taken Corberie also from the Turkes. The Gouvernor of Babylon inclined now also to the rebels. *Mahomet*, not able with force to preuaile, by faire meanes fought to winne them, and gaue them their demands, making *Zelate*, one of their Chiefetaines, Bassa of Bosnia. Whereupon his men of warre entred into a resolution, to deprive him of the State, and to inuest him with *Mahomet* his eldest sonne: about which an Astrologian being consulted, promised all hippie successe: (vnhappy foole, that knew not his owne approaching ru- ine, which *Mahomet* executed on him, together with young *Mahomet* the Prince, and fiftie other conspirators.)

He set forth a fleet of Gallies against the King of Fesse; which, hauing encountered with a tempest, was forced with great losse to retire to their former Port. The chiefe Rebell making shew he would come into Europe, as *Zelate* had done, *Mahomet* sent certaine Gallies to receiue him, but he receiued them, and possessing himselfe of the Gallies, slew the men, and mocked the Sultan. *Hassan*, a great Bassa, ioyned himselfe

h *Tauris* recovered by the Persians.

i Of the disposition of this *Mahomet*, his cruelties, forces, power, government &c. see *Soranzo* his *Ottomannus*.

k *Achmat* the present Sultan.

also vnto them, about such time as *Tauris*^h was againe recovered by the Persian. All these disasters draue *Mahomet* to his deuorions for refuge, accounting these crosses to be inflicted for his sinnes, and therefore appointed publike Prayers in all the Mosques of his dominion, and sent two Priests bare-headed and bare-footed to Mecca, on pilgrimage, to pray for him. But that *Mahomet* either had no cares to heare this, or else was so farre entreated, as to be better acquainted with this great Sultan in the place of his eternall residence, whither (about the year 1593) *Mahomet* the Turkeⁱ was by death soone after sent. His sonne *Achmat* succeeded; for his eldest was strangled in his sight. He was buried in a faire Chappell by himselfe, for that purpose built about fiftie foot square, with foure Turrets or Sceptles: in the midst is his Sepulchre, in a great Coffin of white Marble: his Turbant at his head, two exceeding great candles of white Waxe, standing (but neuer burning) the one at his head, the other at his feet. The Floor is couered with Mars, and faire Carpets on them. Round about are like Tombes for his wiues and children, but not so great and faire. Diuers such Chappels there are neere to the Temple of *Sophia* as of his father *Amurath*, with his 45. children, entombed about him, and of the other great Sultans, two *Selims*, *Solyman*, *Baiazet*, *Mahomet*, each hauing a faire Hospitall for the reliefe of the poore adioyning. Some of the great Bassacs imitate the same. No other Turkes are buried in the Cities, but in the fields, with stones layd ouer, or set vpright, fashioned with some resemblance of the head, which beareth enligne of his dignitie, and whether it be a man or woman, with letters engrauen further to testifie the same.

Achmat^k set a sure guard about his brother, and to preuent the insoiencie of the Ianizaries & souldiours, distributed amongst them two millions and a halfe, and being 15. yeares old, was crowned Emperour. He is said in behavior and resemblance much to resemble *Mahomet* the Great, first Conqueror of Constantinople. At the same time the warres in Transylvania had procured such famine, that roots, herbes, leaues of trees were their food: yea, a mother is said to haue brought back into her wombe (by vnnaturall means satisfying Nature) her sixe children: two men to eat their mother: others to cut downe malefactors from the gallows, and eat them. Horses, Dogges, Cats, and such like were rarities to the poore, and dainties beyond their reach. And if this State can be made worse, theues by robberies, & souldiours by continuall spoyles, in taking away their goods, adde to their miseries. *Cicula Bassa* is sent against the Asian Rebels, and receiueth an ouerthrow: the second time he reneweth his forces, with renewing his fortunes, namely, the losse of 30000 of his men. The Persian recovered the country of Sirvan, and the Citie of Arusta, with the countrey thereabouts, and all that from the daies of *Solyman* had bene taken from them, except two or three places. *Hassan Bassa* is sent against the Christians in Hungarie, assisted with the Tartars, alwayes readie to helpe the Turkes, both because they are linked in marriages, like in conditions, and that huge Empire, for want of heire males alio to fetch them into these Expeditions. *Cicula Bassa* is sent against the Persians, but defeated with all his power by the Persian, who also tooke Bagdat from the Turke. In Hungarie they doe more with their money, to maintaine rebellions, then with open force. In the yere 1605 a tumult arose among the Ianizaries in Constantinople, & 500 shops & ware-houses, with 200 Iewes, and other persons to whom they belonged, were burnt: the Ianizaries enriched themselves with the spoile. Hungarie is at once vexed with foraine & ciuill warres: the mutinous Christians doing more harme then the Turkes, and the people flee into Polonia, or the Mountains, for refuge. The rebels take great Towns, yea they spoile Stria & Aultria. The German name growes odious to the Hungarian. *Boisgay*, chiefe of the rebels, is assisted by the Turkes, & called Prince of Transylvania, all Hungarie in maner following his ensignes. But the rebels in Asia and the Persian exploits detained the Turkes from making vse of these occasions, else likely to haue swallowed Hungarie and Aultria both: yet Pesth was before taken by them, & now Strigonium. *Cicula Bassa* is againe ouerthrowne by the Persian, & with 300 Rieth to Adena. The Bassa of Trebezond is sent to succor him, but is discomfited, & almost all his army slain. *Achmat* enraged, causeth *Cicula Bassa*'s house at Constantinople, full of wealth & treasure, to be rilled. Adena is yekled to the Persian. The Bassa's of Damasco & Aleppo had before solne out, & took arms, Damasco had

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had ouerthrowne Aleppo in the field, besieged him, and forced him to composition. Now againe, Aleppo ouerthroweth him, & the Bassas of Tripolis and Gazara his companions, with their armie of three score thousand men; tooke Tripolis, the Bassa whereof he againe ouerthrew, and added to his garlands *Damasco* the treasure of the Turks reuenue, & chiefe City of Syria. The Beglerbeg of Natolia sent his Liefie-tenant with a great armie against him, but to their owne ruine. He intercepted a ship laden with the tributes of Egypt. The Persian sent him, in token of shoue, a present worth fifty thousand crownes. *Achmat* is hereby forced to peace with the Christians, and to recal his forces out of Hungary for this employment. *An.* 1606. The Emperour yeeldeth satisfaction to the discontents in Hungary, with free vse of Religion to all, and Transylvania to remaine to *Bolsay* and his heires male for euer. A fire at Constantinople kindled in a Jewes house by the Tatars, burnt many houses & Jewes, and foure millions of goods. *Achmat* in great magnificence went to his Moschee, to render thanks to *Mahomet* for a peace concluded with the Emperour. He now looketh Eastward with his power, and *An.* 1607. sent the Visier Bassa with an hundred and thirty thousand against the rebels, who preuaileth more by discrete appeasing of them, then by force. The Bassa of Aleppo three times withstood his whole forces; the fourth time fleeth towards Persia with his treasure. Aleppo is left to be taken, and the Garrison put to the sword: But the Bassa himself obtained pardon, with restitution of his goods taken from him in Syria. Another fire arose at Constantinople, and consumed two millions of goods. The Duke of Florence doth much harme to the Turkes by the sea, 1608. The rebels make new commotions in Asia. *Matthias* the Arch-Duke standeth out with his forces against the Emperour, and commeth with his armie toward Prage, obtaineth the crowne and royalties of Hungarie by composition, comes King to Vienna; but the Protestants refuse to sweare allegiance, till free vse of Religion in Austria by King *Matthias* was granted. He was crowned at Presburg.

Sultan *Achmet* is now *An.* 1612. foure and twentie yeares old: of good stature, strong and active more then any of his Courte. He hath three thousand concubines and virgins for his lust: his eldest son is about seuen yeares old: he is much delighted with pleasures of the field, for which in *Gracia* and *Natolia* he hath forty thousand Falconers, his Hunt-men are not much fewer. And whereas their religion binds them once every day to practise some manuell trade, as his father did making of arrowes: this Sultan euery morning after his deuotions, maketh horne-rings, which they weare on their thumbs for the better drawing of their bowes. Eight thousand persons are alway resident in his Palace. His officers are the *Capt. Aga*, by whom he speaks to such as haue shires to him; Treasurer of the household, Cup-bearer, Steward, Querscer of his women, and principal Gardener. These six are in great place: he hath Mutes (persons borne deaf and dumbe) which attend him; he hath fifteene hundred gelded men, from whom their priuities are wholly cut, and they make water through short quills of siluer, which to that end they weare on their Turbants. His Visier Bassas, or Priuy-counsellors, whereof there are nine at Constantinople, and were wont to be much fewer, are now thirty. The rest of the are in their charges or Beglerbegs places abroad. They sit euery Saturday, Sunday, Munday, and Tuesday, in the Diuano or Counsel-hall. The *Aga* is Captain of the Janizaries. The Chiaufes are his Pursuants. The *Spahi* his guard of horse-men. The Janizaries are his best foot-men, who in their child-hood are taken from their parents, & brought vp in all hardnes, and in the rules of their religion. Then are they put to schooles, where vnder most severe masters they are taught the vse of diuers weapons, & such as proue fit are enrolled for Janizaries. Of whom in all are forty thousand, and about sixteene thousand with their *Aga*, attend the Grand Seignior his person at Constantinople, where they are employed as Constables, Clerkes of the Market, warders of the gates, Sergeants for arrests, to guard Embassadors, & other offices. He hath also in pay others called *Topegi*, six thousand, which are gunners; and twelue thousand *Gebeği*, which haue charge of the powder and shot in the armies. He hath Seminaries for the training vp of those yonglings, the one sort of which are called *Ishcoqlani*, whereof are six thousand, which neuer goe out of the Seraglio in sixteene or twentie yeares, neuer see any but their officers, where they are trained vp to future service. The *Gemogiani* (who are also tished children of the Christians) are brought vp with

1 Civil warres
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m The chiefe
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with some more liberty, and to base offices of husbandry and such like, and may also proue Ianizaries. Of these are twentie thousand. The Ianizaries and tithed children, with his Timariots, are the maine pillars of his Empire. His Timariots, which hold land in Fee to maintaine so many horse-men in his seruice, are in Europe two hundred fifty feuen thousand; in Asia and Africa, foure hundred sixtie two thousand. *Beglerbeg* signifieth LORD of LORDS; of which were wont to be two; one in Europe; another in Asia; but by *Soltan* encreased, that though Romania & Natolia haue still the chiefe titles, yet in Europe are foure others; in Asia before these Persian warres, nine and twentie, in Africa foure, in all nine and thirty, which are as Vice-royes and haue their Begs or Sanzackes vnder them. His Admirals place is as great by sea. And thus much of Turkish affaires, the summe of the large worke of M. Knolles, whom I principally follow.

CHAP. X.

Of the Opinions holden by the Turkes in their Religion.



Ow the Turkes from so small beginnings haue aspired to this their present greatnes you haue seene; bought indeede at a deare price, with their temporall deminions accepting of a spirituall bondage, becoming the Lords of many countries, and whichall made subiect to those many Mahumetan superstitions. The occasion & chiefe cause of sects in the Saracenicall deuotions ye haue heard in the fourth and seuenth

a *Osfer. l. 3. c. 4.* Chapters: to which we may adde here out of *Belonius*. He saith, that besides the Alcoran they haue another booke called *Zuna*, that is, the Way, or Law, or Councel of *Mahomet*, written after his death by his disciples. But the readings therof being diuers and corrupt, the Caliph assembled a generall Councell of their *Alphachi*, or learned men at Damasco, wherein six Commissioners were appointed, namely, *Muslin*, *Bochari*, *Bukorayra*, *Annecey*, *Atermindi*, and *Dent*, to view and examine these bookes, each of which composed a booke, and those six bookes were called *Zuna*; the other copies being two hundred Camels-lading, were drowned in the riuier; those six only made authentical, esteemed of equall authoritie among the Turks, with the Alcoran, and after by one of their Diuines contracted into an Epitome; which booke was called the booke of flowers. But this *Zuna* being not *Vna* (one as the *Trinbis*) but full of contrarietie, hence haue arisen sects amongst them; the Turkes differing from other Mahumetan nations, and diuided also amongst themselves.

b *Menau lib. 1.*
Andr. Arri.
Co. Biddulph.

Anthony Menauinus (who liued a long time in the Turkish Court) saith that the booke of their Law is called *Musaph*, or *Curam*, which *Georgianitz* reckoneth another booke; not the Alcoran, but perhaps some Glosse, or some Extract thereof in Arabian, which they hold vnlawfull to translate into the vulgar. They haue it in such reuerence, that they will not touch it, except they be washed from top to toe; and it is read in their Churches by one with a loud voice; the people giuing deuout attendace without any noise: nor may the Reader hold it beneath his girdle-stedde; and after he hath read it, he kisseth it, and toucheth his eyes with it, and with great solemnitie it is carried into the due place. Out of this booke are deriued eight principall commandements of their Law. The first is, *G o n is a great G o n, and one only G o n, and Mahomet is the Prophet of G o n*: this article of the *Vnité* (they thinke) maketh against vs, who beleue a *Trinity of Persons*; in detestation whereof, they often reiterate these words, *hu, hu hu*, that is, *he, he, he*, is only *G o n*, who is worthy to be praised for their limbs, health, &c. & for that he hath prouided sustenance for euery one forty yeares before his birth.

The second Commandement is, Obey thy parents, and doe nothing to displease them in word or deed: they much feare the curses of their parents. 3. Doe vnto others, as thou wouldest be done vnto. 4. That they reparaire to the Melchit or Church at the times appointed: of which after. 5. To fast one month of the yeare, called *Romezan* or *Ramadan*. 6. that they giue almes to the poore liberally and freely. 7. To marry at convenient age, that they may multiply the sect of *Mahomet*. 8. Not to kill. Of these commandements is handled at large in *Menauinus*, and in the booke of the Policie of the Turkish Empire, and in others.

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the Turkish
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Their times of prayer, according to the fourth Precept, are ⁿ in the morning, called *Salanamazzi*, before Sunne rising: the second at noone, called *Vlenamazzi*. (On the Friday they pray sixe times, resorting to their Church two houres before noone) the third, about three houres before Sunne set, called *Inchindnamazzi*. The fourth at sunne set, *Alconnamazzi*. The fifth, two houres within night, before they goe to sleepe. They which meane to goe to prayer, goe first to the house of office, and there purge their bodie: they wash their priuie parts; & then going thence, wash their hands, their mouth, their nose, their countenance, and their wrists, each of them three times, and after their eares and neckes, saying a certaine Psalm, and then wash their feet to the mid-legge, saying another Psalm: and after all this, with a graue pace, walke to Church; without these washings they hold their prayers vnprofitable. *Septemcastren* on their heads and beards (which yet they combe, and all their haire; except that the water may haue free passage to all parts) yea for this cause hee thinketh they obserue Circumcision, that nothing be left couered and vnwashed. They haue three kinds of washings: the first of all the bodie, no part being left free, called *Zcoagimog*, which is necessarie after any pollution. The second is called *Tachrist*, of the priuities and hinder parts after stoole, vrine, or breaking of winde. The third, *Aptan*, or *Abdas*, in the instruments of the five senses, beginning at the hands, from thence the wrists to the elbow; then the mouth and nostrills; then all the face with the eyes; then the eares, and from thence to the feet, which hee washeth as high as the ankles. This is not necessarie before euery prayer, except some vncleannesse happen, but may serue for all day.

Their Almes, enioyned in the sixth Commandement, are publike or priuate. Their publike almes is a sacrifice or offering of some beast once euery yeare. For whereas of old they should haue giuen a certaine pension of money to the poore, namely, two in the hundreth: *Mahomes* vpon their complaint eased this heauie burthen, and conuered it into this sacrifice. This beast must be cut in peeces, and giuen to the poore: neither must they themselues eate of it, yet may each man eate of his neighbours offering, and this sacrifice ought to be of the fairest and best, Horse, Veale, or Mutton. The place for this sacrifice is called *Cannaya*: where are many Butchers, which, cutting the throat thereof, say; In the name of him which hath made heauen and earth, and all things else; this sacrifice bee to his honor and worshipp, and let his infinite bountie accept the same. They vse the like vpon occasion of vowes, if any of their house be sicke. As for their priuate almes, they hold it necessary: hauing a vaine conceit; that it freeth them from all imminent miserie, which (they say) together with the almes, turneth from them to the poore man; whence it cometh that the poore are so full of diseases. But for all this charitable Precept, many poore people die amongst them for want of reliefe: and if the poore pay not their head money to the King yearly, they are beaten, and their women and children sold to pay it.

Marriage ought to be sought (they say) for procreation, nor for lust. They which liue vnmarried (after sixe time, which is about five and twentie yeares of age) are not iust, nor please God. Their Law enioyneth them to perfonne their marriage-ceremonies, with prayers, and prayes, and modest shaineastneste; and they ought to learne each other to reade, if either partie be ignorant. But their marriage is now farre degenerate from that ancient simplicitie: For if a man like a yong woman, he buyeth her of other father, and then enrolleth her in the *Cadies* booke; the marriage following with all Bacchanall solemnities. The father giueth only some peeces of household with her, he selleth them, or giueth them to his men-slaves. When he disliketh any of his wiues, bands, but waite and serue them; and then they dine by themselves, admitting no man or mankind with them about twelue yeares old. And they neuer go abroad without leaue, except to the Bath, and on Thursday to weepe at the graues of the dead: They rise to their husbands, and stand while they are in presence; and besides them, come in no company of men, nor do they speake with a man, or in any part of their bodie

n Some say that the Turks now vse to resort to their oratories but three times a day, and *Bu-be-qia* saith more, omitting that in the night. *Bu-be-qia* Epist. they measure the time of prayer by houre-glasses of water.

o Biddulph.

Menavino.

p The Turks can marry and vnmarry themselves at their pleasure.

Septemcastren. *Bu-be-qia*. Epist.

bodie are scene of any man; because they thinke sight, especially where beautie or comelineffe is, cannot be without sinne. Onely the brother may bee permitted to see the sister, but not the husbands brother. For this cause that sexe is not suffered to buy and sell, but is closely mewed, saue that their law alloweth them to frequent the public Bathes. The wife and concubine differ in the right to a dowrie, which the later wanteth; but the wife must cause the other to be her husbands fellow, when he commandeth, without gain-saying, except on their Sabbath, or Friday night, which is the wiues peculiar. Yet are the Turks giuen in both sexes to vnaturall lust (in these times) euen the women in public Bathes, sometimes are so enflamed in that filchinesse, as is intollerable. *Busbequius* tells of one woman, which falling in loue with a yong maid, and no way elle preuailing, clothed her selfe in mans apparell, and hiring a house neere, procured the fathers good-will to haue that his daughter in marriage; which being solemnised betweene them, and the truth discovered (which the blacke mantle of night could not couer from *Hyemenus*) complaint was made, and the Gouvernour quenched the hot flames of this new bridegrome, causing her to be drowned for that offence. If the man abuse the wife to vnaturall lust, she may haue her remedie by diuorce, if she accuse her husband; which modestie forbids to bee done in words, and therefore shee puts off her shooe, and by inuerting the same, accuseth her husbands peneriennesse.

Murther (prohibited in their eight Commandement) they hold vnardonable, if it be done wilfully. Often will the Turkes brawle, but neuer in priuate quarels strike one another, for feare of this law, and the seueritie of the Magistrate. And if one be found dead in a street or house, the master of the house, or the parish, must find out the murderer; other wise he himselfe shall be accused of it, and the whole Contado shall be fined, and likewise in case of robbery.

Menanius reckoneth also seuen mortall sinnes; Pride, Auarice, Lecherie, Wrath, Enuie, Sloth, and Gluttonie. The first, they say, cast *Lucifer* out of heauen. The second is the roote of many other sinnes. The third is most rife amongst them, and that in the most filthie and vnaturall kind of Sodomic; their law to the contrarie notwithstanding. The fourth maketh a man a beast. The fifth shuterth men out of Paradise, and so forth of the rest. Wine is also forbidden them; but yet they will be drunke with it, if they can get their fill of it. And *Mahomet* the third (*Anno 1601*) imputing diuine insolenices of the Janizaries to their excessiue drinking of wine (by the Multis perswasion) commanded on paine of death, all such in Constantinople and Pera, as had wine, to bring it out and stauie it (except Embassadors only) so that the streetes ranne therewith. One drinking wine with *Busbequius*, made great clamors; being asked the cause, he said he did it to warne his soule to flee into some corner of the bodie, or else be quite gone, lest it should be polluted with that sinne. Yet in their Fast or Lent, they abstaine very religiously. If it be proued against a Priest, that he hath drunke wine but once, he shall neuer be beleueed as a witness after it. Swines flesh is prohibited too; in abstaining from which they are more obedient; it being vtterly abhorred.

The Turkes generally hate (saith *Septemcastrensis*) that lightnesse in apparell, speech, gesture, &c. vsed of the Christians, whom for this crule they call Apes and Goats. Likewise they are not sumptuous in their priuate buildings. They goe to the warre, as it were to a wedding, esteeming them blessed which are therein slaine. The wiues and women-seruants agree in one house, without ialousie and grudging, they are in their habite and behaviour modest; and, where he himselfe dwelt, the father in law had not seene the face of his daughter in law, living in the same house with him, in twentie yeares space; so religiously doe they veile themselves.

On Friday they pray more deuouly, but (as the Alcoran also permitteth) they abstaine not from all labour. He saw the grand Signor himselfe goe to their Church, and likewise to the Barh, attended only with two youtnes; none vsing any acclamation to him. And in the Church he prayed on the pavement couered with a carper, like to the rest, without any throne or ensigne of royaltie. And he obserued the like modestie in his other behaviour.

q Drinking of Greeke Wine is too sweete a sinne for the Turks to forbear.

* A. Gif. Barb. epist. 1.

* Villamont.

r The Turkes are no fashion-mongers.

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The Turkes are so zealous in their superstition, that they will rather lose their life then religion: as among other examples in *Scanderbegs* time at Dibra, many Turkes chose rather to die Turkes, then to live Christians; yea some, as it is reported, rather to kill themselves, then to leave their superstition: and in the year 1568. the Persian Embassador was shot at, and one of his followers hurt by a Turke, who being apprehended, confessed that he did it because he was an Heretike, and sent from an Heretike: for which fact he was drawne at an *hodie-tayle* thorow the Citie, and then had his right hand cut off, and after his head. They hate the Persians, as *Rustan Bassa* told *Buiset*, more then they doe the Christians: like as the Traditionary Jew doth the *Buiset*, *epist. 3.*

Textuarie, and the Papist the Protestant. Images they have in such detestation, that (besides the scratching out the eyes of those in the *Musaigne* worke of Saint *Sophus* Temple) when *Salomon* overthrew King *Louis* of Hungary, he carried away three Images of cunning worke in brasse, representing *Hercules* with his Club, *Apollo* with his Harpe, *Diana* with her Bow and Quiver, and placed them in the tilt-yard at Constantinople: but by the perswasion of the *Musfi*, they were molten into great ordnance. They have no Scutcheions or blazings of armes: nay, they vse no scales in their letters or other writings, which seeme to them to savour of superstition, or superfluitie.

When they conquer any Citie, they turne the Temples into Mosques, and sacrifice there. Thus did *Solyman* at Buda, and *Amurath* sacrificed sixe hundred captiues to his fathers ghost.

They are moderate in their priuate buildings, and detest the Christians for their ex-

cessive and superfluous expences that way: *What* (say they) *doe* *ihos*? *Pagans* *thinke* *they* *shall* *line* *euert* they often lodge (saith *Villamont*) at the signe of the Moone; and the like moderation they vse in diet and apparell. They haue a brasse-pot, and their other meane household implements with them in the warres, which they vse in peace. Rea-

die inoney is their surest riches, because the Grand Signior is their surest heire.

They haue the rising of the Sunne in great reuerence; and especially the appearing of the new Moone: as when *Mahomet* the great besieged Scodra, the new Moone beginning to shew her selfe, the Mahumetan Priests, going about the armie, gaue the souldiers warning thereof, as their manner is, by singing of a song in manner of a Pro-

cession; whereunto the whole armie answered with a short respond, and at the same time bowing themselves to the ground, saluted the Moone with great superstition. They may haue twelue lawfull wiues, and as many concubines as they will (some say, but foure wiues.) The children of the one are equally legitimate as well as the o-

ther, and inherit alike: yet few of them keepe two wiues together in one house: but in severall places where they haue dealings, they haue severall wiues, which they di-

uorce at pleasure. They reuerse all things, that fall out well, vnto God, be they neuer so vngratiously begunne; measuring things by the successe. They tell many things of Antichrist (whom they call *Tetshel*) and of the resurrection, and of the last iudgement, of hell, and Purgatorie: And that *Mahomet* after Iudgement shall deliuer all of all religions from thence.

They haue no knowledge of liberall Arts, of cases of conscience, of Originall sin, or of actual, further then the outward act.

Their respects to reliques appeareth by *Mahomet* the third, 1597. when in the taking of Alba Regalis, 1601. the Bassa of Buda (then prisoner at Vienna) hearing of it, abstained from meat with his two seruants a whole day, prostrate vpon his face, praying vnto his Prophet *Mahomet*, who

The Turkes may neither eate, drinke, nor make water, standing.

In their aduersitie they seeke with earnest prayers to their Prophets; and publike supplications are sometimes decreed. At the taking of Alba Regalis, 1601. the Bassa of Buda (then prisoner at Vienna) hearing of it, abstained from meat with his two seruants a whole day, prostrate vpon his face, praying vnto his Prophet *Mahomet*, who

Septemcast.

* Voyag. du Vil-
lamont. l. 3. c. 66.

u Krol. pa. 4212

* Septemcast.

Euent

* Leuclau.

saith Dognal.

y Krol.

u Krol. pa. 1136.

* *Buileg.*
patience in
affliction

who he said had beene angrie all that yeare with the Turkes. They * endure punishments inflicted by the Magistrate with great patience, thinking they shall escape all torment in those parts in the world to come: they therefore reward the whipper, and esteeme the whip (which I enuy not to them) sacred.

* *Septemab.*

They are (but contrary to the Alcoran) addicted to forceries and dresmes: their Priests write them letters or spells, to keepe them from danger and haime of shor, &c. called * *Haymayly*. They will write any thing for money, as letters of freedom for seruants to runne away from their Masters, and such like. They make a shew of holinessse, but are closely wicked, ignorant of their owne law (to couer which, they answere in darke sentences) and the people much more. Nothing is sinne, to count of, but that which endamageth ciuill societie.

a Their good
workes.

They esteeme for good workes, * the buildings and endowings of Hospitals, making bridges and high-ways, digging of pits, and welles, and conueying waters to high-ways and Cities, building Bathes, and founding of Churches, and such like publike workes. *Roslan* b *Bassa* left his wife, the daughter of *Soliman*, at his death fiftene millions of gold, and she had of yearly reuenue halfe a million: she, amongst other her workes, attempted one most famous, which was a conduit to conuey water, for the vse of the Pilgrims betwixt Cairo and Mecca, fortie dayes journey; and for the same intent procured the *Sultan Selym* her brother, to write to the Venetians for a licence to extract out of Italy an hundred thousand pound of Steele, onely to make Chissels, Hammers, and Mattockes, for the cutting of certaine rockes, by which this water must passe.

c Their oathes
and vowes.

Their c oaths (especially of their Emperours) are of many cuttes, and varietie of fashion. And for vowes; in necessities and dangers, they will promise vnto G o d the sacrifices of beasts in some holy places, nor vpon Altars, but * hauing flaide off the skinn, they giue it with the head, feete, and fourth part of the flesh to the Priest; another part to the poore; the third to the neighbours; the fourth is for the guests.

Evant *Sal*

They are so addicted to the opinion of Fate, that G o d is esteemed to blesse whatsoever hath successe, as namely, *Solims* murdering his father; and to detest what wanteth good euent, whatsoever ground it had. They feare not the Plague, accounting euery mans time limited by fate, and therefore will wipe their faces with the cloathes of such as haue died thereof.

e *Munster. Cos.*
lib. 4.

Buileg. p. 3. & 4.

mod. & v. 101
100 & 102

They hold * it alike acceptable to G o d, to offer almes to beafts, and to bestow it on men, when it is offered for the loue of G o d. Some there are, which will redeeme birds, imprisoned in their cages or coupes, and hauing paid their price, let them flie. Others (for the loue of G o d) cast bread into the water to feed the fishes, esteeping it a worke greatly meritorious; but dogges are accounted vnclane, in stead whereof they elight in cats, following (they say) their Prophet *Mahomet*, who falling asleepe at table, and awaking to goe to his deuotions, rather cut off his sleeue, whereon hee found his cat fast asleepe, then he would disturbe her sleeping.

They say *Moses* was the first great Prophet, to whom was giuen the booke *Tofrit*, that is, the Law, and they which obserued it in those times were saued. But when men grew corrupt, G o d gaue *Dauid* the booke *Czabur*, or the Psalter; and when this preuailed not, I E s v s was sent with the booke *Ingil*, or the Gospell, wherby in that time men were saued. Lastly, *Mahomet* receiued his Alcoran, and all the former were disannulled. This Law and Law-giuer is so sacred to them, that in all their prayers, euen from their mothers breasts, they obserue this forme: *La ilah, illelah Mohemmet ir-sullallah tanverpeg hamber hacc*: That is, there is no G o d but one, and *Mahomet* his Prophet: one Creator, and more Prophets. This they sucke in with their milke, and in their first learning to speak lipe out this deuotion. The infants go with the rest to their Mosques or Mefchits, but are not tied to other ceremonies, sauing washing, till they

E. Ans. Menah.
banat. p. 101
negot. p. 101

are circumcised. Euery man f hath (in their opinion) from his birth to his death two Angels attending him; the one at his right hand, the other at his left. At foure or fwe

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yeare olde they send him to the schoole to learne the *Curaam, and the ill words which their Masters teach them are to this sence; God is one, and is not contained in any place, but is through all, and hath neither father nor mother nor chil- dren, eateth not, nor drinketh, nor sleepeth, and nothing is like to him. The two Angels before said, are called *Chiram* and *Chirabin*, which write the good or euill that men doe against the day of iudgement. The Turkes & abhorre blasphemie not onely against God and *Mahomet*, but also against *CHRIST* and the Virgin *MARY*, and other Saints: and they punish blasphemers of whatsoever Sect: they account it a sinne for a man to build a house which shall last longer then a mans life: and therefore howsoever they are sumptuous and magnificent in their publike buildings, yet are there priuate dwellings very homely, and illcon- trived. They eat much *Opium*, thinking it maketh them courageous in the warres. They have a remedie for paine in the head or elsewhere, to buy a part affected with the touch-boxe (which they alway carry with them), or with a linnen cloth whereby they haue many markes on their foreheads and temples: and thus needlesse and heedelesse respect to Physitians.

As the Scripture containeth some prophecies of the arising and proceedings of the Turkish Nation, the rod of God, whereby hee scourgeth his Christian people; so haue they also prophecies amongst themselves of their end and ruine, when God in his mercie to Christians shall execute iustice vpon the Turkes, and cast the rodde into the fire, wherewith hee had chastised his Children. Such an one is that which *Georgioux* translateth and expoundeth: and such is that which *Lennoch* hath transcribed out of their Booke called *Messabi*, wherein is written that Constantinople shall be twice taken before *Degnal Lain*, that is, the Cursed Antichrist, shall come; once by the Sword, another time by the force, of the prayers of the sonnes of *Isabae*. *Lain* is an Epithete which they giue to *Degnal*, signifying wicked or mischeuous. Of this *Degnal* the Turkes Fable, that before his coming, he shall *Mechdi* enioy the Empire. This *Mechdi* they say was descended of their prophet *Mahomet*, and walketh inuifible: one day hee shall come into light, and raigne for a time: and after him shall *Degnal* their Anti-prophet, or Antichrist come. A certaine Dervise offered to assault and murder *Baiazar* the Great Turke, professing himselfe to be that *Mechdi*, and was slaine by one of the Baissa's.

As for the bloody practises which each Emperour vseth in murdering his brethren to secure him in his throne, in rooting out of the Nobilitie of the countreys which they conquer, in rasing the walles and fortresses of the cities, least they should bee receptacles for conspiracie, in translating people from one countrey to another, in turning the countreys into *Timars*, or erecting fees and tenures of land to holde in seruice of the Turke in his warres, whereby without any charge to him he maintaineth more horiemen in continuall pay and readinesse then all the Princes Christian: also of their Court, *Seraile*, manner of gouernement by *Vezier Bassa Beglerbegs, Smiacks, &c.* Of the Turkish Nauies reuenties & other things (not concerning their Religion, but their policie) I hold it not surable to our scope and argument. Others in diuers languages haue done it in set treatises and discourses. I therefore (leauing these things to others) from this relation of their opinions, will come to the publike exercise and practise of their Religion.

* *Sorance* call-
the Turkish
law-book *Mus-*
chaph, which,
saith he, is cal-
led of the Ara-
bians *Alcoran*,
euen as we for
excellence
name the scrip-
ture; and the
Hebrewes, *Ko-*
ra: besides the
Alcoran they
haue their other
bookes of de-
uotion, as *Zu-*
na, and haply
this *Curaam*,
collected out
of the Alcoran.

g *Magini*

h *Voyages du*

Villamont, l. 30.

c. 6.

i. b. *Brightman*

et *serc omni*

quis in *Apoc.* com-
ment. *cdiderunt*.

k *Rari*, *Georg.*

Isabae, & *Laine*

apud *Lonicorum*

to. l. 3. & *Ant.*

glice, ap. *Fox.*

Al. & *Medi*, to.

i. m. fine.

l *Hist.* *Muslim.*

l. 15.

m *Phil. Camera-*

rus Medii, *Hist.*

Cent. 3. c. 10.

n *Hist.* *Musul.*

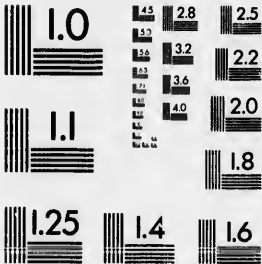
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* *Laz*, *Sorance*
Ottoman, *Knoh*,
Tur. *Hist.* *Med.*



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CHAP. XI.

Of the religious places amongst the Turkes: their *Meschits*,
Hospitals and *Monasteries*: with their *Liturgie*
and *Circumcision*.

a The policie
of the Turkish
Empire.

Hospitals.

Monasteries.



HE places of most religion to the Turkes abroad are those which *Mahomet* himselfe polluted with his irreligion: as Mecca, Medina, &c. The places of most religion amongst themselves are their *Mosches*; or *Meschits*: that is, their Temples and houses of prayer, (whereof they haue many in all Turkie) and next thereto their Hospitals for the reliefe of the poore, impotent, and pilgrims. Neither are the Turkes sparing in these or the like (seeming) charitable expences. For when a Turke falleth sicke, and thinketh hee shall thereof die, he sends for his friends and kinsfolkes, and in their presence maketh his Testament: the greatest Legacies whereof are bequeathed to publike uses, which they thinke will be meritorious to their soules.

Such are the making and repairing of Bridges, Causeyes, Conduits to conuay water to their Hospitals or Temples. Some also giue to the Redemption of Captiues. Many of their women (the deuouter sexe, whether in Religion or superstition) bequeath money to be distributed amongst such fouldiours as haue slaine any certaine number of Christians: a deede in their conceite very religious. These are the wils and deeds of the inferiour sort. But the Emperours, and great Basse's, appoint Legacies to expresse a greater magnificence with their deuotion, as the building of Temples and Hospitals.

Their Temples or *Meschits* are for the most part foure square, not much vnlike to our Churches, but larger in length then breadth. The Temple of *Saint Sophie* in Constantinople is of all other in the Turkes Dominion the most admirable; built long since by *Iustinian*, and (by *Mahomet* the conquerour) peruerter to this Mahumetan use about nine hundred yeares after. Of this Temple they write, that it was first built by *Constantinus*, sonne of *Constantine* the Great, with a roofof Timber: and burnt by the Arians in the time of Great *Theodosius*, who againe repaired it. *Sextimus* saith, that in the broiles which happened not long after in the raigne of *Arcadius* and *Honorius* about *Chrysostome*, the Church was fired, his enemies ascribing it to his partakers, and they againe to his Adversaries. It is reported that *Theodosius* Junior rebuilt it. But in the time of *Iustinian*, *Procopius* testifieth, that base and wicked men burnt it againe, which *Iustinian* built a new in such sumptuous and magnificent fort, that in regard of his change it might haue bene wished that it had perished long before. His chiefe workemen were *Anthemius*, and *Isidorus*, vvho raised it into a most goodly frame, which might amaze the beholders, and seeme incredible to the hearers. Both he and *Euagrius* recite the particulars. The length was two hundred and threescore fete: the breadth one hundred and fiftene: the height a hundred and fourescore. *Zonaras*, *Agathias*, and *Georgius Cedrinus* tell of the harmes it receiued by Earth-quakes, whiles *Iustinian* liued, which yet hee repaired, as did *Basilius* and *Andronicus* after him. *Nicephorus* saith, that *Constantine* raised the Temple of *Peace* (which before was but small) to that large and stately greatnesse, which in his daies it retained: and his sonne *Constantinus* finished the Temple of *Sophia* so neere it, that they seemed to haue but one wall. It was founded by *Constantine* his Father: and was burnt in a sedition of the people, in the raigne of *Iustinian*, in which rebellion thirtie thousand of the people were slain, & partly to pacifie the wrath of God (saith he) for so great a slaughter, he built this temple. From the side of the temple he tooke foure hundred twenty & seuen

pillars

d Procop. de Edificijs Iustiniani li.

e Euag. Hist. Eccl. c. 30.

f Niceph. Eccl. Hist. l. 9. c. 9.

g Niceph. l. 17. c. 10.
h Suidas in Verbo Zoila.

i P. Gyl. Topog.
Const. 1. 2. 4.
Mensurino.
Policie of the
T. E. Bel'orini
and others.

N.N. Perc
ination J.2.
10:00 or W

m N. Nicolay.

with Arabian Letters (some in golde) written thereon, saue onely their bookes, and Tapes burning with Oile in great abundance, and clothes of Tapestry, on the which being spread ouer Mattes vpon the pavement, they prostrate themselves in prayer time.

Their Hospitals they call *Imarets*: of these there are great vse, because they want Innes in the Turkish dominions. They found them for the reliefe of the poore, and of Trauellers, where they haue foode allowed them (differing according to the vse of the place) and lodging places; without beds. They are open for the most part to all men of all religions. The chiefe Hospitals in Turkie, are in Constantinople: two of which *Mahomet* and *Balazer* his sonne founded. Both these haue about sixe & twentie round Turrets couered with Lead; one of which, being in the midst of the other, is larger and greater then the rest, and vnder are lodgings for the Priests: On one side are beds for Pilgrims and Trauellers, on the other for Lepers. Thrice a day may any man resort thither into a certaine place for meate. There are maintained fourteene Doctors of their lawe. Some say that the reuenues of *Mahomet's* Hospitall amounteth to a hundred and fiftie thousand ducats, and the other as much or more. Each of which hath a little Chappell adioining, in which the founders are buried: who were at this great charge; that the Priests and such as are there refreshed should pray for their soules and say, *Alla-Rohmetilefon*: that is, G O D haue mercy on them. *Selim* finished that which *Balazer* his father had begunne to build. But his sonne *Soliman* erected one farre surpassing the former. *Orchane* was the first of these *Ottoman* Princes: which founded Monasteries. *Mahomet* the first finished: the great Temple at *Hadrianople*, the seate Royall of the Turkes in Europe before Constantinople was wonne. Hee built also; besides a palace, another Temple with a most sumptuous Abbey, and a publike schoole adioining, endowing the same with great reuenues. Hee also gaue great summes of money to bee distributed yearly at Mecca and Medina, for the reliefe of poore Pilgrims. * *Soliman* erected, in memoriall of *Mahomet* (his eldest sonne, a stately Toombe, a sumptuous Church, a Monasterie and Colledge; with other things for the health of his soule. Hee was buried himselfe in a Chappell which hee had in his life time built most stately with a Colledge and Hospitall, and his wife *Roxelana* and some of his murdered children lying intombed by him: his *Scinatar* also hanging by him, in token that hee died in warres, which honour they graunt not otherwise to their Princes. The reuenues of the country about *Sigeth* in Hungarie (lately wonne from the Christians) were giuen to the maintenance of these houses vvhich his deuotion had founded. Neither is it lawfull for them to conuert any Lands to such sacred vses, except they haue first with their owne sword wonne them from the enemies of their religion: the most acceptable seruice to their Prophet. And therefore *Selim* the second, sonne and successour of *Soliman*, intending to build a magnificent Temple, and munificent Colledge, Monasterie and Almes-house at *Hadrianople*, where hee intended his Sepulcher, brake his league with the Venetians and wanne Cyprus from them, that thence hee might endow the same with maintenance. But it were tedious to insist further in declaring their expences, vvhich deuotion in all Turkie hath procured: their Emperours and Bassa's esteeming nothing of more honour in the world, or merite for heauen. Let vs come to their Church-rites and ceremonies.

The Temples in Turkie are (as hath beene said) innumerable, both publike, and private of men's buildings: on vvhich is a Tower, as with vs a Steeple, whereupon the *Muezzin* or *Thalisman* ascendeth, and it being open with pillars or foure vvindowes, first he goeth to that on the East side, and calleth the people to prayer with a loude voice, stopping his eares with his hands, crying; There is no God but one, and *Mahomet* his messenger: come to make prayer for remission of your sinnes, and know that there is no stronger then the God of *Mah*, his messenger. This hee saith in order on euery side of the steeple. If there be in the Citie many Moschees, the Cathedral beginneth, and then all the other parishionall follow. This they doe five times

r Knoll-Turkish Hist.

* Whosoeuer will reade of the Temples, Hospitals, Colledges, &c. founded by their Kings, let him reade Le. unclau. at the end of the life of euery Sultan, in the end of his severall bookes, where he relateth them at large. Hist. Musulman. l. 18.

f And. Ariuab. Ioannes Thesaurarius Reg. Fran.

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d: who were at this
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Soliman Princes which
Temple at Fiadria-
tinople vt is wonne.

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v: This they doe five
times

times a day, and on Friday their Sabbath fixe times. First at sunne rising with foure bendings to the earth, and twice praying. The second about noone with ten bowings, and five prayings: the third at afternoone before lunne-set, with eight inclinacions and foure prayings. The fourth, with five bendings and three prayings about sun-set. The fifth longer then the rest with fiftene bowings & eight prayings. *Euzrie* *Bufurman* is bound to resort to these their Liturgies at his parishionall *Meschite*, except he haue some lawfull impediment: and if not at all of them, yet at least at one to be well washed, for which purpose they haue innumerable Bathes in Turkie stately built: nor may any enter into the Temple, especially in the morning, but first well washed in the Bathe as is said before; and if hee keepeth him cleane the rest of the day, soiled; or haue eaten any vnclane thing, then in some secret place hee washeth his hands and armes to the elbow; his hinder parts * and priuities, and this sufficeth without going to Bathe, except hee be otherwise polluted. For defect herein they haue inquisitions, and appointed penalties; respect or pardon being given to none that with a boord fastened to his necke, all be-hann'd with Foxe-tailes, besides a penaltie according to his state in mony: and he that will not thus order himselfe, shall not be allowed their buriall rites. After they are thus vvashed, they put off their shoes in imitation of *Moses*, and then enter into the *Meschitz*, where the floore is couered with Mattes or Carpets, nor is any other thing scene but white walles, and great store of burning Lampes, and in golden Arabian letters, thole 7 words before mentioned.

There is a Pulpit on which the *Choza* or *Foequi* ascendeth, and the first thing hee doth is to stretch out his hands at large, and then joining them together hee kneeleth and kisseth the ground: then hee listeth vp his head, and stopping his eares vvith his hands, standing a good space as it were * distracted or rauished in his prayers: after lifting vp his hands, hee againe kisseth the ground so many times as the houre of prayer according to that former rule requireth: and then lifting vp himselfe againe, hee stretcheth out his hands againe, so standing about a quarter of an houre, and againe kneeling with his mouth to the ground, so continueth mouing it euerie way about a *Pater-noster* while; and then lifting vp his head, & setting his hands to his eares, falls to his praying another quarter of an houre, and then licenseth the people to depart. There is no noife heard * as if there had beene nothing within.

Menanino thus deseribeth their rites. After their mysticall washing (as before) they goe with a sober pace to the *Meschit* (not like one which runneth away) and if he happen to breake vvinde by the way, his former vvashing is vsufficient and he must returne to renew it. Being assembled in the *Meschit*, they all turne their faces Southwards, and the *Meizin* or *Muedden*, (*Clarke*, *Sexten*, *Priest*, *Bell-ringer*, or *Bell* rather) standeth vp and readeth that *Psalme* which before hee had cried to them in the steeple, and euery one standeth vp holding his hands fastened to his walles, and bow their heads to their feete with great reuerence and without stirring. Then a listeth another *Priest* of another order called *Imam* and readeth a *Psalme* aloude, the *Meizin* as his *Clarke* answering; which being ended they fall on the ground and say *Saban alla, Saban alla, Saban alla*, that is, *God haue mercie on vs most vvretched sinners*, abiding prostrate till the *Priest Imam* singeth againe his *Psalme*, and then they rise. And this they doe foure or five times according to the order of their seruice. After this they all kneele and prostrate themselves on the ground, the *Meizin* obseruing a long ceremonie, in which with a loude voice hee prayeth *God* to inspire the Christians, Iewes, Greekes, and generally all Infidels to returne to their Lawe. This being said, euery man listeth his hand to heauen crying aloude, *Amin*: and then they touch their eyes, or wipe them with their hands, (which is, as crossing among the Papiests, a blessing themselves) bringing their hands ouer their face they depart. In the English Treatise of the Turkish policie these things are related with some other ceremonies: as that they say together with the *Priest* the first *axaara* viz:

This bending or bowing they call *Erket*, which is a doubled bowing with prostrating himselfe: their prayer they call *Celamat*, which they make fitting after euery *Erket*, with a salutation on the right hand and on the left, and the impression or signe of peace which is done with bringing both hands ouer the face.

Septemcastri: x *Menanino* saith that after the secret washing of their secret parts, &c. They come forth & wash their hands, face, & the rest, each three times, obseruing exactly that vnequal number, and saying the *Psalme Elcabe* *Motteob: affro*, and after another, *Lilaphi* *Cirelon*.

y *Lailab, illa* *lib Mahometir*. *risul ala taure* *bir pa gabir hach* * *Quasi in astrato in oratione.*

z Their deuotion, silence, honesty, & order is such saith *Septemcastri*. that I cannot but admire, comparing it with the contrarie in the churches of Christians. a They pray towards Mecca, as the Iewes towards Ierusalem. b *Bar. Georgio*.

in Bar. Georgio-
vite.
is. Nobili & gli
osiosi.

or Chapter of the Alcoran, &c. Bartholomew^b Georgioniz faith that only the chiefe sort are bound to assemble to the daily deuotions which they obserue five times a day; others which cannot spare the times are not tied. On their Sabbaths it is otherwise.

The women enter not their Mesquitas but on Fridaies at nine a clocke, or at Easter, and then they are in a Gallery or Terasse apart, where they may see and not bee seene, and this is not common to all, but the wiues and mothers of the chiefe of the place. And as we haue said of the Priest, so it is to be vnderstood that all the men and women there doe the same without failing in any point. They suffer not a Christian to enter therein: and yet will they enter into the churches of the Christians to heare the church-musicke. The women abide in their Churches from nine of the clocke to midnight, continually praying with certaine motions and strange cryes, continuing so long in this act, that they fall vpon the ground as in a swoone through wearinesse: and if any feeble her selfe at that time to bee with childe, the Turkes hold that they are conceiued by the holy GHOST, and presently vowe that childe to GOD, and call such *Nefes Oglı*, that is, sonnes of the holy GHOST. And on Friday at nine of the clocke the Priest vseth to preach to the people: and these their discourses last about two houres. That which is said is not very manifest, yet they say that he preacheth the Miracles of *Mahomet*, sometime exalting their faith, sometime commending obedience, and sometime rehearsing fabulous tales to terrifie the bad, as that such mens soules are carried of certaine Camels, there being about fixe thousand flying about in the aire for this purpose, into the Sepulchers of wicked Christians, and that the good Christians are put in their empty Sepulchers, inueighing against the blasphemers of *Mahomet*, CHRIST, & the Saints, exhorting to almes, rehearsing their commandements of the lawe. And if they preach scandalous doctrine, the Mufti and the Cadilescher deprime them, and correct them as heretikes. Yea some of them, for preferring CHRIST before *Mahomet*, are put to death: Of which one *Ibraim Sches* a Priest of Constantinople, (reported to haue wrought miracles amongst the Turkes in the daies of *Selman*) was stoned to death, his head cut off, and his body burned, and of his Disciples some were beheaded, others thrust into the Gallies, for preferring CHRIST, and denying *Mahomet*. And were it not for the terrour of the sword there would bee more innovations of religion: and some haue perswaded the Grand Signior not to suffer the Alcoran to be so common to be read and interpreted of euery one; guilty of the absurdities therein contained. But to returne; After this preaching ended, two yong Clarke goe vp to him and sing certaine prayers, which ended, the Priest againe beginneth to sing with the people in a bafe voice, with wrigling euery way for the space of halfe an houre, saying nothing but *La illah, illelah*, that is, there is but one GOD. And these ceremonies are done only on their Lenten Fridaies. Their Lent is one Moone or moneth in the yeare, which, if this yeare it be *Iuly*, the next it shall be *August*, and so in order: that in twelue yeares they haue fasted all times of the yeare, making no other difference of meates then at other times, but eating onely in the night. They prepare themselves by diminishing their fare (not as the Christians at Shroff-tide) that they may the better endure it: for on the day, in which they fast, they will not so much as taste a cup of water, or wash their mowthes therewith, till the Starres appeare: And eight or ten daies after it beginneth, some Officers ride about the towne crying, Such a day beginneth the Fast, prepare yee, prepare yee: and when it is begun, the Cadi and Subassi, if they finde any shops open, or any bodie eating in the day, set him on an Ass backwards, with the taile in his hand, as Adulterers are punished. Neither will they suffer Iewes or Christians to scandalise their Turkes this way. And when their Lent is neere the end, they goe all to the Bathes & plucke off all their haire, but of the head and beard, with an ointment for that purpose: they colour their nailes red with an enduring colour called *Chna*, with which they die also the tailes and feete of their horses; and the women their hands, feet, and priuie parts. This they doe in honour of their solemnitie, which lasteth three daies with great feasting, in which nothing else but meates and drinke may be sold. They goe to the Sepulchres of the dead there to eate, full of gladnes, and salute each other, saying *Bismillah*, that is, GOD giue you a good Feast: and if they meet

* Kroll. Tur.
Hist. p. 777.

th that only the chiefe sort
true five times a day ; o-
bbaths it is otherwise.
due a clocke, or at Easter,
may see and not bee seene,
the chiefe of the place. And
the men and women there
Christian to enter therein:
heare the church-musicke.
to midnight, continually
so long in this act, that
: and if any feele her selfe
conceined by the holy
rich *Nefes Ogh*, that is,
clocke the Priest vseth to
houres. That which is
acles of *Mahomet*, some-
and sometime rehearsing
carried of certaine Ca-
for this purpose, into the
are put in their empty
CHRIST, & the Saints,
we. And if they preach
them, and correct them as
re *Mahomet*, are put to
ole, (reported to haue
) was stoned to death,
e were beheaded, others
g *Mahomet*. And were
ations of religion : and
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therein contained. But
e vp to him and sing cer-
ing with the people in a
hour, saying nothing
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meth in the yeare, which,
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ence of meates then at
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o water, or wash their
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neth the Fast, prepare
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the end, they goe all
heard, with an ointment
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women their hands, feet,
which laeth three daies
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ood Feast : and if they
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meet with a Jew or a Christian, woe vnto them. The Turkes keep ean other Easter, e-
specially in Mecca, more solemne to the Tartars, Moores, and Arabians then to the
Turkes, except the pilgrims, which resort thither. The Turkes say they are circumci-
sed, because they are the sons of *Ismael*, and because they may be cleane when they go
to their Temples, no filth lying hid vnder the skinne. At seuen or eight yeares of age,
or later, this ceremony is performed. The first thing they do, is, to inuite many thither,
both Turkes, Iewes, and Christians, besides the friends and kindred, to make the grea-
ter gaine, euery one giuing somewhat according to his abilitie. When the day is come,
they which are inuited mount on horse-backe, for else it is e no solemnity, and go to
the house of the child, who being mounted on a faire horse richly clothed with a great
Tullipant on his head, is carried to Church with a long speare borne before him, ha-
uing a torch on the toppe worth a crowne, more or lesse, according to the state of the
party, adorned with Roses and Garlandes, which with the speare is left a gift to the
Church, the fees of the Priest : all the way they sound on instruments : after the sonne
followeth the father, the kindred, and the rest of the friends, that sometimes there are
a hundred horse; at Church they alight and accompany the childe to the Priest, which
waiteth for them. Here one of the friends sitteth downe; and on his lappe the childe
is set : presently another pulleth off his shooes, another holdeth his hands, and others
his feet, and many hold him in talke with words, and these are the gossips. The Priest
seeing all things ready, taketh the end of the skinne of his yard, and draweth it out,
and nippeth it with siluer pinners, so to mortifie it, and cut it off with lesse paine : then
making him beleue hee will deferre it till the next day, hee riseth, the other holding
him fast : and after, as if hee had forgot somewhat to bee done about it, with fizzers,
which he holdeth closely in his hand, sodainly cutteth it off, and another layeth there-
on a certaine powder to ease the paine, and in five and twenty dayes they looke to
the curing of it, laying on it salt and marmalade of quinces, and thence forwards he
is called a *Musulman*. But his name is not then giuen him, but at his birth, and that
according to their quality.

After the childe is loosed, who to shew himselfe of courage, smileth, and lifting
vp his greatest finger saith those former words of their profession, and is againe moun-
ted, and all the company, after a little prayer and offering at the church, with like pomp
conueigh him home, where is great feasting prouision; some feast it three dayes toge-
ther.

Amurath circumcised his sonne *Mahomet* at sixteene yeares old. Vnto which so-
lemnity many christian Princes were solemnely inuited, who sent thither their ambas-
sadors with presents, who had there their scaffolds prepared for them, and furnished
according to their states. The solemnity lasted fortie dayes, and forty nights, in the
great market place of Constantinople. And to end these solemnities, *Mahomet* the
Prince was circumcised, not publickly, but in his fathers chamber, by *Machmet* one
of the inferior *Bassas*, sometime the Emperour *Solymans* Barber: And it is done ofo-
ther Turkes also most commonly in the fathers house, not in the Church.

The women-children about the same age among other women without other so-
lemnitie say ouer those words, *La illah, &c.* & likewise the Iewes; but the Christian re-
negadoes are carried about the streets of the cities, with much solemnity, and many
gifts giuen them, besides freedome from tribute : many blinded by couetousnesse of-
fer themselves to this circumcision. But if any for blasphemie against *Mahomet*, or
injury to a Turke bee by force circumcised, they haue no such gifts : which punish-
ment the *Cadilescher* (by the testimony of two accusing Turkes) inflicteth. And
therefore to preuent the same, the Christians obtaine the grand Seignours safe-con-
duct, that in cases of conscience they may not be iudged of any, except they were
accused at the Court before the foure *Bassas*, and the *Cadilescher* of Constantinople;
and that by the witnesse of Priests only which had not in twelue yeares drunke wine:

c This second
Easter is called
Chucchiaram.
d Circumcisio.

e No solemnity
without
horses.

f Khol pag. 957

g Georgiades.

CHAP. XII.

Of the Sepulchres, Funerall-rites, and opinions touching the dead, among the Turkes.

a Menauino lib.
2. 19. Policie of
the Turkish
Empire.

i If it be a wo-
man which is
dead, the wo-
men take this
care and pains
about it, to lay
her forth, &c.

k Georgiuitz
lib. 2. saith, that
they make o-
uer the graue
the form of an
Altar, lest the
beast should
go ouer it, and
desile it. They
also often re-
paire thither
with tears, and
set on the ma-
nument, flesh,
bread, wheate,
eggs, milke, &c.
which is done
for the dead
mans soule in
almes to the
poore, or to
the birds, or
ants, which
they also ac-
count an act
of mercy, no
lesse meritori-
ous then the
other.



Now, if you be wearie of viewing their Temples, and their prayers and other ceremonies seeme tedious, I haue thought fit to present you with another sight, and to conclude with (that which is the conclu- sion of all flesh) a discourse of their Funeralls. When a Turke is sicke and like to die, his friends visit him, and putting him in minde of his finnes, aduise him with a penitent heart to bewaile them. Then doe certaine of their Priests, or one of his kinsmen, reade some Psalmes and Prayers. And if the pangs of death do still continue, they bring him the Alcoran, or *Curran* where- in is one Legend called *Thebara Echelexi*, which they reade seuen times: and if hee shall die of that sicknesse, they thinke he will die before they haue thrice read it: and if they see breath still remaine, they reade another Psalm called *Iafinnel Curranil He- cin*, to the end that the Deuill cause no impediment to his soule. When hee is dead, they lay him forth in the middes of the house vpon carpets, and place him on his right side, with his face toward the South. Then do assemble certaine Priests to bury him, who bring with them a string of beades (such as the Papists vse in mumbling and numbering their deuotions) being a thousand of them, of *lignum aloes*, and the twelfth compass the body, and then say to euery one *Subahan Alla*, that is, God haue mer- cy on him, and turne it about foure or five times. After this, their Priests (which are twenty or more) carry the corps into the garden, and lay it on a Table two handes- breadth from the ground, taking away his shirt, and couering his shame with a new cloth made of fine bombast, with warme water and sope, wash him from top to toe: then doe they take two sheets of bombast, in which they wrap the corps, wetting the same with rose-water, perfumes, and odoriferous things, and laying him on the beere, couer him quite ouer with his best garments; placing his turbant at the head thereof, all bedecked with floures. Then do the Priests beginne their deuotions, and some of the company take vp the beere, carrying the same with the head forwards to the Mescit: the kinsmen follow, and the women remaine at home weeping, and make ready to cate for the Priests. When they come to the Church, they set him downe without doores; and goe and make an end of their seruice. After that, they carry him forth of the City to the buriall place; (for it is not lawfull to bury in their Cities) some prouide their Sepulchres in their life time, some haue them made after by their friends, either in their Gardens, or some solitary place: They haue also common bu- riall places, as are our Churchyards, wherein are many tombes of marble, bricke, or other matter, according to the qualitie of the person.

If the deceased were a man of high condition, his horses are led with his corps, and his toomb is adorned with many Epitaphs. And if he were a great Commander, those horses are sadled the contrary way, and richly furnished, having certain things hanged at their noses which cause them to neigh, as it were lamenting the losse of their Mas- ter. They carry also the truncheons of their Launces with their Standards and En- signes, trailing along the ground. There are planted also about their Sepulchres vio- lets and other pleasant floures. The common sort haue their toombes of marble en- grauen with letters.

When they are come to the place, with those sheetes they let it into the graue, co- uering him on euery side with boordes; only on the face they lay a little earth, and there leaue him, and returne home, where they finde store of cheare, and there make a prayer for his soule. The Priests haue fine aspers a peece giuen them for their paines. And if the party be poore, they gather money, to pay the Priests, and to discharge the funeralls. They weare blackes eight dayes in token of mourning: and those that are

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of great account, three dayes: at which time the friends of the dead assemble, and v-
sing some words of mutuall consolation, from thenceforth resume their wonted ha-
bite. Howbeit their kindred, specially of the female sex, often repaire to the graues to
lament there. *Belonius* in his *Observat.* obserueth, that they sowe not the sheet at the
head nor at the feet. The reason is, their dreame of certaine Angells, sent in commi-
sion presently after the burial, to examine the deceased party, into whom they say God
hath then put a new spirit. These Angells *Menavino* calls *Nechir* and *Remonchir*, who
come with dreadfull countenances and burning firebrands, & examine him of his life;
which if they find wicked, they scourge him with fierie whips, if good, they become
goodly Angells, and comfort him. *Belonius* a little otherwise telleth, that those Angells
(which he calleth *Guaneguir* and *Mongir*) come, the one with an yron hammer, the
other with a hooke, which set the corps vpon his knees, and put a new soule into it;
and then aske if he haue believed *Mahumet*. & obserued his precepts, if he haue done
good workes, kept their Lent, paid his Tithes, giuen almes. Of which, if hee can giue
good account, they depart from him, and two other Angells come in their places,
white as snowe, and one of them puts his armes in stead of a pillow vnder his head, the
other sits at his feet, and defends him vntill the day of Iudgement. But if he satisfie not
the demands of those blacke Angells, he with the yron mallet strikes him at one blow
therewith nine sadome vnder the ground: and neither of them ceaseth, the one with
his hammer, the other with his hooke, to torment the deceased party vntill the day of
Iudgement. For this cause the Turks write vpon their dead carcases the name *Croco*,
and make their Sepulchres hollow, that they may haue roome to kneele, and some lay
boards ouer, that no earth fall in. The feare hereof makes them in their morning pray-
er to say; Lord God from the questioning of the two Angells, the torment of the
graue, and the euill journey, deliuer mee, *Amin*. Yea, hence are the prayers which the
Turks, men and women, say at the graues of the dead; for deliuey from these Angells.

Concerning the day of Iudgement, they holde that there is an Angell standing in
Heauen named *Israhbil*, holding alway a Trumpet in his hand prepared against God
commaund to sound the consummation of the World. For at the found thereof, all
men and Angells shall die, for so they find it written in their *Curam*, which booke
is of high authoritie with them, and is sometimes called the Alcoran, though it seeme
rather to bee taken out thereof then to be the Text it selfe. The Turkish Doctours
would dissent from that opinion of the Angells mortality, if this Booke would giue
them leaue: for to contradict the authority thereof is written with fire, or elset^r or
tongues are pulled out of their heads. They hold, that after this dismall sound shal
a great Earthquake, which shall tumble mountaines and rockes from their places, and
grinde them to meale. After this, God wil returne to make anew the light, and the
Angels as before, and will cause to fall a pleasant raine called *Rehemet sui*, that is, the
raine of mercy: and so shall the earth remaine fortie dayes, although those dayes shall
be of a larger size then these. Many also hold, that from thenceforth there shall be
no darkenes of the night, as now, but that it shall be most cleare, neyther shall there
need any more sleepe for the sustentation of our bodies.

After forty daies God will command *Israhbil* to sound his Trumpet the second
time, at which sound all the dead shal be raised againe by the will of God, the dead
uen from *Abel* to the end of the world, throughout all the earth, hearing the sound
thereof, and rising in maner as they were buried. Amongst them shall be seene diners
faces and countenances, some shining as the Sunne, many like the Moone, many as the
Starres. Others shal be obscure and darke, and others with hogges faces, with swolne
tongues. Then shall euery one cry, *Nefis, Nefis*, that is, Woe is m^e t^rch who haue
suffred my selfe to be overcome with my filthy lusts. The Angells shall with their fin-
gers point at the faces which shine, which are they that haue wrought good workes,
and shall shew them to one another. The wicked shall haue enuy thereat. They say,
that those with faces like hogs, are such as haue bin vsurers: and those with the swolne
tongues, liars and blasphemers. There shall be others troden vnder foot, to wit, the
prowd persons of this world. God, say they, wil then demand account of the kings,
princes,

1 *Belonius* 131.

m *Menavino* li.
2.20, 21, 22, 23.
n The Turkish
Curam doth
not agree in al
things with
the *Alcoran*, as
appeareth by
comparing the
text of the one
& quotations
of the other.

o The resurre-
ction.

p The Iudge-
ment.

Paradise.

Hell.

q Bell. Obseru.
libr. 3. cap. 6.
Resurrection
of Rammes.

princes, emperors, and tyrants, which vse oppression and violence. ¶ Then shall God diuide this rayed company into seuentie parts, all which shall be examined, presenting their sins before their eyes, & all that they haue in this world done well or ill: whereto he shal need no testimony; euery member bearing witness against it selfe of the deeds, yea and very thoughts. There shalbe also *Michael* the Angell holding in his hand the ballance of diuine Iustice, and shal weigh soules, & distinguish the good from the bad. There shalbe *Moses* with his Standard, vnder which shall all the obseruers of his lawe be assembled. Neare to him shalbe Iesus Christ the son of the virgin *Mary* with another great Standard, and all his Christians, the obseruers of his faith. On the other side shalbe *Mahomet* with his standard and faithfull Mahumetans: they which haue done good shalbe all gathered vnder the said standards, where they shal haue a pleasant shadow; the rest shalbe extremely scorched by the heate of the Sunne, according to the measure of their sins. Thus shall both parts abide, till God shal pronounce his eternal sentence. When that doome is pronounced, the Angels shall stand diuided in squadrons, all alike adorned, the Seraphins on one side, the Cherubins on the other: of the which, one part shall sound instruments of diuers sorts, & the other shal sing hymnes: and many shall stand at the gates of Paradise singing & gratulating the blessed soules which haue obserued the diuine Precepts; Christians, Iewes, Turkes, and Moores, being all of equal beauty & beatitude, if they haue done wel. But sinners shalbe knowne asunder. They asseme also, that God wil giue those soules of Paradise a large ipace in heauen for their euerlasting habitation, goodly and shining. They shal also haue *Barrach*, Sunne beames, on which they may ride and take their view round about Paradise, of the pretious delights therein. There shal they haue pleasant fruits, & if they eat one apple, two shall grow in the roome; and to quench their thirst, they shall haue riuers cleare as Cristall, sweet as sugar, by drinking of which their thirste and vnderstanding shal increase, in such sort, that they shal see from one Pole to the other. The meats which they eate, shall consume by a subtile kind of sweate. Further they say, they shall haue their women called *Viri*, that is, shining, which shall euery day be virgins, with which they shall continue for euer. Neither shall there be any danger of old age; the men alway being of thirty yeares old, the women of fifteene or twenty. Those three Standard-bearers shalbe the principall, each of them hauing a peculiar part of Paradise assigned him for his dominion.

Those which for their bad deeds shalbe condemned to hell, shalbe all known by proper names, which they shall beare in their foreheades: and they shall beare the number and greatnesse of their sins on their shoulders. Thus shall they be led betweene two mountaines where Hell is situate, at the mouth whereof is a most venomous serpent: and from one mountaine to another is a bridge thirty miles long, which is so made, that they ascend on the first part, the other part is plaine, the last descendeth. This bridge (say they) is made of clinne yron and sharpe: (they call it *Srat Cynlisin*, that is, the bridge of Iustice.) Vpon this shall passe the sinners with the heauy weight of their sinnes vpon their shoulders: and they which haue not bene altogether euill shall not fall into Hell, but into Purgatory: but the other shall sodainly be plunged into the bottome of hel, where they shall burne, more or lesse, according to the quantitie of the fire of their sins, which they haue carried out of this world: and after the burning they turne to be refreshed, and presently againe to the fire. In the middes of Hell they say is a tree full of fruit, euery apple being like to the head of a Deuill, which groweth greene in the middes of all those flames, called *Zaccum Agacci*, or the tree of Bitternes, and the soules that shall eate thereof, thinking to refresh themselves, shall so finde them, and by them and their paines in Hell, they shall grow madde. And the Deuills shall binde them with chaines of fire, and shall dragge them vp & downe through Hell. Those soules which sometime shall name God in their ayde, they say, after many yeares, shall goe into Paradise; and none shall remaine in Hell, but such as despair of their saluation and Gods mercy. Thus saie *Menavino*. To this agreeth *Bellonius*, and addeth, that in the day of Iudgement, they beleue a resurrection of the birds and beasts: and that the Rammes which they kill at their Easter, shall goe

nce. Then shall God
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one well or ill: whereto
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goe into Paradise; and therefore, though one should serue, they kill many. For the Booke of *Zuma* saith, that those *Rammes* shall pray for their Sacrificers in the day of Judgement. It telleth that the Stars are hanged in the aire by golden chains, to watch lest the deuills should learne the secrets of Paradise, and reueale them to Sooth-sayers. Also, that the *Ramme* which *Abraham* offered in stead of his sonne, was a black one, which had bene nourished fortie yeares in Paradise, that *Mah.* shall be turned at the end of the world into a *Ramme*; and the *Turkes* into *Fleas*, whom he shall carry stic-gaine receiue the formes of *Turkes*: That hee shall wash them with the water of that Fountaine in Paradise, to purge the blackenesse which they got by the scorching of Hell, from whence he will deliuer all good *Turkes*.

CHAP. XIII.

Of the Religious Votaries amongst the Turkes, and of their Saints.

TO proceed vnto the differences of opinion amongst the *Turkes*: *Septem-castrensis* (who liued very many yeares amongst them) saith; that although they consent against *CHRIST*, yet doe they much dissent among themselves, wrestling the *Alcoran* to their purposes, and scarcely one of a hundred agreeing with his fellow about *Mahomet* and their Lawe. And besides their differences in Ceremonies; there are, saith he, foure sects differing in maine grounds of Religion: which would not be appeased without blood, if they feared not the higher power, and were not thereby kept in awe. One of these sects is that of the Priests, holding, that none can be saved, but by the Lawe of *Mahomet*: The second of their religious *Dermischlen*, reputed the successors of the Saints, the friends of God and *Mahomet*, who are of opinion, that the Lawe profiteth nothing, but the grace of God: and these ground their opinions on miraculous illusions, of which hee reporteth one in the time of *Amrath* the second, who examining this contention betwixt these Seculars and Regulars, and being purposed to giue sentence in the behalfe of the Priests, and against the religious, one of these *Dermischler* appearing to him in a vision, (others also ground Faith on Visions) and deliuering him out of a great danger, altered his minde: for going to the stoole in the night, the boords gaue way, and he fell in, staying on a crosse tim-ber, where this religious man in their wonted habite appeared to him; and bid him now vse the help of his Priests for his deliuerance. This after so affected the King, that himselfe became a religious man till the necessity of State-affaires compelled him to resume his gouernment. (He that listeth may compare with this *Dionysius* deuises for his Regulars:) The third he calleth *Czeflar* (speculatiue men, which Sect is founded on Tradition, holding that they are saved by Merit, without Law or Grace. These are very earnest in prayers, neuer ceasing; and meeting in the night, and sitting in a Circle they begin to say, *Layla illalack*, with shaking their heads till they fall down senseless: these three sorts are manifest to the people, and as it were of equall esteeme with them: The fourth are called *Horise*, that is, Heretikes; holding, that euery man is saved in his owne Lawe, and all Lawes to be alike good to the obseruers: these are burned if they be taken.

Strange it is, that hee reporteth of the miraculous workes of some of them, that they may seeme (as hee saith) incarnate Deuilles: Some going naked, with their priuities onely hidden, and some of these are impassible, besides the violence of Winter and Summer, induring, like stones, the branding with fire or wounding with sword: Some seldome eate or drinke, and some, not at all; others, but from hand to mouth; some are perpetually silent, hauing no conuersation with men, of which hee saith he sawe one: and some haue their supernaturall trances or rauishments: Some dwell amongst men, some by themselves apart, and some in wilderness: Some keep hospitality

hospitality in Cities, at least to harbour men, if they haue not fooode for them: some carrying about water in leather bagges, giuing it to all, and demaunding nothing for the same; except any voluntarily graunt them. Some inhabit at the Sepulchres of the Saints, keeping the same, and liuing on the vowes and offerings of the people, not obseruing the washings and ceremonies of the Lawe. As concerning those Water-carriers; *Nicholas Nicholay* saith, that he hath seene in a morning at Constantinople fifty of those *Saqqas* (so he calleth them) in a company, all furnished with their scrippes of leather full of Cisterne or Fountaine-water hanging on their side with Cuppes of fine Corinthian latten gilded and damaskined, bearing in the same hand a Looking-Glasse, which they hold before the eyes of them whome they giue to drinke, admonishing them to thinke on Death: and if any giue them any thing, they out of a Violl cast on their faces sweet smelling water. He telleth of some that would seeme to liue a solitary life amongst beasts, but indeed liue in shoppes in most popular Cities, the walles whereof are couered with skinnes of diuers beasts, and vpon the hornes thereof they hang tallow candles. In the midst of this their sacred shope standeth a stoole couered with a greene cloth, and vpon the same a great latten candlestick, without any candle. Moreouer, they haue painted a Cimiterre hung in the midst, in memory of *Haly*, who forsooth with his sword cut the rocks in sunder: and they breed vp with them, beasts, as bulles, beares, harts, rauens, eagles; so that in stead of their liuing with beasts, beasts liue with them. And if sufficient be not brought to their shoppes, they with one of these beasts in their hand goe about the streetes begging.

b *Khol. p. 794.*

c *Turkish Decy.*

d *Khol. pag. 834*

In the army of the Turkes that assailed Malta in the yeare 1565. were ^bthirteen thousand of a certaine kinde of men amongst the Turkes, which liue of the reuerences of the Church, who had at Constantinople vowed their liues for their superstition, *Adithas Pagisatta* reporteth, that as the Emperors Ambassadors were conueyed from the presence of the great Turke to their lodging, by the Ianizaries and their *Agas*, there were amongst them certaine religious men called *Haagi* which use to follow the Ianizaries, who continually turning about, and in their going, singing, or rather howling certaine Psalmes or Prayers for the great Sultans welfare, made them wonder that they fell not downe for giddinesse.

e *N. N. 13. 6. 15*

f *Christoph. R.*

g *Christoph. R.*

h *Christoph. R.*

i *Christoph. R.*

j *Christoph. R.*

k *Christoph. R.*

l *Christoph. R.*

m *Christoph. R.*

n *Christoph. R.*

o *Christoph. R.*

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w *Christoph. R.*

x *Christoph. R.*

y *Christoph. R.*

z *Christoph. R.*

But amongst all their orders of Religion, *Nicholas Nicholay*, and before him *M. Avvin*, reckon foure which are most common amongst them, the *Giamailer*, the *Calender*, the *Dervish*, and the *Torlaebi*.

The *Giamailer* are for the most part, faire yong men, of rich houses, which giue themselves to trauell through diuers Regions, at other mens charges, vnder colour of Religion: carrying with them none other apparrell then a little Cassocke of Purple colour, girt with a girdle of silke and golde: vpon the ends whereof hang certaine cimballs of siluer mixt with some other cleare-sounding mettall, and they doe ordinarily weare sixe or seuen of these about their girdles, and vnder their knees. In stead of a cloake they are couered with the skinne of a Lion or Leopard, being whole and in his naturall haire, which they make fast vpon their breast, by the two former legges. All the rest of their bodies are bare: sauing that they weare great Rings on their eares, and a kinde of sandalls on their feete, their haire groweth long like women, disheueled ouer their shoulders. They beare in one of their hands a Booke, written in the Persian language, full of amorous Sonnets. And thus with their voyces and cimballs, they make pleasant musicke, especially if they meet some faire stripling, whom they set in the midst of them; and incompasse with their morrice-musicke. These are the Pilgrimes of loue; and vnder pretext of Religion do draw vnto the hearts of women and yonglings, and are called the men of the *Religion of loue*, vnto which order of Religion youth is prone more then enough. The partakers of their musicke ordinarily impart to them of their coine.

f *Nic. Nic. 160.*

The *Calender* is of a contrary profession to the former glorying of abstinence and chastitie. They haue for their dwelling certaine little Churches, which they call

Techin,

foode for them: some
demanding nothing
habite at the Sepulchres
offerings of the people,
concerning those Wa-
morning at Constanti-
ny, all furnished with
hanging on their side
d, bearing in the same
them whome they giue
y giue them any thing,
He telleth of some that
liue in shoppes in most
of diuers beaks, and
ldest of this their sacred
on the same a great lat-
ne painted a Cimierre
his sword cut the rocks
ares, harts, rauens, ea-
h them. And if suffici-
sts in their hand goe a-

65. were^b thirteene
ch liue of the reueries
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zaries and their *Agas*,
which vse to follow
going, singing, or ra-
s welfare, made them

and before him *Ma-*
the *Giamailer*, the *Ca-*

ch houses, which giue
charges, vnder colour
little Cassocke of Pur-
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vnder their knees. In
opard, beeing whole
t, by the two former
weare great Rings on
groweth long like w-
their hands a Booke,
thus with their voy-
meet some faire strip-
with their morice-mu-
eligion do draw vnto
of the Religion of *Ioue*,
ugh. The partakers of
lorying of abstinence
ches, which they call
Techie,

Techie, ouer the gar.s whereof they doe write these or like words, *Cada norma, di-
erfa cussenage al, cachecim*: that is, they which will enter into their religion, must doe
workes like theirs, and remaine in their virginite. These Calenders are clothed with a
little short coat without sleeves, after the fashion of a haire-cloth, made of wooll and
horse-haire, and do not let their haire grow long, but cut the same, & couer their heads
with felt-hats, like the Priests of Græcia, about which hang certaine strings, about
the breadth of an hand, made of horse-haire: in their eares, and about their necks and
armes they weare great rings of iron. They pierce the skin vnder their priuy member,
thrulling thorow the same a ring of an indifferent bignes & weight, to bar them from
venerie, if they were thereunto otherwise willing. They also goe reading of certaine
songs, made by one of their Order, called *Nerzumi*, the first Saint and Martyr, after
their reckoning, of their religion, who for certaine words spoken against the law of
Mahomet, was in *Azamia* slaide quicke. *Menauius* & faith, he had read some of his
writings agreeing with the Christian faith in many points. Some^b say, he was mar-
tyred for confessing CHRIST.

g Lib. 2. cap. 10.
h Policy of the
Turkish Em-
pire.

The *Dernis* goe bare-headed, and cause their head and beard to be cut with a rasor,
and all the haire parts of their bodie: and burne also their temples with a hot iron, or
an old peece of cloth burnt; hauing their eares pierced, wherein they do weare certaine
great rings of Iasper. All their cloaths are two sheeps or goats skins, the haire thereof
being dried in the Sun, one before, and the other behind, embracing the body in forine
of a girdle, otherwise naked, Winter and Summer. They dwell without the Cities in
Suburbs and Villages. Thus vnder the colour of Religion they roame vp and downe,
and make no conscience to rob, kill, and murder, if they find themselves the stronger
(with a small hatchet which they beare vnder their girdle) all men of whatsoever law
or nation. They are fornicators, and most detestable in that most detestable sinne of
Sodomie. For shew of holinesse they eate of a certaine herbeⁱ called *Maisash*, the
virie, they with a certaine knife or rasor, doe cut their neckes, stomackes and thighes,
vntill they be full of most horrible wounds; which to heale, they lay vpon them a cer-
taine hearbe, letting it lie vpon their hurt, vntill it be altogether consumed into ashes,
suffering in the meane time extreame paine with marvellous patience. Thus doe they
imitate their Prophet *Mahomet*, who, through abstinence in his *genne*, fell into such
a furie (say they) that he would haue throwne himselfe from the toppe of it. And there-
fore fooles and madde men are in great reuerence: yea they account such for Saints:
and if such madde men strike or robbe them, they take it in good part, and say they
shall haue good lucke after it. They erect stately monuments ouer such madde mens
grauies, as at Aleppo, & one *Sheh Bonbac* (who being madde, went alwaies naked)
being dead; they built an house ouer his graue, where to this day (saith our Author)
there are lampes burning day and night, and many of these Daruises there maintained,
to looke to his sepulchre, and to receiue the offerings of such as come, as many doe
euerie weeke out of Aleppo. If any be sicke or in danger, they vow to offer money
or other things to *Sheh Bonbac* if they recouer.

i This seemes
to be the same
herbe which
Menauius cal-
leth *Assaf*.

The same account they make of one *Sheh Mahammet* a madde man, yet living in
Aleppo, going naked with a spitte on his shoulder. Men and women will come and
kisse his hand, or some other part of his bodie, and aske him counsell, for they hold
that madde mens soules are in heauen talking with God, and that he reuealeth
secrets to them. And euen the Bassaes themselves will kisse and consult with
this Oracle. Hard I deeme it to say whether is the madde man. In a late victo-
rie against the Christians, they affirme that this *Sheh Mahammet* was seene in the field
many thousand miles distant; fighting against their enemies, whom by his helpe they
overcame.

k *Biddulph* ep.
Fooles are es-
teemed belo-
ued of God: if
such be Chris-
tians they cir-
cumcise them
by force, and
esteem them
Saints: saying,
God hath
made him a
foole, thus to
bee saued by
their meane.

But to returne to our Daruises, this our Author faith, that oftentimes great Bassaes,
in displeasure with the Emperour, will retire themselves into this Order, as the Hospi-
tall and Sanctuarie of their diseased and dangerous state. Their witnesse is of better ac-
count then any other mans; although he were an *Emir*, or of the kindred of *Maho-*
met. They liue of almes, as the other Religious doe, which they begge in the name
of

¹ Nic Nicol.

m That is, the
Father of fa-
thers.
n Knollet p. 463.

o Knol Turk.
Hist p. 950.

p Afferal is an
herbe, that
maketh men
merry, as if
they were
drunken.

of *Haly*. They haue ¹ in *Natolia* a sepulchre of a Saint called by them *Scidibastal*, who (say they) conquered the most part of *Turkie*, and about the place of the sepulchre is an habitation & Couent, where, aboue fise hundred of these *Deruists* dwell: and there once in the yeare they keepe a generall assembly, in which their Superiour (whom they call ^m *Affambaba*) is present and President; their Counsell or Chapter consisting (saith *Menaminus*) of aboue eight thousand of their Order. One of these *Deruists* ⁿ drawing nere vnto *Baiazet* the second, as if he would haue receiued an almes of him, desperatly assailed him with a short Scimitar, which he closely hid vnder his hypocriticall habit. But *Baiazet* by the starting of his horse (afraid of this hobgoblin) auoided the deadly blow, but not vnwounded: neither had he so escaped, had not *Ishender Bassa* with his horse-mans Mace presently stricke downe the desperate villaine, as he was redoubling his blow, who was forthwith rent in peeces by the souldiers. *Baiazet* thereupon proscribed all them of that superstitious Order, and banished them out of his empire. The like (as *Septemcastrensis* saith) they had attempted against *Mahomet* his father in his youth, while *Amurath* was yet liuing. And in our dayes *Mehemet* or *Muhemet*, the great Visier Bassa, who swayed almost wholly and only that mightie Empire (as appeareth in the historie of that State) in the dayes of *Solyman*, *Selym*, and *Amurath*, and as Master *Harborne* relateth, was esteemed to possesse two and twentie millions of gold, was not assaulted only, but murdered by one of these *Deruists*. For where-as it is a custome of the great men, that at ordinary houres all their Chaplaines, or Priests, assemble themselves in the Diuano, there together mumbling their superstitions: and this *Deruist* ^o ordinarily thither admitted, vpon an old grudge, for that *Mehemet* had before deprived him of a souldiers place and pension, when the Visier fate there to giue publike audience, sitting right against him, after his *Mummsinus* finished, the Visier reaching vnto him his wonted almes, he with a dagger closely before provided, stabbes him into the breast, and was therefore of *Mehemets* slaues with exquisite torments done to death. In their great Counsell before mentioned, there are yong men clothed in white, which tell the most memorable obseruations in their traualles, which they present to the *Affambaba* in writing, subscribed with their names. On the Friday they vse after prayer and eating, the herbe ^p *Afferal*, to reade the same with daunces, and after their daunce (which is about a huge fire, made of as much wood as an hundred beasts can carrie) they cut the skinne of their armes, legges, or breasts, engraving some figure thereon, whereto they after apply ashes and vrine. In the doing hereof they vtter this speech: This I cut for the loue of such a woman. Vpon the last day of their feast, they take leaue of their Gouvernour, and depart in troups like souldiers with banners and drummes; and so returne to their owne Monasteries.

The *Tarlaquis* by other called *Durmislars*, cloath themselves with sheepes and goats skins, like vnto the *Dervis*: aboue the same they wrap about them in manner of a cloake the skin of a great Beare, with the haire, made fast vpon their stomacke with the legs: vpon their heads they weare a white bonnet of felt folded with fimal plaits, hauing the rest of their bodies altogether naked. They also burne their Temples as the former. A beastly generation. For they know not, nor will learne to reade, write, or doe any ciuill profitable act, but liue idly vpon almes, roaguing thorow the Countrey alone, and in troups thorow the deserts, robbing such as they meet handsomely apparelled, causing them to goe as they doe, naked. They professe palmistrie and fortune-telling, the people feeing and feeding them for such vanities. And sometimes they cary with them an old man, whom they worship as a *God*: lodging themselves nere the best house of the towne where they come. And there this new *numen*, and old *imposter*, faining himselfe rauished in spirit, pronounceth graue words and spirituall commandments; at sundry times lifting vp his eyes to heauen, and after turning to those his disciples, willetli them to carry him from thence, for some eminent iudgement there to be executed, as is reuealed to him. They then pray him to auert that danger by his prayer, which he accordingly doth: which the people (deluded by their hypocrites) reward with large beneuolence, at which they after amongst themselves do merrily scoffe. They eat also of the herbe *Malsatz*, and sleepe vpon the ground naked of cloathes and shame, and commit also abominable Sodomitie. And thus much of their disorderly

then *Scidbatal*, who
ce of the sepulchre is
ruists dwell: and there
superiour (whom they
apter consisting (saith
Deruissars drawing
nes of him, desperatly
is hypocriticall habit.
n) auoided the dead-
t *Ishender Bassa* with
nine, as he was redou-
s. *Baiaet* thereupon
m out of his empire.
Mahomet his father in
ehemet or *Muhemet*,
mightie Empire (as
elym, and *Amurais*,
and twentie millions
ruissars. For where-
their Chaplaines, or
oling their superstiti-
grudge, for that *Me-*
when the Visier saie
Murphyus finished,
closely before pro-
s laues with exqui-
oned, there are yong
ns in their trauailes,
their names. On the
reade the same with
of as much wood as
gges, or breasts, en-
wine. In the doing
man. Vpon the last
troupes like souldi-
nastries.
h sheepes and goats
n maner of a cloake
acke with the legs:
al plaits, hauing the
as the former. A
te, or doe any ciuill
ntry alone, and in
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fortune-telling, the
ey cary with them
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us much of their
misorderly

misorderly orders of an irreligious Religion. He that will reade more at large of them, let him reade the booke of the Policie of the Turkish Empire, which out of *Menauino* discouereth more largely of these things, and other the Turkish rites.

Septemcastrensis telleth of certaine Saints of exceeding estimation for holinesse, whose sepulchres are much frequented of deuout Votaries: as that of *Sedichassi* (which signifieth a holy conquerour) in the confines of Caramania. Another is called *Hart-petesch*, that is, the Pilgrims helpe. Another, *Aseik passa* who helpeth in loue-mat- ters, and for children, in barrennesse. Another, *Van passa*, for concord: and *Scheych passa*, in trouble and affliction: and *Goi* or *Muschin* or *Bartschin passa*, inuoked for their cattle: and *Chudirelles* for traouellers, to whom he sometime appeareth as a tra- ueller; and any one that hath extraordinarily liued, is imputed a Saint after his death. They haue many whose names I remember not (saith he) in like reuerence with them, as are the Apostles with vs. When they would seeke for things lost, they goe to one Saint; when they are robbed, they go to another; and for the knowledge of things secret, they repaire to a third. They haue their Martyrs, and Miracles, and Reliques. Thus they tell of certaine religious men condemned wrongfully, for suspicion of trea- son, to the fire; which they entred without harme (as those three companions of *Da- niel*) and their shooes were hanged vp for a monument. Their *Nephes ogli* that is, soules or persons begotten of the holy Spirit (such is their fancie) without seede of man, they hold in such reputation, that they account themselves happy, which can doe them any good, yea that can touch them: and if their haire be laid vpon any, they say that their sicknesses are cured.

In this reputation of sanctity they haue a certaine old woman, which hauing a dog with her (in her pilgrimage to Mecca) ready to die for thirst, made water in her hand, and gaue it to the dogge: which charitable act was so highly accepted, that a voice was presently heard from heauen, saying, *This day thou shalt be in Paradise*. And at the same time she was caught vp bodie and soule into heauen: and hereupon are they li- berall to their dogges. If this crosse an opinion, which some Saracens hold, that wo- men come not to Paradise, no maruell, seeing falsehood is commonly contrary both to the Truth, and it selfe. He that would reade the miraculous tales which they tell of their Saints, may haue recourse to that namelesse Author, which of his country is cal- led, and heere often cited by the name, *Septemcastrensis*: who telleth of his Master and his Mistris their deuotion and vovs to *Goi* and *Muschin*, for preservation of their cattell, sometimes miraculous (so readie is the Diuell with his sauing destruction, and destroying preservation) yea he saith, that the Diuell doth turne himselfe amongst them into an *Angell of light*, with such effectfull illusions, that there are scene, or (at least) beleued amongst them, the dead raised to life, diseases of all sorts cured, secrets of the hearts disclosed; treasures, long before hidden in the ground, reuealed: and besides, such ostentation, and shew of dissembled holinesse, that they may seeme not to come short of the Fathers and Apostles in that behalfe: if bodily exercise were the triall of sanctitie.

Busbequius tels, that they haue like conceit of one *Chederles*, amongst them, as some superstitious persons haue of Saint George. and the Turkes affirme to be the same: The *Deruis* haue a great Temple dedicated in his honor at Theke Thioi, not farre from A- masia, the chiefe Citie of Cappadocia. The Countrey and both Legends agree, for the killing of the Dragon, deliuering the Virgin, &c. They say that he trauelled many co- tries, and at last came to a riuer, the waters wherof yeelded immortality to the drinker, and now cannot be scene. *Chederles* hereby freed from death, rides about euery where on his horse (which thence also dranke in immortality) & delighteth in battels, taking part with the best cause: & to make vp the tale, they say he was one of the companions of *Alexander* the Great; they affirme, that *Alexander* was *Salomons* chiefe captaine, & *Iob* his high steward. In that Moschee or Temple at Theke Thioi is a fountaine of water, which they say, sprang vp of the falling of *Chederles* horse. Like stories haue they of his horse-keeper, & nephew, whose sepulchres they shew, where deuout pilgrims obtaine many blessings. They shew for reliques the peeces of the shooes which *Chederles* his horse

q Cap. 15.

r Afflic is the
Goddesse of
loue with the.
Georgiotes.

1 Dan. 3. 27.

Septemcast.
cap. 18.

u Busbequius
epist. 1.

* Alexander
Mag. was also
one of their
Saints.

x Leuncels. lib. 2.
Musal. lib. 14.

y Leuncels. lib. 2.
Musal. lib. 4.

z Historie of
the West In-
dies. Lop. de
Gom.

a Psal. 144. 2.
Psal. 73. 25.

b Spensers Red-
crosse Knight
in the Fa. 2.
c Rainold. de
Rom Eccl. Idol-
lat. lib. 1. cap. 5.

d Ierem 10. 8.

e Habac. 2. 18.

f Bap. Mant.
Fast. lib. 4.

g Bel. de Eccles.
Tri. lib. 1. 20.

h Baron. Nolan
in Martyrol. 3.
Rom. Apr. 23.

i Hyp. der. 1.
Aud. Theo. 9.
lib. 1. cap. 7.

* Oe8 7109.
1. Cor. 3.

horse brake in that Dragon-fight, and vse the same in drinke against agues and head-aches. These places are full of Dragons and Vipers. Sultan *Muras Chan*, x or *Amurath* the second in a battaille against the Christians, vsed this prayer, O righteous God, giue vs strength and victorie, O *Mubamet*, O *Mustapha* the top of glory, by abundance of miracles, by the abundance of *Gaib-erenlers*, which are friends to the Musulmans, and walke inuisible, by the abundance of the *Cheders*, grant vs victory. In the time y of *Fr-CHAN*, or *Orcanes*, the sonne of *Ottoman*, they say these *Gaib-erenlers* appeared on white horses in a battell against the Christians, & slew them. These (they say) are friends to the *Islam*, that is, Catholike, or right-beleeuing Musulmans, and are diuine protectors of the Imania or Mahumetan law. Such tales you may reade in the Spanish relations of the West Indies, as at the battell of *Tausco*, z where a strange horse-man discomfited the Indians, &c. And our inuocation of God and Saint *George*, is rather Turkish, then truly Christian: For God alone a is our strength, which teacheth our hands to fight, and our fingers to battell: and whom haue I in heauen but thee, and I haue desired none in earth with thee? As for *George* and *Chederles* I know them both alike in matter of Inuocation, saue that it is worse to abuse to impietie a Christian name then a Turkish: and King *Edward* the third seemed to inuoke *Edward* as much as *George*, Ha Saint *Edward*, ha Saint *George* (saith *Thomas Walsingham*.) But that of *George* is rather an Embleme of euery Christian, as not onely the heroique Muse of our *Spenser* b in Poeticall fiction: but the Diuiner of great Diuines c in their iudiciall censure haue manifested. It seemeth that the *Chederles*, and *Gaib-erenlers* are diuers: and perhaps that Martiall nation in conquest of the Christians of those parts, would soone reconcile themselves to that martiall Saint, and drinke in those further deuotions which his horse pissed. Such Emblemes were those of *Christopher*, *Catherine*, *George*, which the Papists inuocate as Saints; an error proceeding from those pictures (as it seemeth) in Churches, according to that of the Prophets, d *The stocke is a doctrine of vanitie*; and e *the Image a teacher of lies*. The ruder posteritie in that mist of Antichrist, and smoke from the bottomlesse pit, not being able to discern an Embleme and History asunder, haue made *S. George* the *Mars* f of the Christians, quem nostra inuentus Pro *Manoris* colit. *Bellarmino* g struggleth much, rather then he will lose his Saint, and yet confesse the History Apocryphal. *Baronius* h his fellow Cardinal, but beyond in truth, acknowledgeth it an image of a symbole, rather then of a history, which *Iacobus de Voragine* without good authority, in his Golden Legend maketh historical. He saith the Virgin representeth some Prouince, which imploereth the Martyrs help against the Diuell. But *Hyperius* i and *Vallamcentius Plessuini* interpret it more fitly to signifie the Church assaulted by the Diuel, protected by the Christian Magistracie: in which respect our *Defender of the Faith*, may iustly be termed the Patron of that renowned Order, which hath now learned their *George* to be symbollicall, nor a Cappadocian, & as Princes of Gods husbandry, which gaue name to *S. George*, to fight against the Dragon, and the beast with hornes like the Lambe, but speaking like the Dragon. As for the Popish *George*, *Baronius* also hath another originall from the Arrians, worshipped of them for a Martyr. But if any would be further acquainted with this Knightly Saint, let him resort to Doctor *Rainolds* his larger Historie.

CHAP. XIII. Of their Priests, and Hierarchie.



a Lib. 2. cap. 3.

b Edit. Alcora-
ni Latin.

FTER the discourse of their Regulars (which in estimation of deuotion haue with the Turks, & therefore in this history, the first place) their Secular Priests follow to be considered. These are of differing degrees, which *Menauino* a thus reckoneth: first the *Cadilescher*, vnder which the *Mos- ti* or *Musti*; the third the *Cadi*, and after these (in subordinate orders) the *Moderi*, *Antippi*, *Imam*, *Meizini*, and besides these the *Sopbi*. A certaine *Ragusan*, b in an Oration before *Maximilian* the Emperour doth not much disagree: but for *Cadilescher*, he calleth the first *Pescherchadi*, whereof (he saith) there are

are

inf agues and head-
at Chan, * or Amath
righteous God, giue
lory, by abundance of
to the Musulmans, and
y. In the time of Fr-
erleners appeared on
(they say) are friends
and are diuine prote-
in the Spanish relati-
ange horse-man dis-
George, is rather Tur-
teacher our hands to
and I haue desired none
alike in matter of In-
ame then a Turkish:
George, Ha Saint Ed-
George is rather an Em-
our Spenser b in Poe-
censure haue mani-
ers: and perhaps that
would soone recon-
deuotions which his
George, which the
ers (as it seemeth) in
ctrine of vauantie; and
michrist, and smake
nd History afunder,
entum Pro Maiorib;
and yet confesseth
nd in truth, acknow-
Iacobus de Voragine
He saith the Virgin
gainst the Diuell. But
signifie the Church
which respect our De-
d Order, which hath
as Princes of Gods
gon, and the best
Popish George, Ba-
them for a Martyr,
t him resort to Do-

are two, one in Romania, the other in Natolia, chiefe Iudges of the armie, hauing
power to reuerse the sentence of the Emperour, if it be against the law of Mahomet:
A second Magistrate (saith he) is called *Muefti*, the chiefe interpreter of the law, from
Nic. Nivolsi: saith the same of their two Cadileschers, and that they are chosen out
of their most learned Doctors of their law, and alway follow the Court, and with the
consent of the Bassas, constitute and depose the Cadi, hauing for their annuall stipend
seuen thousand or eight thousand ducats, besides their ordinarie gaines. They haue ten
Secretaries, kept at the Grand Seigniors charge, and two Moorish bassis, which are bu-
sied about the horses: they haue also two hundred or three hundred slaues. They vse few
words, but such as are of their law and religion altogether, with very much shew of gra-
uity. *Arimbene* d (in his preamble to the Italian Alcoran) maketh Cadilescher * to be a
general name to all their orders of Priests. Others do place the *Mufti* in the highest
place, and the *Cadilescher* in the second rank, and perhaps others gaue the Cadilescher
the first place, because their life was more in action and government, as attending on
the Court, & on the wars: but the *Mufti* being highest Interpreter of their law (though
without government) must indeed haue preeminence. And so *Menanino* e seemeth to as-
firme, who, though hee placeth the *Cadilescher* first, yet saith, that when happily ap-
peale is made from his sentence, they haue recourse to the *Muefti*. And this opinion is
now general and most current, which ascribeth to the *Mufti* the chiefe place.
Matter *Harborn*, sometime Embassador into Turkie for Englands Queen (the worlds
wonder, our Westerne *Hesperus*, that shined so far ouer and beyond all Christendome,
into the East; but my words are too base to vsher in that renowned name) *ELIZABETH*,
thus reporteth. The Turkes do hold for head and chiefe of their religion the
Mufti (the choice of whom is made by the Great Turke himselfe) such a one as is
knowne to be wise and learned, and chiefe of a good life. His authoritie is so este-
med, that the Emperour will neuer alter a determination made by him. He intermed-
leth in all matters as best him liketh, whether they be ciuill or criminal, yea, or of State;
And yet he hath no power to command; but it is in each mans free liberty, when there
happeneth any doubt of importance, to make in some few words, by writing, a decla-
ration of his matter in forme of a question: to whom the said *Mufti*, in a writing like
wife (called *Zefta*) giueth a brieue answer containing his iudgement thereon. This
Zefta, brought to the Iudge, is the rule of his sentence; provided, that the declara-
on, made before to the *Mufti*, contained no vntruth. Also the Grand Seignior, to
shew that he is religious and iust, doth serue himselfe of the authoritie of this *Mufti*,
in affaires of warre and peace demanding his iudgement (in manner aforesaid;) by this
course, the subiects being inclined to more forward obedience. But yet the *Mufti* will
commonly flatter him, and leane to that part, to which he seeth him incline: as in the
time of *Selim* the second, the *Mufti* hauing discovered the Emperours intent to warre
vpon Cyprus, approued the same in his *Zefta*. But after, vpon great offers made to
Mehemet the Visier to breake that resolution, the *Mufti*, by lium wonne to fauour the
matter, affirmed still, that the warre against Cyprus was good and iust, but that his
Majestic had a greater obligation in conscience, which he was bound to take in hand,
namely, to procure the reuolt of the Moores in Spaine, there oppressed by the Christi-
ans, wherein he was so bold with the Emperour, as to tell him to his face, that if he did
neglect the cause of those Mahumetans, he might be thereunto by his subiects com-
pelled.

Concerning the *Mufti*, and other steppes of their Hierarchie, Master * *Knolles* writ-
teth, That the Turkes haue certaine Colledges called *Medresse*, at Constantinople,
Andrinople, Bursa, and other places, in which they liue, and studie their prophane
Diuinitie and Law, and haue among them nine seuerall steps or degrees vnto the high-
est dignitie.

The first is called *Sofii*, which are yong students. The 2. are *Cassii*, who are readers vnto
the first. The 3. *Hoge*, writers of books (for they will suffer no printing) The 4. are *Napi*,
or yong Doctors, which may supply the place of Iudges in their absence. The 5. *Caddi*,
Iudges

c Peregrinati.
on. lib. 3. c. 14.

d Alcoran. Ital.
Kadilescheri
ab. Arabibus Ca-
dilescheri d. tit. tu-
dices sunt supre-
m; &c.

e Lib. 2. cap. 4.
f Quando per
casos appella. 2.
sue sententie, si
ore ore al
Muefti

g Lib. Mannu-
scripto.

* Knol. p. 130.

Judges of their law, and Iustices to punish offenders; of which there is one at least in every Citie through the Turkish dominion: and are knowne from other men by their huge Turbants, two yards in compasse. The sixth are *Mudersis*, which oversee the Caddies doings, and are as Suffragans to their Bishops; who are the seventh sort, and are called *Mulla*, which place and displace Church-men at their pleasure. The eighth, *Cadilescars*, who are but two great and principall Judges or Cardinals, the one of *Gracia*, the other of *Natolia*; and these two sit every day in the *Diuano* among the *Bassas* and are in great reputation. The ninth is the *Mustif*, who is among the *Turkes*, as the Pope among the Roman Catholikes. When the *Bassas* punish any offence against their law, they tend to him. He may not abase himselfe to sit in the *Diuano*, neither when he comes into the presence of the Grand Seignior, will he vouchsafe to kisse his hand, or to giue any more reuerence, then he receiue. The great Sultan ariseth to honor him, when he comes vnto him, and then they both sit downe face to face, and so talke and conferre together. No man can ascend to this place, but by the dignities aforesaid.

h Pag. 1165.

Mahomet the third, forced by a tumult of the *Ianizaries* to present himselfe vnto them, came accompanied with the *Mustif*, and some few others of the reuerend Doctors of their law, who were by the Sultan commanded to sit downe, whiles the great *Bassas* abode standing. Such respect is had to these men. Thus much *Kneller*.

i Cap. 24.

In the booke ⁱ of the Policie of the Turkish Empire, it is said, that the *Mustif*'s authoritie is like to that of the Iewish high Priest, or Roman Pope. I rather esteeme it like to that of the twelue Patriarkes, as binding not all *Mahumetans*, but the *Turkes* only: whereas the one had, the other challengeth a subiection of all, which professe their religion. That Author also affirmeth, that whensoever the *Mustif* goeth abroad forth of his owne house (which he vseth to doe very seldome) his vse and custome is, first to goe and visite the Emperour: who as soone as he seeth him comming to salute him, and to doe him reuerence, presently ariseth out of his seat, and embracing him with great kindnesse, entertaineth him very friendly and lovingly, causing him to sit downe by him, and giuing him the honor of the place.

* E. Soranzo.
part. 3. cap. 61.

His authority, saith *Soranzo*, is so great, that none will openly contradict the *Mustif*'s sentence: but yet if the Emperour be seled in a resolution, the *Mustif* with feare or flattery inclines vnto him.

Cadilefcher.

Next to the *Mustif* is the *Cadilefcher*, who being also chosen by the Emperour, may be compared to those, whom the Christians call Patriarkes, or else to the Primates and Metropolitans of a Kingdome. Of these there are now in this encreased greatnesse of the Turkish Empire, three: whereas it seemeth that they had in the time of *Baiazet* but one, and long after (as before is said) but two. To one of these is assigned Europe, namely, so much thereof as is subiect to the Turke, for his Prouince: To the second, *Natolia* or *Turkie*: to the third, *Syria* and *Egypt*, with the parts adioyning. There were but two *Cadilefchers*, till *Selim* wanne *Syria* and *Egypt*, and erected a third. But *Soranzo* saith, that this third of *Cairo* is not rightly called *Cadilefcher*, but should rather be called the great *Cadi*. Out of all which Prouinces, whatsoever causes come to be determined, by appeale or otherwise, they are brought to be decided before the *Cadilefcher* of the same Prouince whence they arise: notwithstanding that the abode of each of them be continually, or for the most part, at *Constantinople*, or elsewhere, wheresoever the Emperour holdeth his Court. The honor done to them, is little lesse then to the *Mustif*, for that their authoritie is ouer Priest and people, temporall and spiritual: they are also learned in their law, aged and experienced. Of the *Mudersis* and *Cadilefchers*, I can say no more then I haue done.

* Magin.

Cadi.

k Andr. Arin.

Next to these are the *Cadi*, which are sent abroad and dispersed into every City and Towne of the Turkish Empire: which besides their Ecclesiasticall iurisdiction (as I may terme it) in forcing men to their religious obseruations, are as it were, Iusticers and gouernours of the places. So neere glued are the Offices and Officers, the religion and politie of the *Turkes*. There are other which are not sent forth, which are called *Cheza*, that is, Elders. These, with the *Talisman*, haue the ordering of their parishio-

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onall Churches: the *Thalifman* calling the people to Prayer, and the *Chozu* executing the Service and Preaching; and in abſence, each ſupplying others office. *Menavmo* more diſtinctly, and in other names, numbred theſe Church-officers. The *Modecis* is a Gouvernour of an Hoſpittall, receiuing & diſpoſing the rents, with the other cuſtomes thereof. Their Schoole-degrees are before ſpoken of, out of *Knolles*. Some I adde to theſe former, theſe other Pricſts, of baſer condition. The *Anippi* are certaine Pricſts which vpon Friday (called of them *Ghumaagun*, and is obſerued as their Sabbath, becauſe *Mahomet* was borne on that day) and on other their faſting & ſeaſting-dayes, after they haue yſed diuerſe Ceremonies in a certaine place in the middeſt of the Temple, about thirtie ſteppes high, from thence read vnto the people ſomething concerning the life of *Mahomet*. After which, two little boyes ſtand vp and ſing certaine Prayers: Which being ended, the Pricſt and all the people ſing a Pſalme with a low voice, and then for halfe an houre together they crie *Illah illelah*, there is but one God. After all this, one of theſe *Anippi*, out of that high place, ſheweth forth vnto the people a Launce and Scimitar, with exhortation to vie their ſwords and launces in defence of their Religion. Of the *Imam* and *Meizir* is elſewhere ſhewed, that the one calls the people to the Moſche or Meſchit, the other there celebrateth publike orisons. The *Sophi* alſo are certaine Clerkes or Pricſts, imployed in the ſinging of Pſalmes and Hymnes, after their manner, in their Churches at the times of publike Prayers.

All theſe inferior orders of Pricſts are choſen by the people, and haue a certaine ſtand allowed them by the Emperour, which yet is ſo ſmall, that many of them are driuen to vie either writing of Bookes, or Handicrafts and Trades for their liuing, and are clothed like lay-men. They haue no great learning, it is ſufficient if they can reade the Alcoran; which being written in Arabian, they are as loth to haue tranſlated into the vulgar, as the Papiſts are to haue the Scripture. He which can interpret, and make ſome Expoſition of the Text, is of profound learning. Yet are they reuerenced: and if a Turke doe ſtrike or offer outrage to them, he looſeth his hand; and if he be a Chriſtian, his life; being ſure to be burned. Some ſay, that now of late ſome of them are inore ſtudious of Aſtronomie and other Arts. As for thoſe ſuperiour ranks, no doubt may be made of their high account. The Cadeſcher is clothed in Chamlet, Satten, Silke, Damaske, or Veluet of ſeemly colour, as Ruſſet, or Tawnie, and of Purple-coloured Cloth with long ſleeues. Their Tulipan on their head is of maruellous greatnes, ſharpe in the middeſt, of Purple or Ruſſet colour, deeper and thicker then others; their beards great. They ride on Geldings, with Purple foot-cloths fringed; and when they goe on foot, they goe ſlowly, repreſenting a ſtately and ſacred grauitie.

There is another order of ſacred perſons, which yet are neither regular nor ſecular, by any vow or ordination, but had in that account for their birth, being ſuppoſed to deſcend of the line of *Mahomet*. The Turkes and Tartarians call them *Senti* or *Sitbi*, the Moores *Seriffi*. Theſe weare greene Tulipans, which colour none elſe may weare, and that onely on their head. Some Chriſtians, ignorant hereof, haue had their apparrell cut from their backs, for wearing ſomewhat greene about them. Theſe they call *Hemir*. They enioy many priuiledges, eſpecially in giuing teſtimonie, wherein one of theſe is as much as two other, which they abute to iniurie and wrong. The moſt of them are Moores, which goe tenne or fifteene in a companie, with a banner on a ſtaffe, hauing a Moone on the top; and that which is giuen for Gods ſake, they ſit and eate in the ſtreet, where alſo they make their prayers, and are poorly clad. Like to theſe (in priuiledge and prauiledge) are the *Chagi* or *Fagi*, which liue on almes like Friars. They attend on the publike Prayers, on the holy Reliques, on the Corpſes and Funerals of the dead, and to pray on the liuing by falſe oathes.

1 Policie of
the Turkiſh
Empire. *Mahomet*
Anippi, *Senti* & *Fagi*
Sophi as a judge

Imam.
Meizir.
Sophi.

m Bar. Geor-
giouitz.

CHAP. XV.

of the Regions and Religions of ASIA MINOR, since
called Natolia and Turkie.



a Haiton.
Maginus.
Francisco Thama-
mar, & alij.

b Turcia, &
Turcia Maior.
c Mel, & Pen-
cer, lib. 5.
The Greekes
called this, A-
sia simply, as
being best
knowne to
them.

d This part of
Asia hath been
exceedingly
subiect to
Earthquakes:
in the time of
Tiberius twelue
Cities were
by them pro-
strat in one
night. Nig. v.

Ext after the Turkish Religion thus related, it seemeth fittest to dis-
course of the auncient names and limits of Regions; and of the for-
mer Heathenish Religions of that part of the Turkish Dominion,
which among Authors ^a hath since, in a singular eminencie, obtained
the name of Turkic. And if it seeme strange, that the Turkish Reli-
gion (a newer vpstart) be declared before those former of the Pagans,
the matter we had in hand hath thus altered our method, that after wee had described
the deformed dis-ioynted lincaments of the Mother, an Arabian Saracen, her more
mis-shapen Daughter, this Turkish *Mopsa*, might attend her hard at her heels. As
for the Region, we haue followed the Turkish forces hither: and now that wee haue
glutted our selues with the view of their later affaires of State and Religion, let vs
cast our eyes about vs, and obserue the Countrey it selfe, which because of her long
and entire subiection to this Nation, is styled by their ^b name. The Greekes ^c called it
Natolia, *ἡ τῆς ἀνατολῆς*, because it was the Easterne part of that Empire, as they cal-
led Thracia, the Countrey about Constantinople (which was named *Nῆα Ρώμη*) Ro-
mania. This Natolia, or Anatolia, is of others called Asia Minor: and yet Asia, in
most proper and strict accompt, is peculiarly applied to one Region in this great
Chersonesus, or Peninsula, containing besides, Pontus, Bithynia, Lytia, Galatia,
Pamphilia, Paphlagonia, Cappadocia, Cilicia, and Armenia Minor. It was bounded
on the East with Euphrates (now Frate); on the South, with the Mediterranean Sea; on
the West, with the Archipelago: on the North, with the Blacke Sea, stretching in
length from 51. to 72. degrees of Longitude, and in breadth from 36 $\frac{1}{2}$. to 45. This
Countrey hath beene aunciently renowned for Armes and Arts: now the ^d graue of
arkasses, or some ruinous bones rather and stonie Reliques of the arkasses of
more then foure thousand Places and Cities, sometimes inhabited. Many changes
hath it sustained by the Egyptian, Persian, Macedonian, Roman, Tartarian, and Tur-
kish generall Conquests, besides such exploits as *Cræsus* and *Mubridates* of olde,
and the Western Christians of later times, haue therein atchieued. Let the studi-
ous of these things search them in their proper Authors: our taske is Religion, whose
ouer-worne, and almost out-worne steppes, with much curious hunting in many Hi-
stories, we haue thus weakely traced. Of the Turkes we haue already spoken, and we
leaueth the Christians (for why should we mixe Light with Darknesse?) to their proper
place. For euen yet, besides the Armenians, there remaine many Christians of the
Greeke Church in Cappadocia, and other parts of this Region.

Next vnto those parts of Syria before deliuered, are situate in this lesser Asia, Cili-
cia, Armenia Minor, and Cappadocia. Cappadocia, called also Leuco-syria, and now
Amasia, stretcheth foure hundred and fiftie myles along the Euxine Sea, bounded on
the West with Paphlagonia, Galatia, and part of Pamphylia; on the South, with Cili-
cia; on the East, with the Hills Antitaurus and Moschius, and part of Euphrates.
Here runneth *Haly*, the end of *Cræsus* Empire both in the site and fate thereof; the
doubtfull Oracle here giuing him a certaine ouerthrow. For when he consulted with
the same touching his Expedition against *Cyrus*, he receiued answer, That passing
Haly, he should ouer-turne a great State; which he interpreting adtually of his At-
tempts against *Cyrus*, verified it passiuely in himselfe. And here, besides other streames,
flideth Thermodon, sometime made famous by the bordering Amazones. Of which
Manly feminine people, auncient Authors disagree: *Theophrastus* deriuing them
from the *Sauromata*; *Salust* fetchling them from Tanais; *P. Diaconus* describing
them

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them in Germanie; *Trogus* and *Iustine* reporting them Scythians; *Diodorus* cross-
 sing the Seas to finde them in Lybia, and thence also, in a further search, passing in-
 to an Island in the Atlantike Ocean; *Ptolomey* and *Curtius* placing them neerer
 the Caspian Sea; *Strabo* doubting whether there euer had beene such a people,
 or no. Some haue found them out anew in the new world, naming that huge Ri-
 uer of them. *Geoponius* confidently auoucheth them to be the wiues and sonnes of
 the Sarmatians or Cimbrians: who, together with their husbands, invaded Asia. And
 this he proueth by Dutch Etymologies and other coniectures. Which, if it be true,
 sheweth, that their Religion was the same with the Scythian. They are said to
 haue worshipped *Mars*, of whome they saue themselves to be descended. Religi-
 on it were to speake of their Religion, of whose being we haue no better certaintie.
Strabo writeth, That in the places ascribed to the Amazones, *Apollo* was exceeding-
 ly worshipped.

In Cappadocia was seated the Citie Comana, wherein was a Temple of *Bellona*,
 and a great multitude of such as were there inspired and rauished by deuillish illusion,
 and of sacred seruants. It was inhabited by the people called *Cataones*, who being
 subiect to a King, did neuertheless obey the Priest that was, in great part, Lord of
 the Temple, and of the sacred seruants, whose number (when *Strabo* was there) a-
 mounted to fixe thousand and vpwards of men and women. The Priest receiued the
 reuenue of the Region next adioyning to the Temple, and was in honour next to the
 King in Cappadocia, and commonly of the same kindred. These idolatrous Rites are
 supposed to haue beene brought hither out of Taurica Scythia by *Orestes* and his sister
Iphigenia, where humane sacrifices were offered to *Diana*. Here, at the solempne
 Feasts of *Bellona*, those sacred seruants, before-mentioned, called *Comani*, wounded
 each other in an extaticall furie; bloudie Rites fitting *Bellona's* solemnities. *Argens*, *Solinus*,
 whose hoarie head was couered continually with Snow, was reputed a religious Hill,
 and Habitation of some God.

Strabo reporteth of the Temple of *Apollo Catanius*, in *Daftacum*; and of another
 of *Iupiter* in *Morimena*, which had three thousand of those sacred seruants or religi-
 ous Votaries, which as an inferior Order were at the command of the Priest, who re-
 ceiu'd of his Temples reuenue fifteene Talents, and was reputed in the next ranke of
 honour to the Priest of Comana.

Not farre hence is *Castabala*, where was the Temple of *Diana Persica*, where the
 sacred or deuoted women were reported to goe bare-footed on burning coales with-
 out harme. It is reported, That if a Snake did bite a Cappadocian, the mans bloud
 was poyson to the Snake, and killed him.

Many excellent Worthies hath this Region yeelded to the world. *Mazaca* (after-
 wards of *Claudianus* called *Cæsarea*) was the Episcopall Seat of Great *Basill*: *Cucusum*,
 the Receptacle of exiled *Chrysostome*: *Amasia* (now a Prouinciall Citie of the Tur-
 kish Beglerbegs) sometime the Countrey of *Strabo*, to whome these our Relations
 are so much indebted: *Nisla* and *Nazianzum*, of which, the two *Gregories* receiued
 their surnames. But that humane and diuine learning is now trampled vnder the bar-
 barous foot of the *Ottoman*-horse. Here is *Trapezonde* also, whilome bearing the
 proud name of an Empire. *Licaonia*, the chiefe Citie whereof is *Iconium*, celebrated
 in holy Writ, (and a long time the Royall Seat of the first Turkes in Asia, and since
 of *Caramania*, now *Conia*, or *Cogne*, inhabited with Greekes, Turkes, Jewes, Arabi-
 ans, and Armenians) is of *Ptolomey* adioyned to Cappadocia. And so is *Diopolis*, cal-
 led before *Cabira*, since *Augusta*, which *Ortelius* placeth in the lesser Armenia: a Re-
 gion which hath on the South *Cilicia*; on the East, *Euphrates*; on the West, *Cap-
 padocia*.

In *Diopolis* was the Temple of the Moone had in great veneration, much like, in
 the Rites thereof, to that before mentioned of Comana: which although it bare the
 surname of Cappadocia, yet *Ptolomey* placeth it in this Armenia; and Comana *Pon-
 tica*, in Cappadocia, of the same name and superstitious deuotion to the same God-
 desse. Thence haue they taken the patterne of their Temple, of their Rites, Ceremo-
 nies,

e Strab. l. 11.

f Riuer of

g Gram. ex

Statuo.

h Strab. l. 12.

k Strab. l. 12.

l Strab. l. 12.

m Vadiani epis.

n Comana Cap-

padocia, & Pon-

tica, Strab. l. 12.

nies, Divinations, respect to their Priests. And twice a yeare, in the Feastes, which were called, *The Goddess her coming out*, the Priest wore a Diademe. He was second to none, but the King; which Priesthood was holden of some of *Strabo's* progenitors. *Pompey* bestowed the Priesthood of this Temple vpon *Archelaus*, and added to the Temples Reuenue two *Schani*. that is, threecore furlongs of ground, commaunding the inhabitants to yeeld him obedience. He had also power ouer the sacred seruants, which were no lesse then sixe thousand.

Lycomedes after enioyed that Prelacie, with foure *Schani* of land added thereto: *Cesar* remoued him, placing in his roome *Ditenuis*, the sonne of *Adiatorix*, whome (with his wife and children) he had led in triumph, purposing to slay his elder sonne, together with him. But when the younger perswaded the souldiors, that he was the elder, and both contended which should die, *Ditenuis* was of his parents counselled to yeeld to the younger, and to remaine aliue, to be a stay to their familie. Which pietie *Cesar* hearing of, grieving for the death of the other, he thus rewarded. At the Feasts aforesaid is great recourse of men and women hither. Many Pilgrims resort to discharge their vowes. Great store of women is there, which for the most part are deuoted; this Citie being as a little Corinth. For many went to Corinth, in respect of the multitude of Harlots prostituted or consecrated to *Venus*.

Zela, another Citie, hath in it the Temple of *Anais*, much reuerenced of the Armenians; wherein the Rites are solemnized with greatest Sanctimonie, and Oathes taken of greatest consequence. The sacred Seruants and Priestly Honours are as the former. The Kings did sometime esteeme *Zela*, not as a Citie, but as a Temple of the Persian Gods; and the Priest had supreme power of all things, who with a great multitude of those sacred Seruants inhabited the same. The Romans encreased their Reuenues.

In Cappadocia the Persian Religion was much vsed: but of the Persian Rites see more ° in our Tractat of Persia. The P leudnesse of the Cappadocians grew into a Prouerbe; if any were enormously wicked, he was therefore called a *Cappadocian*.

Galatia, or Gallogræcia, so called of the *Galli*, which vnder the conduct of *Brennus* (sayth *Suidas*) assembled an Armie of three hundred thousand, and seeking adventures in foraine parts, diuided themselves: some inuading Greece, others Thrace and Asia, where they seled themselves betwene Bithynia and Cappadocia. On the South it is confined with Pamphilia, and on the North is washed with the Euxine Sea the space of two hundred and fiftie myles. Sinope, the mother and nursing-Citie of *Mithridates*, is here seated: one of the last Cities of Asia that subiected it selfe to Turkish bondage, in the dayes of *Mahomet* the second. Of the *Galatae* were three Tribes, *Trogini*, *Tolistobogi*, and *Tectosages*; all which *Geropius* deriueth from the *Cimmerij*. At Taviu, which was inhabited with the *Trogini*, was a brazen Statue of *Iupiter*, and his Temple was a priuiledged Sanctuarie. The *Tolistobogi* had for their chiefe Mart *Pisinnus*, wherein was a great Temple of the Mother of the Gods, whome they called *Andigisa*, had in great veneration; whose Priests had sometime beene mightie. This Temple was magnificently builded of the Attalian Kings, with the Porches also of white stone. And the Romanes, by depriving the same of the Goddesses Statue (which they sent for to Rome, as they did that of *Esculapins* out of Epidaurus) added much reputation of Religion thereunto. The Hill *Dindyma* overlooked the Citie, of which she was named *Dindymena*, as of *Cybelus* (which *Orichlus* supposeth to be the same) *Cybele*. Of the Galatians, *Deiotarus* was King: but more fame hath befallen them by *Paulus* Epistle to them.

Plinarch ° tells a Historie of a Galatian woman, named *Camma*, worthie our recitall. She was faire and noble (the daughter of *Diana's* Priest) and richly married to *Sinatus* the Tetrarch. But *Sinorix*, a man richer and mightier then he, became his vniust coriuall, and because he durst not attempt violence to her, her husband liuing, he slew him. *Camma* solaced her selfe as she could, cloystering her selfe in *Diana's* Temple, and admitting none of her mightie suiters. But when *Sinorix* had also moued that suit, she seemed not vnwilling; and when he came to desire her marriage,

o lib. 4.
p The infamous leudnesse of the Cappadocians.

300000 Galli.

q Plin. Sermo
& disputatio
amatoria.

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age, she went forth to meete him, and with gentle entertainement brought him into the Temple vnto the Altar, where she dranke to him in a cup of poysoned liquor, and hauing taken off almost halfe, she reached him the rest: which after shee saw he had drunke, shee called vpon her husbands name alowd, saying: Hitherto haue I liued sorrowfull without thee, waiting this day, now welcome me vnto thee: For I haue reuenged thy slaughter on the most wicked amongst men, and haue beene compani- on and partner with thee in life, with him in death. And thus died they both. The like manly womanhood (if a Christian might commend that, which none but a Chri- stian can discommend) *Valerius* & *Maximus* sheweth of *Ghiomara* her Countrey- woman, wife of *Oryagon*, a great man amongst the Tectosages: who, in the warres of *Manilius* the Consul, being taken prisoner, was committed to the custodie of a Tribune, who forced her to his pleasure. After that agreement was made for her ran- about the receit thereof, she caused her Gallograecians to cut off his head, which shee carried to her husband, in satisfaction of her wrong.

At the Funerals of the Galatians they obserued this custome, to write letters and hurle them into that latest and fatall fire, supposing that their deceased friends should reade them in the other world. At their Sacrifices they vsed not an *Aruspex*, or Divinour, which gazed in the Entrailles, but a Philosopher; without whome they thought no Sacrifice acceptable to their Gods. The Devil certaine was the God to whom their humane Sacrifices were acceptable, which in devilish inhumanitie they offered at their bloudie Altars, when they diuined of things to come, which they did by his falang, by the dismembring and flowing forth of his blood. * *Athenaus* out of *Philarchus* telleth of one *Ariannes*, a rich Galatian, which feasted the whole Nation a whole yeare together, with Sacrifices of Bulls, Swine, Sheepe, and other prouision, made readie in great Cauldrons, prouided of purpose for this enter- tainment, that he made them in spacious Boothes, which he had therefore built. *Pansanius* sayth, That the Pessinuntian Galatians abstained from Swines flesh. The Legend of *Agdistis* and *Atte*, which hee there addeth, is too filthie to relate. At *Tauium* was a brazen Image of *Iupiter*, and his Temple was a priuiledged San- ctuarie.

f Alex. ab A-
lexandro, genial.
dicum, 3. c. 7.
t Gen. diar.
l. 4. c. 17.

u Ibid. l. 6. c. 26.
x Athenaus.

Betweene the mouth of Pontus, the Thracian *Bosphorus*, and part of Propontis on the West, and Galatia on the East, part of the Euxine Sea on the North, and Asia (properly so called) on the South, is situate the prouince called by the double name of Pontus and Bythinia. They were sometimes two Prouinces, diuided by the River *Sangarius*: now they are called Bursia by *Girana*; by *Castaldus*. *Besangial*. The most famous Cities therein are, or rather haue beene, Nice, famous sometime for *Nepinnes* Temple, but more for the first generall Councell therein celebrated: *Nicomedia*, some- times the seate of Emperours; now ruinous: *Apamia*; and *Prusa* or *Bursa* nigh to the mount *Olympus*, where the first *Ottomans* had their seat royall, and all of that race, ex- cept the great Turkes themselves, are still buried: *Chalcedon*, built seuentene yeares before *Byzantium*; and therefore the builders accounted blinde, which neglected that better seate. Here was a famous Councell of six hundred and thirty Bishops. Of their auncient Kings others haue related: but one cannot passe this our Historie with- out obseruation, and that is *Mubridates*, the sixt King of that name: who loosing his father in the eleuenth yeare of his age, by his tutors was treacherously assailed, but escaped, and by vse of that antidote, which of him still beareth the name *Mubridate*, which either his crueltie or his warres consumed. Foure yeares together (to auoide their Treasons) he liued in the Fields and Woods, vnder a shew of hunting; both pre- uenting their designs, and inuring himselfe to hardnesse. He spake two and twentie Languages, being Lord of so many Nations. He held warres with the Romans sixe and fortie yeares, whome those renoumed Captair *Ylla*, *Lucullus*, *Pompey*, did so conquer, as he alway rose againe with great lustre, and with greater terrour: and at last died not by his enemies commaund, but voluntarily in his old age, and his owne King-

y Strabo, l. 12.

z D. Niger. Asia
Com. 1. Maginua
a Pontica gentes
à Pontico cogno-
minate mari,
L. Flor. l. 3. c. 3.

b Gramaye
Pontica.
Justin. l. 37.
L. Florus.
T. Livij Epitom.

c P. Orof. l. 6.
c.

d Cap. 5.

e Ortel. in
Parerg. Dom.
Nig. Asia Com. 1.f Maginus.
Gramay. 12.
Strab. l. 12.
Epitom. in Strab.

g Maginus.

h Cal. Rhod.
l. 18. c. 30.

Kingdome, neuer made to attend the Romane Triumphs; *Sylla's* felicitie, *Lucullus* proweſſe, and *Pompey's* greatneſſe notwithstanding. His aspiring thoughts had greedily ſwallowed the Soueraigntie both of Asia and Europe: He cauſed, in one night, all the Romanes in his Dominions to be ſlaine: in which maſſacre periſhed a hundred and fiftie thouſand, as ſome haue numbred. But it cannot be conceiued (ſayth *Oroſius*) how many there were, or how great was the griefe both of the doers and ſufferers, when euery one muſt betray his innocent gueſts and friends, or hazard his owne life; no Law of Hoſpitalitie, no Religion of Sanctuarie, or reuerence of Images being ſufficient protection. And no maruell, if he ſpared not his enemies, when he ſlew *Exopodas* and *Homobares* his ſonnes; and after the poiſonings and voluntarie death of *Momya* his wife, *Statira* and *Roxane*, his daughters. His ſonne *Pharnaces* (like to taſt of the ſame cup) wonne to his part his fathers Armie, ſent againſt him, with which he purſued his father ſo hotely, that he hauing denounced a heauie curſe vpon him, entered amongſt his Wiues, Concubines, and Daughters, and gaue them poiſon, pledging them in the ſame liquor; which his bodie, accuſtomed to his *Antidotes*, eaſily ouercame; and therefore was ſaine to entreat another to open a bloudie paſſage for that his cruell ſoule. A man (ſayth *Oroſius*) of all men moſt ſuperſtitious, alway hauing with him Philoſophers and men expert in all Arts, now threeſcore and foure-teen years old. The Religion in Pontus was little differing from the Greekes. We reade of the Sacrifices of this King to *Ceres*, and to *Iupiter Bellipotens*, in which the King brought the firſt wood to the fire. He powred alſo thereon Honey, Milke, Wine, Oyle, and after made a Feaſt. In honour of *Neptune* they drowned Charriots, drawne with foure white Horſes, with which (it ſeemed) they would haue him caſe himſelfe in his Sea-voyages. At the mouth of Pontus was the Temple of *Iupiter Iaſus*, called *Panopenus*; and nigh thereto, a Promontorie ſacred to *Diana*, ſometime an Iſland, ioyned to the Continent by an Earthquake. Hereabouts was the Caue *Acheruſium*, whoſe bottomeleſſe bottome was thought to reach to Hell.

I may in the next place ſet downe Paphlagonia, which, as it ſareth with ſuch as haue mightie neighbours, can ſcarcely finde her proper limits. Some ſ reckon it to Galatia, before deſcribed; and ſometimes Pontus hath ſhared it: and either the force of Armes, or bountie of Emperours, hath aſſigned it at other times to Phrygia, Cilicia, or other parts. The bounds thereof are thus deliuered: Pontus confineth on the North; on the Eaſt, the Riuer Halys; on the South, Phrygia and Galatia; on the Weſt, Bithynia. Of the people hereof, called *Heneti*, ſome ſ deriue the *Veneti* of Italic. They now call it *Roni*. It had the name Paphlagonia of *Paphlagon*, the ſonne of *Phineus*. The Mount *Olgafys* is very high, and in the ſame are many Paphlagonian Temples. *Sandaracurgium* is another Mountaine; made hollow by the Metall-miners, which were wont to be ſlaues redeemed from capitall Sentence, who here exchanged that ſpeedie death for a more lingering one. So deadly is the *Alpha* and *Omega*, the beginning and ending, of this *Idoll of the World*: which the Spaniards haue veriſied in the Weſt, by the deſtruction of another world.

The *Heptaconetæ* and *Mofyncæi* inhabited about theſe parts; a people of that beaſtly diſpoſition, that they performed the moſt ſecret worke of Nature in publike view. Theſe are not ſo much notorious for being worſe then beaſts, as their neighbours, the *Tibareni*, for ſurpaſſing in iuſtice other men. They would not warre on their enemy, but would faithfully before relate vnto him the Time, Place, and Houre of their fight; whereas the *Mofyncæi* uſed to aſſault ſtrangers that travelled by them very treacherouſly. They haue alſo a venomous kinde of Honey growing out of their Trees, with which they beguiled and ſlew three troupes of *Pompey*. The *Tibareni* obſcured one ſtange faſhion, that when the woman was deliuered of a child, her husband lay in, and kept his chamber, the women officiouſly attending him.

ylla's felicitie, Lucullus
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le caused, in one night,
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ue curse vpon him, en-
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The Tibareni ob-
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CHAP. XVI.

Of Asia proprie dicta: now called SARENUM.



IHS Region (in this strict sense) being a particular prouince of the lesser Asia, is bounded on the West with part of Propontis, and Hellespont, the Aegean, Icarian and Myrtoan seas; on the South, with the Rhodian sea, Lycia, and Pamphilia: on the East, with Galatia; on the North with Pontus and Bythina, and part of Propontis. In which space are contained Phrygia, Caria, and both Mysia's, Aeolis, Ionia, Doris, Lydia. ^a *Prot. l. 5. c. 2.* ^b *Maginus.* ^c *Ortelius in Parergo.* ^d *Plin. l. 5. c. 29.* ^e *Herodot. l. 2.*
Some^b circumscribe from hence both Phrygia, and Mysia, alledging the authoritie of ^c *S. c. 1. 1. 1.* ^d *Plin. l. 5. c. 29.* ^e *Herodot. l. 2.*
^{Luke.} But in the Apocalypse ^{c. 2.} these parts are also added, and ^{1. Pet. 1. 1.} ^f *Suidas.*
Phrygia is diuided into the greater, which lyeth Eastward: and the lesse, called also Hellespontiaca & Troas, & of some Epictetus. The greater Phrygia hath not many cities. Here stood Midaium, the royall seate of Mydas, and Apania the Phrygian Metropolis. ^d *Plin. l. 5. c. 29.* ^e *Herodot. l. 2.*
Phrygia is called of the riuer Phryx, which diuideth it fro Caria, ^f *Herodotus* telleth that the Phrygians were accounted the most ancient of all people: for the trial wherof, ^g *Psam-*
^{metichus} King of Egypt had shut vp, without societie of any humane creature, two chil-
dren, causing only Goates to be admitted to suckle them, who after long time pronoun-
ced ^h *bee* which they had learned of the Goates: but because that (with the Phrygians)
signified bread, therefore they accounted the Phrygians first authors of mankind. Be-
fore ⁱ *Democritus* stood, ^j *Nannacus* is reported to raigne there, and foreseeing the same ^k *Suidas.*
to haue assembled his people into the Temple, with supplications and prayers. Hence
grew the prouerbe to say: A thing was from *Nannacus*, which was exceeding old. Ma-
ny antiquities are told of their Gods: whose Theologie thus is recited by ^l *Ensebins.* The
Phrygians tell, that *Meon* was the most ancient King of Phrygia, the father of *Cybele*,
who inuented the pipe called *Syrinx*, and was named the *Mountain-mother*, beloued of
Marsyas. But when as *Attis* had raised her belly, her father slaying him and his fellows,
she, enraged with madnesse, ran vp and downe the countrey. *Marsyas* romed with her,
who after, being overcome in a Muscalle contention of *Apollo*, was slaid quicke. After
these things did *Apollo* loue *Cybele*, with whom she wandered to the Hyperboreans: and
by his command the body of *Attis* was buried, and *Cybele* obtained diuine honours.
Hence it is, that euen to this day the Phrygians bewaile the yong mans death. In *Pes-*
sinus a Citie of Phrygia (after reckoned to Galatia) they erected a Temple to *Attis*, and
Cybele. After the death of *Hyperion*, the children of *Caelus* parted the kingdom amongst
them, the most famous of which were *Atlas* and *Saturne*: to the first of which befall the
parts adioining to the Ocean. He had great skill in Astronomie. Of his seuen daughters
were procreated many of the Gods and *Heroes*: and of *Maia* the eldest, and *Iupiter*,
was *Mercury* begotten. *Saturne* the sonne of *Atlas* being couetous and wicked, mar-
ried *Cybele* his Sister, and had by her *Iupiter*. They tell of another *Iupiter*, brother of *Cae-*
lus, and King of Crete, (but there and here they are so entangled with Fables, that the
least inquirie hath most ease and no lesse certaintie.) This *Cretan* held the Empire of the
world, and had ten sonnes, whom they call *Curetes*: his Sepulchre they shew to this
day. *Saturne* (the brother of *Atlas*) raigned in Italy and Sicilia, till *Iupiter* his sonne dis-
possessed him, who proued a seuerer Prince to the wicked, and bountifull to the good.
Thus much *Ensebins* of the Phrygian diuinitie, our of their owne Legends, the mysteries
whereof he after vnseldeth. Other tales they had, as, that *Minerva* killed there a fire-
breathing beast, of *Philemon* and *Baucis*: and such like, mentioned by the Poets. *Me-*
ander making warres with the Pessinuntians vowed for sacrifice whatsoever hee first
met after hee returned with conquest, which he performed on *Archelans* his sonne, o-
uercomming, ^h *Grams.*
saith one, pietie with pietie. Impious is that pietie which desireth hu-
manitie, and diuclish, cruelty both in the idoll and idolater. ⁱ *as* appeared also in the
uent, (if our story be true) the father rewarding such pietie with greater impietie on
himselfe, and casting himselfe into the riuer, lest his name therevnto. The like is told of
the riuers *Sagaris* and *Scamander*, *Hercules*, when hee went with the Argonautes to
Colchos,

Cadmus came on shore on Phrygia to amend his oare, and being thirlicke sent his sweeting *Hylas* to the river for water, who falling therein was drowned, whereupon he (leaving his companions) wandered in the woods, bemoaning his *Hylas*.

* A nuisance
for Mithras.

About these times *Tantalus** lived in these parts, a man besides other vices exceedingly covetous, not sparing the Temples of the Gods. Hence arose the Fable that hee was punished in Hell with perpetuall hunger and thirst, whiles pleasant waters, & dainty fruits did offer themselves to his mouth, but when he would have tasted them, fled from him. So indeede doth *Maanmon* torment his followers, making them to want as well those which they have, as that which they have not, the medicine being the increaser of the disease, as when fire is quenched with Oile: like Gardners Asses laden with good hearbes, a burthen to them, foode for others, themselves glad to feede on Thistles. And how many *Tantals* doe we daily see induring a hunger and thirst in the midst of their abundance? a monstrous and vnnaturall sickness, to hunger after that which they have, yet cannot, yet will not feede on; a dropic-thirst, saue that they dare not drinke that, which they have and thirst for. Vnworthy of that life, which he sacrificeth to that, which neuer had the dignitie to be mortall: vnworthy that body, which he pineth with plenty; or that soule, which he damnth for a fancy of having: for that nature of man which he confineth to the Gallies, to the Mines, in the service of a peece of earth, vnworthy of the name of christian, whose CHRIST was, to one of his forefathers, worth thirty pence, but now this will sell him for three halfe pence, for a peece of bread, yea, like *Aesops* dog, for the shadow of a peece of bread; vnworthy of any thing, saue that his covetise, to be his tempter, his tormentor, his fury, his duell: Once, pity it is, that he prisseth a halter so deare, else would he rid the world of a burthen, & himself of his worthless life. But whether hath *Tantalus* carried me? Take heed (reader) he do not carry thee further, or thou him, beyond words: They say he would have sacrificed his son *Perseus*, had not diuine power releued him: thou art like to finde him *Tantalus* still. What the Poets tell of *Ganymedes* every one knowes: of *Niobe* famous for her sonnes and daughters, which she lost all in one day: of *Mydas* (another *Tantalus*) whose covetousnes became a new *Alchymie* to turne ail into Golde. And how doth this two-fold Alchymie gull the world? the one making with vaine hopes a rich estate become poore, the other with full haps making all Gold but the man; onely the Romane Alchymist is Maister of that Art, which the former professes, that turnes so easily a little Lead into so much good gold: onely the wise man, wise in the later, to bee Maister of himselfe and his wealth, nor a slave to passion or pelfe. And yet *Mydas* in a publike calamitie, (happeniu by an Earthquake, which swallowed vp houses) warned by an Oracle, to cast into those gaping iawes of the Earth that which was most precious: hurled therein much treasure (what could he thinke more precious: and how much more easily would make a *Mydas* have hurled in himselfe?) But the Earth not yet satisfied would not close vp her mouth, till his sonne *Anchurus*, (esteeming man to bee most precious) leaped in, and the reconciled Element receiued an Altar in witness of his haughtie courage. There were many Phrygian Kings named *Mydas*.

k The Fable was that *Mydas* hauing his wish granted, wished all that he touched might become golde: & so his meate was golde and starued him.
l La Noue discourse.

m Stobaeus.

n Macrobius.

at.

o Goropius Beces.

p Ar. 1.3.

The Phrygians sacrificed to the Riuer *Maander* and *Maras*: they placed their Priests after death vpon stone, ten cubits high. They did not sweare, or force others to an oath: they were much addicted to diuination by Birds. *Macrobius* applyeth their tales of *Cybele*, and *Attis* to the Sunne. *Silennus* is reckoned among the Phrygian Critics: whom *Goropius* fetcheth out of Scythia, and maketh him *Mydas* his Maister in Geography and Philosophy: The diligent attendance of the Scholler was occasioned by that Fable of his long eares: the learning of the Maister gaue him diuine honours.

In Phrygia on the Riuer *Sarpedon* stood Gordie (or as *Arrianus* calleth it, *Gordion*) of which the report is that when *Alexander* came thither, hee had a great desire to see the tower, in which was the palace of *Gordius* & *Midus*, that he might behold the shafts or beame of *Gordius* his cart, & the indissoluble knot fastned thereto. For great was the fame thereof amongst the next adioining people: that *Gordius* was one of the ancient inhabitants of Phrygia, hauing a little place of ground, and two yokes of Oxen; the

thirthe sent his sweet-
 yned, wherevpon he
Hylas.

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 fathers, worth thirty
 f bread, yea, like *A-*
ng, saue that his coue-
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one he vsed to the plough, the other to the waine or Cart. And while hee was one day
 at plough, an Eagle fate vpon the yoke, and there continued till euening. *Gordius*, as-
 nished at so ominous a token, went to the Telmislean sooth-sayers (for to the Telmis-
 sean both men and women this diuining science seemed hereditary) and there met with
 a Virgin, whom he acquainted with this accident: she counselled him to returne thither
 and to sacrifice to *Iupiter* the King, for the augury was good. *Gordius* entreated her com-
 pany with him, that she might instruct him how to sacrifice, which shee granted vnto
 him, and afterwards her selfe also in Marriage. These had betwixt them *Midas*, a pro-
 oracle, which answered that a Cart should bring them a King, that should end that sedi-
 tion. And while they were musing on this answer, *Midas* came riding in his Cart (with
 his parents) into the throng, and was by the Phrygians forthwith acknowledged King.
 The Cart, in memory hereof, was haged vpon to *Iupiter* in the tower (or temple of *Iupiter*.
So Cursus calleth it) with thanks for that Eagle (*Iupiters* Bird) sent before to fore-signifie
 thus much to his Father. The knot fastned vnto it, was of the barke of the Cornell or
 dogge-tree, wouen with such Arte that a man could neither finde beginning nor ende
 thereof. Bruited it was amongst the Phrygians; that he which could vntie it should
 be Lord of all Asia. *Alexander* turning it to and fro, and with vaine curiositie fear-
 ching how to loosen it, at last with his Sword chopped it in sunder, least he should o-
 therwise leaue some scruple in the hearts of his Souldiours. Thus saue *Arrianns*.

S. Qu. Curt. 43.

In the Lesser Phrygia, (of a Hill therein, called *Ida*; of a Riuer, *Xanthus*, of the
 Kings, *Troas*, *Dardania*, &c.) stood that eye of Asia, and Starre of the East, called *Ili-*
um or *Troy*. Of which, all that I can say will but obscure the renowne and glory, which
 all heathen Antiquitie haue by an vniuersall consent of poesie, and historie, giuen to it.
 And what Greeke or Latine Author hath not mentioned her ruines, and done exequies
 to her funeral? *Dardannus* is named her founder, after whom, and his succeeding sonne
Eriobonius, *Tros* ruled, who erected the Temple of *Pallas*, and reedified the Citie, lea-
 uing thereto his name. To him succeeded *Ilus*, and after him his sonne *Laomedon*,
 whom *Neptuno* and *Apollo* helped in repairing the Citie: which *Hercules* sacked, and
Priamus restored, but to a greater losse, by the Græcians ten yeeres siege, and one night
 spoile. *Dares*, and *Dioctys*, supposed historians of those times, besides *Homer*, and
 the Greekes and Latines his followers, haue more then enough related the particu-
 lars. *Hesperia*, Sister to *Priamus*, was by *Hercules* giuen to *Telamon* for first entring the
 walles. Her did *Priamus* demaund in vaine by *Antenor*, and *Eneas* his ambassadours.
Paris, otherwise called *Alexander*, one of the fittie children of *Priamus* and *Hecuba*,
 was sent in the same businesse, and returned with *Helena* the wife of *Menelaus* a La-
 cedemonian Prince: who consulting with the other Græcian Lords for her recouerie,
 first *Diomedes* and *Vlisses* were sent to intreat; after, a thousand saile of ships, to force
 her restitution: which after a tedious warre, with much losse on the one side, and vtter
 ruine on the other, was effected. The league of the Greekes was made by *Calchas*,
 who diuiding a bore in two parts, caused the Princes with their swords drawne and
 besprinkled with blood to passe betweene, swearing destruction to *Priamus* and the
 Troians. The like rites of solempne Couenant wee reade obserued by God himselfe:

1 Gen. 15. 10.
2 Ierem. 34. 18.

The religion of Phrygia and Troy, and all these Græcian parts of Asia were little,
 (if little) differing from the Greeke superstitions: of which in our Europe-discoueries we
 are so relate. Therefore adiourning a larger discourse till then, we are a little to mention
 here their deuotions. In Troy were the Temples of *Iupiter Hercans*, at whose Altar *Pri-*
amus was slaine; of *Iupiter Fulminator*, of *Inno*, *Apollo*, *Minerva*, *Mercurie*, *Neptuno*; To
Neptuno they, which sailed, did sacrifice a blacke bull, and oxen, whose hinder parts
 were burnt, the inwards hurled into the fire; To *Venus*, on the hill *Ida*; To *Seamander*,
Mercurie clouen tongues hurled into the fire; To *Venus*, on the hill *Ida*; To *Seamander*,
 to the Nymphs, in *Caues*. To the dead also they sacrificed blacke sleepe, ouer a ditch or
 hole in the ground, with wine, water, & flower, thinking that the soules drank the blood.
 They had whole flocks sacred to the Gods, vntouched by men. They obserued Auguries,
 B b 3
 Thunderts,

Nat. Com. l. 4. c. 5

Thunders, dreames, Oracles of *Apollo* and other superstitions. But the most famous of all, their fatall *Palladium*, (a Name given to all images which superstition beleeveth not made with hands) was said to haue fallen from heaven at *Pessinus*, or (as *Apollodorus* witnesseth) at *Ilium*, at the prayer of *Ilus* when he built it. Some say *Asius* a Philosopher made it by Magicall Arte: that it moued vp and downe, holding in the right hand a iavelin; in the left, a Distaffe: It was three cubits long. *Apollo's* Oracle fore-warned, that that Citie should neuer be taken, in whose walles it was kept. They hid it therefore in a more secret part of the Tower, that it should not bee publicly knowne, making many other like it to deceiue all future deceiuers. A woman-Priest attended the holy things in honour thereof, keeping fire continually burning. It was vnlawfull with common hands or eyes to touch or see it. And therefore when *Ilus* saued it from flames, the Temple being on fire, hee was for his blinde zeale punished with blindness; of which, soone after he recovered by diuine indulgence: *Ulysses* stole it from them. And thus perished that famous Phrygian Citie, if that may be said to perish which still continueth, farre farre more famous by *Homers* pen, then *Priams* Scepter or *Hectors* valour.

x P. Bell. l. 2. c. 6.

The ruines thereof are as yet very apparant (according to *Bellonius*, an eye-witness, his report) the walles of the citie yet standing, the remnants of her decayed buildings still with a kinde of maiestie entertaining the beholder: the walles of large circuite, of great spongie blacke and hard stones, cut foure square. There are yet to be seene the ruinous monuments of the Turrets on the walls. They spent foure houres sometime on horse, and sometime on foote, in compassing the walles. Great Marble Tombes of ancient workmanship are seene without the wals made Chest-fashion: and their couers yet whole. There are also extant the ruinous shapes of two great Towers; one in the top of the hill, (On the bending vvhether of the towne flood) the other in the bottome: and of another in the middle. Many great Cisterns made to receiue raine-water are yet whole. There are the ruines also of Churches built there, by the sometimes inhabiting Christians. The soile about it is dry and barren: the rivers (so much chaunted) *Xanthus* and *Simois* are small rilles, in Summer quite drie.

y Lib. 13.

This *Ilium* (whose sepulchre onely *Bellonius* hath seene) is not in that place vvhether old *Ilium* stood, but thirty furlongs Eastward, if *Strabo* be receiued, yea it changed the place and situation often, and here at last abode by warning of the Oracle, vvhich also hath now had his Fates as well as *Ilium*. A small towne was this later *Ilium*, hauing in it the Temple of *Pallas*, which *Alexander* in his time graced, enriching the Temple with offerings, and the place with name of a Citie, with building and immunitie. After his victory ouer the Persians, he sent them a fauourable Epistle, with promise to build them a sumptuous Temple, and there to institute sacred games, which *Lyfmachus* after his death in great part performed, peopling it from the neighbour Cities. The Romans also planted there a Colony, when as *Lyfmachus* afore had walled it, and built the Temple. *Fimbria*, in the warres against *Mithridates*, hauing treacherously slaine the Consul *Valerius Flaccus*, and seeking to enter, vpon deniall assailed, it and in the eleventh day entered by force; glorying that he had done as much in eleuen daies, as *Agamemnon* with a thousand saile of Greekes, had done in ten yeare; Not so much, replied an *Iliau*, for *Hector* was not here to defend the Citie. *Cesar*, zealous of *Alexanders* attempts, and deriuing his pedigree from *Iulus*, confirmed their former liberty, adding a new region to their territory.

Achilles among the later *Iliaus* enjoyed a Temple and a Toombe: *Patroclus* also and *Antiochus* had their Tombes: to them all and to *Atax* did the *Iliaus* sacrifice; an honour denied to *Hercules* for sacking their Citie: an vniuersall quarrell, if this yet may bee a iust excuse of their partiall superstition. *Thymbra* is a field hard by, through which slideth *Thymbraeus*, disemboking it selfe into *Scamander* there, where standeth the Temple of *Thymbraean Apollo*.

z Lib. 1.

Arrianus reporteth, that *Alexander* sacrificed to *Protesilaus*, (erecting Altars on his graue) vvhov was the first of the Graecians that in the Trojan warre set foote in Asia: as hee had before in the Straites of Hellespont offered a

Bull

the most famous of
perfection beleueed
us, or (as *Apollodo-
rus* say *Afius* a Phi-
ne, holding in the
ng. *Apollo's* Ora-
walled it was kept.
ould not bee pub-
liers. A woman
ually burning. It
erefore when *Ius*
nde zeale punished
ence: *Ulysses* stole it
may be said to pe-
then *Priams* Scap-

us, an eye-witnes;
decayed buildings
flaige circuite, of
be seene the rui-
ures sometime on
ble Tombs of an-
; and their covers
ers; one in the top
the bottome: and
ine water are yet
erionies inhabiting
haunted) *Xanthu*

that place vvhere
year changed the
racle, vvich also
Ithum, hauing in it
the Temple with
unities. After his
mise to build them
smachus after his
The Romans al-
nd built the Tem-
ly staine the Con-
nd in the eleuenth
s, as *Agamemnon*
eplied an *Ithum*,
anders attempts,
adding a new re-

Patroclus also and
erifice; an honour
et may bee a iust
ugh which slideth
erth the Temple of

(erecting Al-
he Trojan warre
esponse offered a
Bull

Bull to Neptune and the Sea-Nymphes, powring a golden Viall into the Sea: and in the places from vvhence hee set saile, and vvhere hee arriued, hee set vp Altars to *Iupiter Defensor*, to *Pallas*, and to *Hercules*. And being come to *Ithum* hee sacrificed to Trojan *Pallas*, and fastening the armes, which hee vsed, in her Temple, (a rite which the Philistims observed in *Saul* their enemy, and *David* with the armour of Goliath) hee tooke thence the armour sacred to the Goddess; inon- peased also *Priams* his Ghost, performing his exequies at the weapons of his gard. Hee ap- so to reconcile him to *Neoptolemus* his house. Of which hee, by his mother, descended. He crowned *Achilles* his Tombe: calling him happy, who had *Homer* to blaze abroad his praises to the world, in which he was greater, then *Great Alexander*.

Not farre hence is the Citie and Hauens *Priapus*, so called of the beahtly God: like to uell (of more iniquitie, then antiquitie) was not knowne of *Hesiod*. This Region was called *Adrastia* of King *Adrastus*, who first built a temple of *Nemesis* calling it *Adrastia*. In the country adjoining was an Oracle of *Apollo Aetians*, & *Diana*: whose oratory being demolished, the stones were carried to *Parium*, where was built an Altar, famous for fairenesse and greatnes. Of this *Adrastia* was a temple at *Cyzicus*.

This *Cyzicus* was a Citie of *Myfia* minor; (for there is another *Myfia* called *Major*, according to *Ptolomeys* & diuision: (the former is called *Olympica*, the later by *Galen* b, Hellepontica: there is another *Myfia* in Europe, which *Volateran* distinguisheth call- ling it *Mafia*. Some ascribe this *Cyzicus* to *Bithynia*. Wee list not to vmpire betwixt Geographers, but to relate our Historie, i which telleth that this Citie was renowned for Antiquitie, giuen by *Iupiter* in Dowrie to *Proserpina*; whom therefore the inhabi- bitans worship. The greatnesse, beauty, lawes, and other excellencies of *Cyzicus* let others shew you: their Temple I cannot but stay to view with wonder, k whose pil- lars are measured foure cubites thicke, sitie high, each of one stone: in which, the whole building was of polished stone, and every stone was ioined to his fellow with a thread l or line of golde: the image of *Iupiter* was of Iuory, crowned with a marble Apollo. Such was the beauty of the worke, and costlinesse of the matter, that the Earth whether with loue seeking to embrace it, or with iust hatred for the idolatrous curiositie, swallowed vp both it and the Citie in an Earthquake. The like befell to Philadelphia, another *Myfian* Citie (one of the *seuen Churches* m to which *Iohn* writ: and to *Magnesia* n in the same Region. Neere to *Cyzicus* was the hill *Dyndima*: and thereon *Cybeles* Temple built by the *Argonauters* who had also vsed a certaine stone for an anchor, vvich they fixed sure at *Cyzicus* with Lead, because it had often plaid the fugitiue, o called therefore the *fugitive Stone*. The *Cyzican* towers yielded a

The *Myfians* for their great deuotion were called *smoke-chimers*, a fit name for all superstitious. They had in honour the Nymph *Brythia*: vnder colour of religion the Pa- rians couened the Lampfacens of a great part of their territory. Of this Citie was *Pri- apus* aforesaid, a man monstrous in lusts, admirable in his plentifull issue; hated of the men (howsoeuer of the women beloued) and by them exiled to a wilde life in the field, till a greuous disease, sent amongst them, caused them, by warning of the Do- donean Oracle to recall him; Fit seruitour for such a God. Hence the tale of his huge Genitales, and of his Garden-deitie. Offering to rauish a Virgin at the time of her Wedding, hee was scared by the braying of an Ass, a creature for this cause consecrated to his sacrifices. Lettice most suitable to such lips.

A little hence standeth *Abydus*; (and ouer against the same on Europe side, *Se- fus*) chaunted by the Poets, the gard of the Hellespont, one of the keyes (saith *Bel- lonius*) of the Turkish Empire; the Castles beeing for that purpose well furnished, the Straites not aboute seven furlongs ouer. Here did *Xerxes* ioine Asia to Europe by a bridge, professing warres not against the Greekes alone, but against the ele- ments. To Mount *Athos* q did this *Mount Atheos* write his menacing Letters. To the Hellespont he commanded three hundred stripes to be giuen, and fetters to be cast,

a 1. Sam. 31. 10
b 1. Sam. 21. 9.
c Argypide.
d Curt. 1. 2.
e O fortunate
youngman
whose virtue
found
So braue a
Trumpet thy
noble acts to
sound, Spenser
Ruines of
Time:
f Strab. l. 13.

g Pto l. 5. c. 2.
h Gal desantiu-
enda l. 5.
i Apian in
Mitridatica.
Gramay.

k Xiphilinus ex
Dione apud
Gram.
Plin l. 36. c. 15.
l Filum aure-
um.

m Apoc. 3. 7.
n Pius 2. Asia.

o Plin. l. 36. c. 15

p Polianus. l. 6.
ap. Gra.

q Herodot. l. 7.

in with reuiling speeches for the breach of his new made bridge, which the vvinde (disdaining the stopping of his passage, and insfing his libertie) had by tempest broken.

r Strab. l. 13.

In Mysia r was that famous Pine-tree, foure and twenty foote in compasse, and growing intire threescore and ten foote from the roote, was diuided into three armes axqually distant, which after gathered themselves close into one top, two hundred foote high, and fiftene cubits. *Apollo Cillans* had a Temple dedicated to him at Cilla; another was erected at Chrysa to *Apollo Smynthius*: and twenty furlongs thence, another to *Diana Asirina*, another (with a sacred Caue) at Andira, to the mother of the Gods: this Caue reached vnder the Earth to Palea, a hundred and thirty furlongs. *Attalus* reigned in these parts, who furnished the Librarie of *Pergamus* with two hundred thousand Volumes, for the writing whereof those parchment-skinnes were inuented, therefore called to this day *Pergamena*. Of this name *Attalus* were three of their Kings; the last of which made the Romanes his heires. Here was that cruell Edict of *Mithridates* published, to murther the Romanes, whereby many, driuen to seeke helpe of *Esculapius* in his Temple at *Pergamus*, found him either vndermercifull, or vnskilfull to cure them, although his Physicke-shop was in this Citie. Here were inuented (by King *Attalus*) Tapestrie hangings, called *Aulas* of *asla* 151: all which was hanged therewith. Here was also a yearly spectacle of the Cock-fight. The Mysian Priests obtained from flesh and Marriage. They sacrificed a Horse, whose inward parts were eaten before their vovves.

s Ortel. Thef.

t Athin. l. 10. c. 1
Ex Xantho Lydo.

u Lib. 12. c. 4.

x Herodot. l. 1.

y Silius. l. 4.

Southwards from hence along the Sea-coast, trendeth *Eolis*: whereunto adjoineth Lydia, called saunciently Asia, and the inhabitants, *Asiones*. It was called *Mæonia* of *Manes* their first King, who begate *Cotys*, and he, *Atys* and *Asius*, of whome (some say) Asia taketh name. *Cumletes*: a Lydian King was so addicted to gourmandise, that in the night hee did teare and eate his Wife, and finding her head (in the morning) in his mouth, the thing being noised abroad, hee killed himselfe. The same Author telleth: of King *Andramytes*, that hee made women Eunuches for his attendance: that the Lydians were so effeminate, that they might not endure the Sunne to looke vpon them, for which cause they had their shady bowers: that in a place, therefore called *Impure*, they forced women and Maidens to their lust, which *Omphale* (who had endured this violence, comming after to be their Queene) reuenged by a vniust iustice. For assembling all the seruants or slaues, shee shut vp among them their Masters Daughters, permitting them to their pleasures. She was Daughter of *Iardanus* of the posteritie of *Atys*, who set *Hercules* his taske to spin amongst her Maides. Her husband *Tmolus* deflowered *Arriphe* in *Dianas* Temple. Of him happily was named the Hill *Tmolus*, which yielded golden sands to the River *Pactolus*. *Halysattis* x was after a long succession the Lydian King, father to *Cresus*, whose Sepulcher was an admirable monument, being at the bottome, stone; elsewhere, earth: built by men and women, slaues, and hired persons. It is sixe furlongs in compasse, and two hundred foote, and a thousand and three hundred foote broad. All the Daughters of the Lydians prostitute themselves, and thereby get their liuing and dowrie. These were the first inueters of coyning money: the first hucksters and pedlers: the first players at Dice, Balles, Chess, in the time of *Atys* the first; driuen to this shift by famine, which when they knewe not otherwise to redresse, they deuised these games, passing the time of every second day with these pastimes, then beguiling their emptie bellies, and (according to their ominous inuention) now not so much the companions, as the harbengers and forerunners of emptinesse, although some contrarie to their first originall vse them to ease their fullnesse. Thus did the Lydians liue (if *Herodotus* bee beleueed) two and twentie yeares, eating and playing by course, till they vvere faine to diminish their multitudes by sending Colonies vnder *Tyrrhenus* vnto that part of Italy, y which of him receiued that name.

Here on the winding streames of *Meander* (or nigh thereto) was situate *Magne-*
fia

... which the vvinde
... had by tempest bro-

... in compasse, and
... ded into three armes
... top, two hundred
... ated to him at Cilla;
... furlongs thence, an
... ra, to the mother of
... and thirty furlongs.
... of Pergamus with
... parchment-skinner
... name *Attalus* were
... fires. Here was that
... whereby many, dri-
... ound him either vn-
... is in this Citie. Here
... *laas* of *arila* 151. all
... the *Cock-fight*. The
... horse, whole inward

... whereunto adioi-
... it was called *Mæ-*
... and *Asius*, of whome
... dicted to gourman-
... ng her hand (in the
... lled himselfe. The
... n Eunuches for his
... ght not endure the
... bowers: that in a
... to their lust, which
... r Queene) reuenged
... hee shut vp among
... s. She was Daugh-
... ke to spin amongst
... mple. Of him hap-
... the Riuer *Paedolus*,
... to *Cresus*, whose
... stone; elsewhere,
... furlongs in com-
... note broad. All the
... ir liuing and dow-
... fters and pedlers:
... rift; driuen to this
... esse, they deuised
... se pastimes, then
... s inuention) now
... nners of empti-
... to ease their ful-
... two and twentie
... iminish their mul-
... y, y which of him
... as situate *Magne-*
... *fin*

sa (not that by *Hermus*) whose Inhabitants worshipped the *Diodymene Mother of the Gods*. But the olde Citie and Temple perishing, and a new builded, the Temple was named of *Diana Lencophryna*, exceeding that of *Ephesus* in workmanship, but exceeded in greatnesse and multitude of oblations. And yet this was the greatest in Asia except the *Ephesian* and *Dindymene*. Of *Tralles* a neighbouring Citie was *Metrodorus* the Priest of *Iupiter Laryssaens*. In the way from thence to *Nysa*, is a vil-
lage of the *Nysaens* named *Acharaca*. There is the *Plutonium* (compassed with a groue) and the Temple of *Pluto* and *Iuno*, and the *Cauæ* *Charonium* (admirable to the view, ouerhanging the Groue, which it threatneth seeming to deuoure it. They say that sicke men which are deuoted to those Gods, goe thither, and in a street neere the *Cauæ*, stay with such as are expert in those mysteries, who sleeping for them, in-quire the course to cure them, by dreames. These inuoking diuine remedies many times lead them into the *Cauæ*, where abiding many dayes with fastings and sweatings, they sometimes intend to their owne dreames, by the Counsell of the Priests. To others this place is pestilent and inaccessible. Here are yearly festiuall solemnized, and then most of all are these deuotions practised. Youths and striplings naked and annoynted, draw or leade a Bull into the same *Cauæ* with great speed, who falls anone dead. Thirty furlongs beyond *Nysa* is a festiuall place solemnly frequented by the neighbouring Inhabitants, which is said to haue a *Cauæ* dedicated to the same Gods, and reaching to *Acharaca*.

z Strabolib. 14.

After *Omphale*, *Hercules* posterity, which he had by her, reigned; carrying for their royall Ensigne that Battle-axe, which *Hercules* had taken from *Hippolita* the Amazon. *Candaules* weary of the burthen, gaue it to one of his Courtiers to beare, interpreted an ominous presage of that which happened. He thinking it not enough happinesse to enioy the beauties of his wife, vnlesse some other eyes were witnesses of his possession, placed *Gyges* his friend where he might see vnscene (happily the occasion of that tale of *Gyges* Ring, wherewith he went inuisible) to take view of his wiues nakednesse. But being perceiued by her at his departure, she put him soone after to his choice, whether he would enioy what he had seene, and the kingdom for dowrie, without other ioynture then *Candaules* bloud, or would there himselfe be slaine. Either to iudge his choice, by which *Hercules* his race failed: Or him descended *Cresus*, whose History is knowne. Him did *Cyrus* ouerthrow, and had set him on a pile of wood to burne him, who then cried *Solon, Solon, Solon*: which *Cyrus* not vnderstanding, caused him to be asked, why hee so called. Hee answered, That sometimes by *Solon*, not to iudge any happy till his end; which lesson he now learned to his cost: To his good indeed; For *Cyrus* for this pardoned his life, now the second time saued: which a litle before a souldior in taking the City had bereaued, had not naturall affection in his sonne (before this time dumbe) violently inforced Nature to loose the instruments of speech and proclaime; *It is the King*. Thus had the Oracle prophesied, that the day would be dismall and disastrous to the father, when the son should speake (whereto hee had before in vaine sought helpe of Gods and men) and could speake freely all his life after. And this was all that *Cresus* by his sumptuous presents, and superstitious deuotion could get of *Apollo*, which had foretold him, that he himselfe had no power to auert or alter, not to speake of his enigmaticall answers, snares, not instructions, no cuments, nor documents vnto him.

a Cic. Off. 3.

b Herodot. li. 1.

c *Cresus* had bin exceeding liberal to *Apollo*, who de- luded his Vo- taries with rid- dles, as in our Persian relation you may reade.

CHAP. XVII.

Of Ionia and other Countries in that Chersonesus.



Ionia is situate on the Icarian Sea, ouer-against the Iland Chios. The Inhabitants are accounted Athenian Colonies (whereas Athens may rather seeme to be Ionian) deducing their name from ^a *Ion* the sonne of *Crensa* and *Xuthus*. But more probable is ^b their opinion which deuie them from *Iavan*, as is ^c before obserued by vs. Of the Ionians in Asia, were reckoned tenne principall Cities in the continent, besides *Chios* and *Samos* in the Ilands, to which they imparted their names.

The Ionians had their common Sacrifices and Ceremonies at the Promontorie of *Mycale*, generally by all the Ionians dedicated to *Nepiunus Heliconius*, erecting there vnto him a Temple: the place was called Panionium, and the feast in which those sacrifices were offered, *Panionia*. To those twelue Cities *Strabo* ^d mentioning the founders of them, addeth also *Smyrna*, and saith that they were called to the Panionian solemnities by the Ephesians, who were sometime called Smyrniæans of *Smyrna* the Amazon, who is named the Founder of Ephesus. Against those Smyrniæans the Sardi-ans warred; and would on no condition raise their siege, except the Smyrniæan matrons were permitted to their lusts. ^e The Maid-servant of one *Philarchus* amongstst them deuised, that those of her condition might in their Mistresses habite be sent, to saue their Masters beds, which was accomplished.

As for Ephesus, the place was designed by Oracle for the building thereof, which warned them there to build, where a Fish and a Bore should shew them. It hapned, that as certaine Fishermen at the sacred fountaine *Hypelous* were bröyling their fish, one of them leaped with the coales into an heape of strawe, which thereby was fired; and a Bore which lay couered therein, leaping out, ranne from thence as farre as *Trachea*, and there fell downe dead of a wound which they gaue him, grunting out his last gasp where *Pallas* after was honored with a Temple. Great then *Pallas* and her swinish deuotion was that ^f Great *Diana* of the Ephesians, (so proclaimed in the madnesse of their zeale) and that Image which came downe from *Iupiter*, which all Asia and the world worshipped. This Image (as *Plinie* ^g writeth) was thought by some to be of Ebonie, but *Mutianus* thrice consull, writ, That it was of the Vine, neuer changed in seuen alterations or restitutions, which the Temple receiued. It had many holes filled with Spikenard, the moisture whereof might fill and close up the rifts. The doores of the Temple were of Cyprusse, ^h which after foure hundred yeares were as fresh as if they had been new. The rooffe of the Temple was Cedar. The Image, which superstition supposed came from *Iupiter*, was made (saith the same *Mutianus*) by one *Canetia*. The Temple (reputed one of the worlds seuen wonders) was first the building of the Amazons, as *Solinus* affirmeth. But *Pausanias* ⁱ reprocueth *Pinda* *rum*, for affirming that the Amazons had built it, when they made their Expedition against *Thesens* and the Athenians: For at that time (saith he) the women going from *Thermodon*, sacrificed to the Ephesian *Diana* in their way, as they had done before in the times of *Hercules* and of *Bacchus*. Not the Amazons therefore, but one *Cræsus* of that Countrey, and *Ephesus* (supposed the sonne of the riuier *Cayster*) founded it. Of him the City also receiued her name. About the Temple dwelt both diuers other suppliants, and women of the Amazonian race. These were spared by *Androclius* the sonne of *Codrus*, who here planted his Athenian Colony, and chased out the *Leleges*, which before were the Inhabitants; who being slaine in this Expedition, his sepulchre remained in *Pausanias* his time, on which was set a man armed. *Xerxes* when he burned all other Temples in Asia, spared this, vncertaine whether for admiration or deuotion;

^a Cuius Rbod.

lib. 7. 10.

Sard. lib. 3.

^b Ar. Montan.

Fr. Iunius &c.

^c Lib. 1. ca. 3.

^d Strabo lib. 14.

^e Gramay.

^f Ar. 19. 27. 28

^g Plin. li. 19. c. 40.

^h Solinus c. 49.

ⁱ Pausanias l. 7.

deuotion; most certaine, a bootlesse clemencie. For *Herastratus*¹, to lengthen the memorie of his name with detestation of his wickednesse, fired this Temple on that day in which *Alexander* was borne at Pella. *Diana* forsooth, (who in her Midwife-Myserie is called also *Iuno Lucina*) in her officious care to helpe *Olympias* in her travail, was then absent. It was after restored to a greater excellencie by *Dmocrates*, or (as *Strabo* tearmes him) *Chermocrates*, who was also the Architect of Alexandria. Some^m affirme, That two hundred and twentie yeeres were spent, in building this Temple; by all Asia: *Plinie* sayth, foure hundred. It was built on a Marish, because of Earthquakes (which are said to be more common in Asia then other parts) being founded on Coles; the second foundation Wood. There were therein an hundred and twentie seuen Pillars, the workes of so many Kings, threescore foot in height, and fixe and thirtie of them very curiously wrought. The Temple was foure hundred and twentie fise foot long, two hundred and twentie broad; of the Ephesians holden in such veneration, that when *Crasus* had begirt them with a streight siege, they deuoted their City to their Goddess, tying the wall thereof with a rope to the Temple. It was enriched and adorned with gifts beyond value. It was full of the workes of *Pra-*

The Priests were Eunuches called *Megalobyz*, greatly honoured, and had with them sacred Virgins. Some^o call these or else another order of *Diana's* Priests; *Estia-* *rores* and *Essena*, that is, Good fellows (after the appellation of this bad Age) which by yearly courses had a peculiar diet assigned them, and came in no priuate house. All the Ionians resorted to Ephesus, at *Diana's* festiually, which with daunces and other pompe they solemnized, with their wiues and children, as they had done before at Delos: The Temple had priuiledge of Sanctuarie, which *Alexander* extended to a furlong, *Mubridates* to a flight-shot, *Antonius* added part of the City: But *Augustus* disannulled the same; that it should no longer be a harbour for villaines. This the Romans finde (saith a Roman Pope relating this History) among whom are so many sanctuaries, as Cardinalls houses, in which theecus and russians haue patronage, which make the citie (otherwise quiet and noble) a denne of thierces; Alake named *Selmu*, and another which flowereth into it, were *Diana's* patrimony, which by some Kings beeing taken from her, were after by the Romans restored. And when the Publicans had seized the profits, *Antemidorus* was sent in Ambassage to Rome; where hee recovered them to *Diana*, for which cause they dedicated to him a golden Image in the Temple. In the middes of the lake was the Kings Chappell, accounted the worke of *Aegistion*. *Alexander* not onely restored the Ephesians to their City, which for his sake they had lost, and changed the gouernement into a popular state; but bestowed also the tributes, which before they had payed to the Persians; vpon *Diana*, and caused them to be slaine therein, and such of them as had taken Sanctuarie in the Temple hee caused to be fetched out and stoned. While he stayed at Ephesus, hee sacrificed to *Diana* with very solemne pompe, all his army being arranged in battell array. The Ephesians were obseruers of curious Arts; which not only *Luke* mentioneth, but the prouerb also confirmeth; *Ephesia litera* so they called the spelles, whereby they made themselves in wrestling, and other conflicts, invincible. Memorable is the history of an Ephesian inaide, who, when *Brenius* invaded Asia, promised him her loue, (which he much desired) and withall, to betray the city to him; if he would giue her all the Jewels and attire of the women: which the souldiers were commaunded to doe, who heaped their gold so fast vpon the Damosell, according to their commaund, that she was therewith couered and slaine. The *Asiarche*, which *Luke* nameth *Asi-* *19. Beza* saith were certaine Priests, whose office it was, to set forth publike playes and games in honour of their Gods; as also were the *Syniarche*. The Ephesians, as all the other Ionians, were much addicted to nicenesse and sumptuousnesse of attire, for which, and other delicacies, they grew into a prouerb. The Ionians had other places and temples amongst themselves famous for deuotion, and antiquitie, such as no where else are to be seene, as the Temple and Oracle of *Apollo* at

Gemin

a Pausan. A-
chaica, lib. 7.

Gemini a Myus had a small arme of the Sea, whose waters by the meanes of *Meander* failing, the soile brought forth an innumerable multitude of fleas, which forced the Inhabitants to forsake their City, and with bagge and baggage to depart to Miletus, And in my time (saith *Pausanias*) nothing remained of Myus, in Myus, but *Bacchus* Temple. The like befell to the Atarmita neare to Pergamus. The Persians burnt the Temple of *Pallas* at Phoeza, and an other of *Iuno* in Samos, the remaines whereof are worthy admiration: the Erythraean Temple of *Hercules*, and of *Pallas* at Prienz; that for the antiquitie, this for the Image. The Image of *Hercules* is said to be brought in a ship which came (without mans help) to the Cape, where the Chians & Erythraeans laboured each to bring the same to their owne City. But one *Phormio* a Fisherman of Erythraea was warned in a dreams, to make a rope of the haire cut off from the heads of the Erythraean Matrons, by which their husbands should draw the same in to their towne. The women would not yeeld; but certaine Thracian women which had obtained their freedome, graunted their haire to this purpose, to whom therefore this priuiledge was graunted, to enter into *Hercules* Temple, a thing denied to all other the Dames of Erythraea. The rope still remaineth: and the Fisherman which before was blinde, recovered his sight. In this Towne also is *Mineruas* Temple, and therein a huge Image of wood, sitting on a throne, holding with both hands a distaffe. There are the *Graces*, and *Houres*, formed of white Marble. At Smyrna was the Temple of *Aesculapius*: and nigh to the springs of their riuier Meles, a caue, in which they say *Homer* composed his Poems. Thus much *Pausanias*. The Ionian^b letters were more resembling the Latine, then the present Greeke are, and were then common, as in our first Booke is shewed in our Phoenician relations.

b Scaliger in
Mufeb. chron.
animad.

c Polyen. lib. 3.
stratagem.

At Miletus, a madde phrensie had once possessed their Virgins, whereby it came to passe, that they in great multitudes hanged themselves. Neither cause appeared, nor remedy: Needs must they go whom the Deuill driues. Whom neither the sweetnes of life, bitternesse of death, teares, intreaties, offers, custodie of friends could moue, Modesty detained from proceeding in this immodest butchery: and which is more to be wondered at, a *Posthumus* modesty, which could not be borne, till they were dead. For a Law was made, That the naked bodies of such as thus had strangled themselves, should be drawne through the streetes: which contumely, though it were but a Gnat to those Camels, which with the halter they swallowed, yet strained they at it, and it could it not be digested, but stayed their fury. Before the Trojan war, was *Hercules* famous at Miletus. The Ionians were subiect to the Assyrians: after that to the Egyptians: next to the Lydians, Persians, & the other Empires, which successiully followed.

d Colophonem
addere Eras. Ad.

From Ephesus to Colophon are seuentie furlongs. This town grew into a Prouerb; for through their excellency in horsemanship they vsually made the victory (otherwise doubtfull) to be certaine on that side which intertained them. Before Colophon was the groue of *Apollo Clarus*. And here died *Calchas* that famous wizard for griefe, that when upon his demand *Mopsus* had certainly answered how many pigges were in the belly of a Sow, by him propounded: *Calchas* could not doe the like, when *Mopsus* asked of the number of figges growing on a figge-tree thereby.

e Apocal. 2. 9

Not farre from hence is Erythrae the towne of one of the *Syblis*, which liued in the time of *Alexander*, of which name also there were others in other places and times, renowned for their prophesyings. Beyond Clazomenae is the Temple of *Apollo*, and Smyrna famous in those blind times, for the temple and statue of *Homer*, since for the Prelacie of *Polycarpus*, whom our L o r d himselfe so highly commendeth. *Nelus* builded Miletus (who also erected the Altar at Possidium) The Milesian Oracle was sacred to *Apollo Didymus* amongst the Branchidz, who betrayed the treasures of their God to *Xerxes* the burner of their temple; and therefore for feare of punishment followed him after in his flight. Afterwards the Milesians builded a Temple, which for the exceeding greatnes remained without rooffe, compassed with dwelling-houses, and a groue, adorned sumptuously with gifts of ancient workmanship. Here was the legend framed of *Branchus* and *Apollo*, whom they called *Ulios*, and *Artemis*, of healing. Neare vnto the temple of *Neptune* at Possidium was Herzum, an old Temple & Oratory,

meanes of *Meander*
s, which forced the
to depart to *Miletus*,
Myus, but *Bacchus*
the Persians burnt the
remaines whereof are
of *Pallas* at *Prien*;
is said to be brought
e *Chians* & *Erythra-*
e *Phormio* a *Fisher-*
haire cut off from the
ld draw the same in-
racian women which
to whom therefore
hing denied to all o-
Fisberman which be-
hermaes Temple, and
ooth hands a distaffe,
myrna was the *Ten-*
caue, in which they
onian letters were
ere then common, as

whereby it came to
cause appeared, nor
neither the sweetnes
friends could move,
and which is more to
till they were dead,
trangled themselves,
h it were but a Gnat
ained they at it, and it
war, was *Hercules* fa-
er that to the *Egypti-*
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grew into a Prouerb;
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a. Before *Colophon*
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r, which liued in the
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Homer, since for the
mmendeth. *Nelus*
Milefian Oracle was
the treasures of their
punishment follo-
mple, which for the
elling-houses, and a
Here was the legend
Artemis, of healing,
old Temple & Ora-
tory,

tory, after conuerted into a storehouse, but then also retaining diuers chappels full of
old workes, as was also a Court-yard without, from whence when *Antoninus* had taken
three coloffes (the worke of *Miro*) standing on one basis, *Augustus* placed there again,
Pallas and *Hercules* but translated *Iupiter* to the Capitoll, and built him a Chappell.

Salmiffus is not farre hence, where the *Curetes* or Priests of *Iupiter* dulled the eares of
Iuno with the sound of weapons whiles *Latona* was deliuered. Here were many tem-
ples, some old, some new. The *Curetes* or *Corybant*s, for so they were also termed, f Dist. hist.
were a shauen order of Priests, who, rauished with a sacred fury, plaied vpon cimballs,
and danced, shaking their heads to and fro, drawing others into the same rage of su-
perstition. These first beganne their deuotions at *Ida*, a hill of *Phrygia*, and after sai-
gullet (who had before couenanted with *Titan* to kill all his male children) while hee
could not by meanes of their noyse heare *Iupiters* crying. *Diodorus Siculus* writeth,
That *Corybantus* was the sonne of *Iason* and *Cybele*, and with *Dardanus* brought into
Phrygia the rites of the mother of the gods, and called his disciples in that sect *Cory-*
bantes. *Natalis Comes* b traueseth many opinions about their originall and rites;
their daunces were in armour.

The region of the Dorians was almost round with the Sea: Heerin was *Gnidus* a
Cittie of name for the marble Image of *Venus*: and *Halycarnassus*, the Countrey of
Herodotus and *Dionysius* famous Historians, and of *Manfalus*, whose Sepulchre, ere-
cted by *Artemisia* his wife and sister, was accounted one of the worldes seuen won-
ders.

In the Suburbs of *Stomalyne* was the Temple of *Esculapius* of great reputation,
and riches: In it was *Anigonius* of *Apelles* workemanship: there was also *Venus* na-
ked, after dedicated to *Cesar* at Rome, as the mother of that generation, by *Augustus*.

Neare to *Bargolia* was a Temple of *Diana*. Mylasa another City of *Caria* had ma-
ny publique buildings and faire Temples; among the rest, two of *Iupiter* (surnamed
Osogo) in the one; and in the other, *Lab audenus*, of *Labranda* a village, a little off,
which had an auncient Temple of *Iupiter Miltari* much frequented. The way lead-
ing thither was called Sacred, paved sixtie furlongs, through which their Proceffion
passed in pompous solemnity. The noblest of the citizens were ordained Priests, which
function dured with their liues.

There is a third Temple of *Iupiter Carini* common to all the *Carians*, of which also
the *Lydians* and *Myfians* are partakers. *Strabo* reporteth of two Temples at *Strato-*
nic; one at *Lagina*, sacred to *Hecate*, where were celebrated yeerely solemnities;
the other neere the City of *Iupiter Chrysaorens* common to all the *Carians*, whither
they resort to sacrifice, and to consult of common affaires: which their assembly is
called *Chrysaorean*. h Libr. 34.

Lydia, called also *Meonia*, was a rich Country, whose mother-Cittie was *Sardis*, the
royall seat of *Crasus*, washed by golden *Pactolus*, where idleness was a speciall fault,
and punished by the Lawe. Five miles from this City is a lake called *Coloni*, where is
the temple of *Diana Colocna* very religiously accounted of, wherein, on their festiuals,
Apes were reported to daunce. The region, called *Burned*, stretcheth it selfe heere a-
bout the space of five hundred furlongs, mountainous, stony and blacke, as if it were
off some burning, wanting trees altogether (Vines excepted) which yeeld a very plea-
sant wine. Here was an other *Plutonium* at *Hierapolis* ouer-against *Laodicea*. It was
a hole in the brow of a hill, so framed, that it might receiue the body of a man, of
great depth. Below it was a squared trench of halfe an acre compasse so cloudie and
darke, that the ground could scarcely be seene. The aire is not hurtfull to them which
approach: but within it is deadly. *Strabo* put in Sparrowes, which presently died. But
the gelded Priests called *Galli* might approach to the mouth, and looke in, and diue
in as long as they could hold their breath, without harme, but not without signes of
working passions, whether of diuine inspiration or reluctance of the naturall forces.
No lesse marvellous then the dampe of the ayre, is the hardning quality of the waters,
which being hote, doe harden themselves into a kinde of stone. *Warner* mentioneth
the

g Nat. C. lib.
9 cap. 7.

h Libr. 34.

i Elian. lib. 4.
Strabo lib. 13

k As strange is
that which is
reported of
the water of
the lake Tacto,
that if a rope
be drawn tho-
row it, a bird
toucht it
with her wings
they are ker-
ned with salt.

l *Wern. de aqua Hungariae.*

m *Volat. Lio.*

n *Nat. Com. libr. 9. cap. 5.*

o *Macr. Sat. li. 1. cap. 23.* calls him *Attnia*, and applieth this as the tale of *Ve-nus* and *Adonia*, to the Sunne & Earth in the Winter. *Cybele* is drawne with lions, which signifieth the influence of the heauens. *Attnia* they puttrayed with his rodde, the marke of his power, and a pipe, noting the Windes caused by the Sunne. Their mourning ended on the eight Calends of April: the first day, in which the Sunne maketh the day longer then the night, they solemnised the feast called *Hilaria*. See li. xii. 17 de *Phen.*
p *Dom. Niger.*

the like in Hungary, and *Aeolia*, in Peru. Those *Galli* heere mentioned were Priests of *Cybele*, so called of *Gallus* a riuer in Phrygia, the waters whereof, temperatly drunken, did exceedingly temper the braine, and take away madnes; but being sucked in largely, caused madnes. These Priests drinking hereof vnto madnesse, in that furie gelded themselues. And as their beginning, so was their proceeding also in madnesse, in the execution of their rites, shaking and wheeling their heads like madde men. *Volaterran* in out of *Polybistor* reporteth, that one *Gallus* the companion of *Atty* (both gelded) imposed the name on the riuer, before called *Teria*. Of *Cybele* and *Atty* we haue spoken before: I adde, that after some, this *Atty* was a Phrygian youth, which when he would not listen to *Rhea* in her amorous suits, gelded himselfe; so consecrating his priesthood vnto *Rhea* or *Cybele*: others affirm that shee preferred him to that Office, first hauing vowed perpetuall chastitie, and breaking his Vow, was punished with madnesse, in which he dismembred himselfe, and would also haue killed himselfe, but that by the compassionate Goddesse he was turned into a Pine-tree. That the Fable! this the History! that these gelded Priests wore also long womanish attire, plaied on tymbrelles and cornets, sacrificed to their Goddesse the ninth day of the Moone; at which time they set the Image of the Goddesse on an asse, and went about the villages and streets begging, with the sound of their sacred tymbrell, corne, bread, drinke, and all necessaries, in honour of their Goddesse: as they did also in the Temples, begging money in her name, with some muscical instruments; and were therefore called *Matragyræ*. Thus did the Priests of *Corona* also begge for the maintenance of their Goddesse, with promises of good fortune to their liberall contributors. *Lucian* in his *Asinus* relateth the like knaueries of the Priests of *Dea Syria*.

But it is high time to leaue this (properly called) Asia, and to visite Lycia, washed by the Sea two hundred miles, wherein the mount *Taurus* ariseth, hence stretching it selfe Eastward, vnder diuers appellations, vnto the Indian Sea. They were gouerned by common Counsell of three and twenty Cities, till the Romans subdued them. Here was *Cragus* a hill with eight Promontories, & a Citie of the same name, from whence arose the Fables of *Chymæra*. At the foot of the hill stode *Pinara*, wherein was worshipped *Pandarus*; and a little thence the Temple of *Latonæ*; and not farre off, *Patara*, the worke of *Patarus*, beautified with a hauen, and many Temples and the Oracles of *Apollo*. The hill *Telmessus* was here famous for Soothsayings; and the Inhabitants are accounted the first interpreters of Dreames. Here was *Chimæra* a hill said to burne in the night. *Pamphylia* beareth Eastwards from Lycia, & now together with Cilicia of the Turks is called *Caramania*. Herein was *Perga*, neare whereunto on a high place stood the temple of *Diana Pergæa*, where were obserued yerely Festiualls. *Sida* had also in it the temple of *Pallas*. There remaine of this *Chersonessus*, v. *Armenia minor*, and *Cilicia*. *Armenia minor*, called also *Prima*, is diuided from the Greater, or *Turcomania* by *Euphrates* on the East: it hath on the West *Cappadocia*; on the South *Cilicia*, and part of *Syria*; on the North the *Pontike* nations. It was sometimes reckoned a part of *Cappadocia*, till the Armenians by their inuasions and colonies altered the name: As for their rites I finde litle difference, but they either resemble the *Cappadocians*, or their Armenian aunccestors.

Cilicia abutteth on the Easterne borders of *Pamphilia*, and was diuided into *Trachea*, and *Campestris*; now hath in it few people, many great Mesquiraes, and well furnished: the chiefe Citie is *Hamsa* sometime called *Tarsus*, famous for the studies of learning, heerein (saith *Strabo*) surmounting both *Athens* and *Alexandria*; but most most famous for yeelding him to the world, then whom the whole world hath not happily yeelded any more excellent that was merely a man; that great Doctor of Nations, who filled these Countries and all Regions, from *Ierusalem* vnto *Illyricum* (now full of barbarisme) by preaching, and still filleth the world by his writings, with that truth which he learned, not of man, nor at *Tarsus* the greatest Schoole of humanitie, nor at *Ierusalem* the most frequented for Diuinitie, but of the Spirit of truth himselfe: who both was at first from Heauen conuerted, and after in the third Heauen confirmed in the same.

Strabo

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emperly drunken,
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madnesse, in the
le men. *Volat-*
Atys (both gel-
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ce Lycia, washed
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locians, or their

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Strabo

Strabo mentioneth the Temple and Oracle of *Diana Sarpedonia* in Cilicia; where being inspired, they gaue answers: The Temple of *Iupiter* also at *Olbis*, the worke of *Aiax*. From *Anchiale*, a Cilician Citie, *Alexander* passed to *Solos*, where he sacrificed with prayes to *Esculapim* for recouerie from a strong Feuer, gotten before in the waters of *Cidnus*, and celebrated Gymnicall and Musicall Games. The Corycians and Triphonian Dennes or Caues were held in much veneration among the Cilicians, where they sacrificed with certaine Rites: They had their diuination by Birds and Oracles.

Vnto these things which haue beene said of the Temples, Priests, and Rites, obserued in Asia, thus much may be added out of *Sardus*, of their Sacrifices. The Phrygians sacrificed Swines bloud. This did the *Galli*, Priests of *Cybele*, and this did the *Bedlem* Votaries, to recouer of their madnesse. The Colophonians offered a dogge to *Enodia*, which is *Hecate*, as did also the Carians to *Marr*. The Phaselites in Pamphilia sacrificed fishes to *Caber*, the sonne of *Vulcan*; and the Lydians, Eccles to *Nep-temne*. The Cappadocian Kings in their Sacrifices to *Iupiter Stratioticus*, or *Militaris*, on a high Hill, buile a great fire, the King and others bringing wood thereto: and after that another lesser, which the King sprinkled with Milke and Honey, and after fired it, entreating those which were present with good cheere.

Pener tells of diuinations vsed in some parts of Lycia: betwixt *Myra* and *Phellus* there was a fountaine full of fishes, by whose forme, nature, motion, and feeding the inhabitants vsed diuinauon. The same Lycians, in the groue of *Apollo*, not farre from the Sea, had a drie ditch, called *Dina*, in which the Diuiner put in fishes, and tenne goblets of roasted flesh, fastened on spits, with certaine prayers: after which, the drie ditch became full of water and fishes of all kindes and formes, by which the Priests obserued their Prædictions. And not farre from *ance*, at *Myra* in Lycia, was the fountaine of *Apollo Curius*, where the fishes being three times called with a Pipe, assembled themselves, and if they deuoured the meats giuen them, it was interpreted a good bode and happie presage: if they stricke away the same with their tailes, it was direfull and dreadfull. At *Hierapolis* in Lycia, the fishes in the Lake of *Venus* being called by the hands to be put in their mouths. They diuined by lots sixe moneths of the yeare together, at *Patara* in Lycia, in *Apollo's* Temple. But *Saturne* hath swallowed his owne children; and *Time*, which brought forth these, both Gods and Religions, hath also consumed them, not leauing any such memoriall of them as might satisfie any curious searcher: yet in relation of the Greeckish Rites (from which these, for the most part, haue not much swarued) you may expect a more full and ample Discourse.

It is now time at last to rest our wearie limbes: enough and more hath the Pilgrim told you of the Arabian Deserts, of the Monster *Mabomet*, and his Vicars the Calipha's (euen in this title they will paralell Rome) of their Rapines answerable to their name: of their Viperous off-spring the Turkes, and of the elder inhabitants of that Asian Tract. Let me here a little breath me, before I ascend the Armenian Hills.

Ar.lib. 2.
Gramay.
L. 3. c. 15.

Penerus de
Divinatione.

Calipha signifieth Vicar. *Seal*, *Sarak*, *Theo-vish*, *Sealiger*. *Brightman* denies that deuotion, as I veth, I thinke, a worke, of *Sara*.

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OF THE ARMENIANS, MEDES, PERSIANS, PARTHIANS, SCYTHIANS, TARTARIANS, CHINOIS, AND OF THEIR RELIGIONS.

THE FOURTH BOOKE.

CHAP. I.

*of ARMENIA MAIOR, and GEORGIA: and
the neighbouring Nations.*



hitherto wee haue proceeded slowly in the discouerie of a part of Asia; sometime the store, sometimes the want, of conuenient matter, detaining our penne: In the one, Time, the consumer of things, causing much time and paines to be spent in curious search, that we might produce some light out of darknesse: In the other, store of Stories, and variety of varying Authors hath dimmed our weaker eyes with too much light, vncertaine, in so many Tracts and Tractats, where to begin, and when to end. Now at last are wee passed Euphrates, into a Countrey that often exalteth it selfe, as though it

would pierce the Skies, and as often receiue the due punishment of ambitious pride, being cast downe into so many lowly valleyes and deiected bottomes. The World, which after the Flood was repeopled from hence, still carrieth in the seuerall Ages, Places, Peoples, and Men thereof, the resemblance of this her Cradle, now vp, now down, in all variety and vicissitude of chaunce and change, constant in vnconstancie, treading this Armenian Measure with vnequall paces, ouer Hills and Dales, like it selfe onely in vnlikenesse. Here *Noes* Arke sealed, and here must our Shippe hoysse sayle. Armenia hath a part of Cappadocia & Euphrates on the West; Mesopotamia on the South; on the North part, Colchis, Iberia, Albania; on the East, the Caspian Sea, and Media. Part of this greater Armenia is now called Turcomania; the other part is contained in Georgia. *Ptolomey* ^a reckoneth in it principall Mountaines, the Mosehick, Paryarges, or Pariedri, Vdacespes, Antitaurus, Abos, and the ^b Gordai, which the Chaldaean Paraphrast calleth *Kardu*, and *Q. Curtius* *Cordai*; *Berosus*, *Cordai*.

^a *Ptol. l. 5. c. 14.*
^b *Iun. in Annot. Gen. 8.*

^a Haithanus,
or Antiochus,
Armenius.

^d Lib. 11.

^e Pseudo Bero-
sus, lib. 3.

^f The wife of
Noah.

On these Hills the Arke rested, whereof we haue spoken in the first booke. ^a *Haithanus* (if we beleue him of his owne Countrey, where he was of royall linage) callet this Mountaine Arath, little differing from the Scripture-appellation Ararat, and addeth, That although, in regard of abundance of Snow, alway possessing the toppe thereof, none be able to goe vp thither, yet there alway appeareth in the toppe a certaine blacke thing, which the vulgar people esteeme to be the Arke.

Armenia (as *Strabo* ^d affirmeth) receiued the name of one of *Iafons* Compa-
nions, which followed him in his Nauigation out of Harnenia, a Citie of Theilla-
lie, betweene Pheræ and Larissa. The wealth of this Region appeared, when *Prolo-*
mey appointed *Tigranes* to bring in to the Romanes fixe thousand Talents of Siluer,
he added voluntarily, beyond that summe, to euery souldior in the Campe fiftie
drammes of Siluer, to euery Centurion a thousand, to euery Deputie of a Countrey,
and Chiliarche, a Talent.

Their Religion must at first be that which *Noah* and his Familie professed; after
by time corrupted. Here (^e sayth our *Berosus*) *Noah* instructed his posteritie in di-
uine and humane Sciences, and committed many naturall secrets vnto writing, which
the Scythian Armenians commend to their Priests onely; none else being suffered
to see, or reade, or teach them. He left also Ritvall Bookes, or Ceremoniall, of the
which he was tearmed *Saga*, i. Priest, or Bishop. He taught them also Astronomie,
and the distinction of yeares and moneths: For which, they esteemed him partaker
of diuine Nature, and surnamed him *Olybama* and *Arfa*, that is, the Heauen and the
Sunne, and dedicated to him many Cities; some (sayth he) remaining at this day,
which beare these names. And when he went from thence to gouerne Cytim, which
now (as he affirmeth) they call Italie, the Armenians were much affected to him, and
after his death accounted him the Soule of the heauenly bodies, and bestowed on him
diuine honours.

Thus Armenia, where he began, and Italie, where he ended, doe worship him, and
ascribe to him Names, Heauen, Sunne, Chaos, the Seede of the World, the Father of
the greater and lesse Gods, the Soule of the World, mouing Heauen, and the Crea-
tures, an-
god of Peace, Iustice, Holinesse, putting away hurtfull things,
and preserving good. And for this cause both Nations signifie him in their writings
with the course of the Sunne, and motion of the Moone, and a Scepter of Domini-
on, persecuting and chasing away the wicked from among the societie of men, and
with the chastitie of the bodie, and sanctimonie of the minde, the two keyes of Re-
ligion and Happinesse. They called also ^f *Tidea*, the mother of all, after her death,
Aretia, that is, the Earth, and *Esfa*, i. the Fire, because she had bene Queene of the
Holy Rites, and had taught maidens to keepe the holy euerlasting fire from euer go-
ing out.

Noah, before he went out of Armenia, had taught men Husbandrie, more ai-
ming at Religion and Manners then Wealth and Dainties, which prouoke to vnlaw-
full things, and had lately procured the wrath of GOD. And first of all men hee
found out and plantd Vines, and was therefore called *Iannus*, which to the Arama-
ans sounded as much as the author of Wine. Thus farre *Berosus*, lib. 3. and in the
fourth booke he addeth, That *Nymbrot* (the first *Saturne* of Babylon) with his sonne
Iupiter Belus, stole away those Ritvall or Ceremoniall bookes of *Iupiter Sagu*, and
came with his people into the Land Sennaar, where he appointed a Citie, and layd
the foundation of a great Tower a hundred one and thirtie yeares after the Flood;
but neither finished this, nor founded the other. Olde *Iannus* when he went hence,
left *Scythia*, with his mother *Araxa*, and some inhabitants, to people Armenia,
being the first King thereof; *Sabatus Saga* being consecrated High Priest, from
Armenia vnto the Bactrians: all which space (sayth hee) in our Age is called
Scythia Saga. In his fifth booke hee reporteth, That *Iupiter Belus*, possessed
with ambition of subduing the whole World, closely endeaoured to make (or
take) away *Sabatus Saga*, who, being not able otherwise to escape his trecherie,
sledd away secretly. But *Ninus*, the sonne of *Belus*, pursuing his fathers intent
against

the first booke, & *Hain* of royall lineage) cal-
ppellation Ararat, and
y possessing the toppe
reth in the toppe a cer-
rke.

ne of *Iafons* Compa-
ia, a Citie of Theffa-
appeared, when *Prolo*-
and Talents of Siluer,
r in the Campe fiftie
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away hurtfull things,
him in their writings

Scepter of Domini-
societie of men, and
the two keyes of Re-
all, after her death,
ecene Queene of the
g fire from euer go-

usbandrie, more ai-
h prouoke to vnlaw-
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hich to the Aramz-
us, lib. 3. and in the
lon) with his sonne
of *Iupiter Sagus*, and
d a Citie, and layed
res after the Flood;
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er *Belus*, possessed
oured to make (or
scape his trecherie,
g his fathers intent
against

against *Sabatur* who substituted his sonne *Barzanes* in his place, and fled into Sar-
maria, and after from thence into Italie, to his father *Iannus*. *Barzanes* was subdued
by *Ninus*. But to come to an Author of better credit, & *Strabo* sayeth, The Armeni-
ans and Medes haue in veneration all the Temples of the Persians, but the Armenians
especially esteeme the Temples of *Tanna*, as erecting them in other places, so in
Acilesina. They dedicate vnto them men-seruants and women-seruants; the most
noble of that Nation there (dedicating shall I say? or) prostituting their daughters;
where after long prostitution with their Goddesse, they are given in marriage; none
refusing such matches. How much can the shadow, how little can the substance of
Religion persuade men to? The Image of *Tanna*, or *Anaitis*, was set vp in her
Temple, all of solide Gold; and when as *Antionius* warred against the Parthians, this
Temple was robbed. The same I went, That he which first had layed sacrilegious
hands on the spoyles, was smitten blinde, and so diseased, that he died thereof. But
when *Augustus*, being entertained of an auncient warrior at Bononia, asked him of
the truth of this report, he answered, Thou now, O Emperour, drinkest that bloud;
for I am the man, and wharsoeuer I haue, came by that bootie. This Goddesse is sup-
posed to be the same with *Diana*. A Regior of Armenia bare the same name, *Anaitis*.

g Strab. l. 11.

h Tanna an
Armenian
Goddesse
Some tearme
her Anaitis.

i Cael. Rhodiz.
l. 10. c. 19.

How bloudie Rites the Armenians sometimes vsed, appeareth k by the Historie of k Gramaye
the Riuer Araxes, before called Halinus, borrowing this later name of a King there
raining; to whome, in warres betwix him and the Persians, the Oracle prescribed
the sacrifice of his two faire daughters. Pietie forbad what pietie commanded; and
whiles the King would be an Vmpire betweene Nature and the Oracle (which is the
visuall euent in arbitrements) he satisfied neither. That the Oracle might be fulfilled,
he sacrificed two of noble birth, of notable beautie: That Nature might not be wronged,
he wronged Iustice (the true touch-stone of true pietie) he spared his owne, and
offered the daughters of *Misaleus*: but so he lost both his daughters by *Misaleus*
reuenging sword, and himselfe in this Riuer by himselfe drowned. *Bacchus* loued *Al-*
phabisa, an Armenian Damsell, and while Tygris, then (if you belecue the Storie)
called Sollax, was too coole a mediator betweene the two hot louers, he swamne o-
uer on a Tygers backe. Hence the fable of his Metamorphosis into a Tygre: hence
that name left to the Riuer. Armenia was subdued to the Persians by *Cyrus*: One part
thereof payed to the Persians twentie thousand Colts for yearly tribute. l *Sarastar*, l *Valer. Max.*
sonne to *Tigranes* the Aumenian King, conspired against his father: the conspirators
sealed their bloudie faith with a bloudie ceremonie; they let themselves bloud in the
right hands, and then dranke it. Wonder, that in such a trecherie (as immediately be-
fore the same Author affirmeth of *Muhradates* his sonne) that any man would helpe,
or that he durst importune the Gods: no wonder, that so bloudie a seale was annexed
to such euidence.

The Temple of *Baris* (mentioned by *Strabo*) may happily be some Monument of
Noahs descent, by corruption of the word *Lubar* as before said, m *Iosephus* out of m *Antiq. lib. 11.*
Nicolaus Damascenus calling it *Baris*, with losse of the first syllable,
Inuernal accuseth the Armenians of Sooth-saying, and Fortune-telling, by viewing
the inwards of Pigeons, Whelpes, and Children. His words are in *Sat. 6.* cap. 5.

Spondet amatorem tenerum vel diuitis orbi
Testamentum ingens, calide pulmone columbe
Tractato, Armenius vel Commagenus Aruspex
Pectora pulmonum rimabitur, extra catelli
Interdum & pueri: That is,

A tender Louer, or rich Legacie,
Of child-lesse Rich man for your destinie,
Th Ammenian Wizard in hot Lungs doth spie
Of Pigeons: Or of Whelpes the inwards handling,
Or sometimes (bloudie search) of children, mangling.

Pius 2.

p Preachers
Trauels.

The Mountaines of Armenia pay tribute vnto many Seas: Phasis and Lycus vnto the Pontike Sea; Cyrus and Araxes vnto the Caspian; Euphrates and Tigris vnto the Red or Persian Sea: These two last are famous for their yearly ouerflowings, the former of them arising amidst three other Seas, yet by the inroaching violence of the beetle-browed Hills enforced to a farre longer, more intricate, and tedious way, before he can repose his wearied waues: the other, for his swiftnesse, bearing the name of Tygris, which with the Medes signifieth an Arrow. *Solimus*, cap. 40. sayth, That it passeth through the Lake Arethusa, neither mingling waters nor fishes, quite of another colour from the Lake: It diueth vnder Taurus, and bringeth with it much drosse on the other side of the Mountaine, and is againe hidden, and againe restored, and at last carrieth Euphrates into the Sea. The Armenians, besides their naturall Lords, haue bene subiect to the Persians; after that, to the Macedonians, and againe to the Persian; after, to *Antiochus* Captaines; then, to the Romanes and Parthians, tossed betwixt the Grecians and Saracens, subdued after successiue to the Tartarians, Persians, and Turkes. Of these present Armenians *M. Cartwright* reporteth, That they are a people very industrious in all kinde of labour: their women very skillfull and actiue in shooting and managing any sort of weapon, like the ancient Amazons. Their families are great, the father and all his posteritie dwelling together vnder one Rooffe, hauing their substance in common: and when the father dieth, the eldest sonne doth gouerne the rest; all submitting themselves vnder his Regiment: after his death, nor his sonne, but the next brother succeedeth, and so after all the brethren are dead, to the eldest sonne. In diet and clothing they are all alike. Of their two Patriarkes, and their Christian profession, we are to speake in fitter place.

The Turcomanians (later inhabitants) are as other the Scythians or Tartarians, (from whence they are deriued) theeuish, wandering vp and downe in Tents without certaine habitations, like as the *Curds* also their Southerly neighbours, their cattell and their robberies being their greatest wealth. Of their Religion (except of such as after their manner be Christians, which we must deferre till a fitter time) we can finde little to say, more then is said already in our Turkish Historie. This we may here deplore of the vnhappy site of Armenia, which though it repeopled the world, yet is it least beholding to her viperous off-spring, a mappe of the worlds miseries, through so many ages. For being hemmed alway with mightie neighbors on both sides, it selfe is made the bloudie Lifts of their ambitious encounters, alway loosing whosoeuer wonne, alway the gauntlet of the Challenger, the Crowne of the Conqueror. This (to let passe elder times) the Romanes and Parthians, Greeke Emperors and Saracens, Turkes and Tartarians, Turkes and Mamalukes, Turkes and Persians, do more then enough proue. *Ptolomey* placeth to the North of Armenia, Colchis, washed by the Pontike Sea; Albania by the Caspian; and betwixt these two Iberia, now (together with some part of Armenia) called Georgia, either for the honour of their Patron *S. George*, or haply because they descended of those Georgi, which *Plinie* nameth among the Caspian inhabitants. *Sirabo* recordeth foure kindes of people in this Iberia: of the first sort are chosen two Kings, the one precedent in age and nobilitie, the other a leader in Warre, and Law-giuer in Peace: The second sort, are the Priests: The third, Husbandmen and Souldiours: The fourth, the vulgar seruite people. These haue all things common by Families, but he is Ruler which is eldest; a thing obserued of the Armenian Christians (as before is said) euen at this day. *Constantinus Porphyrogenitus* the Emperour writeth, That the Iberians boast and glorie of their descent from the wife of *Dauid*, which *Dauid* desired, and of the children gotten betweene them. Thus would they seeme to be of kinne to *Dauid* and the Virgin *Marye*: and for that cause they marrie in their owne kindred. They came (they say) from Ierusalem, being warned by Vision to depart thence, and seated themselves in these parts. There departed from Ierusalem *Dauid*, and his brother *Spandiates*, who obtained (say they) such a fauour from God, that no member of his could be wounded in warre, except his heart, which he therefore diligently armed; whereby he became dreadfull to the Persians, whome he subdued, and placed the Iberians in these their habitations. In the time of *Heraclius* they

q Lib. 6. c. 13.
r Strab. l. 11.* Const. de ad-
ministrando im-
perio ad Roma-
num F. c. 45.

Phasis and Lycus vnto
 Phrates and Tigris vnto
 nearly ouerflowings, the
 encroaching violence of
 icate, and tedious way,
 swiftnesse, bearing the
Solimus, cap. 40. sayth,
 waters nor fishes, quite
 bringeth with it much
 en, and againe restored,
 s, besides their naturall
 cedonians, and againe
 Romanes and Parthi-
 successiue to the Tar-
Carwright reporteth, p.
 their women very skill-
 like the ancient Ama-
 welling together vnder
 father dieth, the eldest
 his Regiment: after his
 fier all the brethren are
 e. Of their two Patri-
 lace.

ythians or Tartarians,
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 labour, their cattell and
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 ries, through so many
 ch sides, it selfe is made
 whosoeuer womne, al-
 ror. This (to let passe
 Saracens, Turkes and
 re then enough proue,
 the Pontike Sea; Alba-
 ther with some part of
 S. George, or haply be-
 the Caspian in-
 ia: of the first sort are
 her a leader in Warre,
 bird, Husbandmen and
 all things common by
 Armenian Christians
 * the Emperour wri-
 e wife of *Vriab*, which
 us would they seeme
 fe they marrie in their
 warned by Vision to
 parted from Ierusalem
 a fauour from God,
 heart, which he there-
 sians, whome he sub-
 the time of *Heracles*
 they

they aided him against the Persians, which after that became an easie prey to the Sa-
 cens. Of the Roman conquests and exploits * in Armenia, Colchis, Iberia, Albania,

Albania (now Zuitia) lieth North and East betwixt Iberia and the sea, of which
Strabo affirmeth that they need not the sea, who make no better vse of the land: for
 they bestow not the least labour in husbandry, and yet the Earth voluntarily and libe-
 rally yeeldeth her store: and where it is once sowne, it may twice or thrice be reaped.
 The men were so simple, that they neither had vse of money, nor did they nuber aboute
 an hundred; ignorant of weights, measures, warre, ciuility, husbandrie: there were in
 vse amongst them fixe and twentie languages. They had * Spiders which would pro-
 cure death vnto men siniling, and some also which did men to die weeping.

They worshipped the Sunne, *Iupiter*, and the Moone, whose Temple was neere to
 Iberia. The Priest, which ruled it, was next in honor to the King: hee performeth the
 holy rites, ruleth the Holy Region which is large and full of people: of the sacred ser-
 uants, many, being inspired, doe diuine or prophetic. He which is most rauished with
 the spirit, wandereth alone thorow the woods: him the Priest taketh, and bindeth with
 a sacred chaine, allowing him sumptuous nourishment the space of a yeare, and after
 bringeth him to be slaine with other sacrifices to the Goddesse. The rites are thus. One
 which is skilfull of this businesse, holding that sacred speare wherewith they vse to slay
 the man, stepping forth, thrusteth it into his heart: in his falling they obserue certaine
 tokens of diuination: then doe they bring out the bodie into some place, where they
 all goe ouer it. The Albanians honored old-age in all men, death in none, accounting
 it vnlawfull to mention a dead man; with whom they also buried his wealth. * *Pliny* u *Plin*, li. 7. c. 2.
 out of *Isigonus* affirmeth, that a people called Albani (not these I thinke, if any) were
 hoary haired from their childhood, and saw as well by night as by day.

Mengrelia (sometime *Colchis*) adioyneth to the Euxine sea, in which country *Strabo*
 bementioneth the Temple of *Leucothea*, builded by *Phryxus*: where was also an Ora-
 cle, and where a Ramme might not be slaine. This Temple was sometimes very rich,
 but spoiled by *Pharnax*, and after of *Mithridates*. This countrie the Poets haue made
 famous by the fables of *Phryxus*, and *Iason*. *Phryxus* the sonne of *Athamas*, Prince of
 Thebes, and of *Nephelæ*, with his sister *Helle* fled from their cruell stepdam *Ino*, vpon
 the backe of a golden Ramme, from which *Helle* falling into the water gaue name
 thereto, of her called *Hellefont*: *Phryxus* comming safe into Colchis, sacrificed to
Iupiter, and hanged vp the fleece of his Ramme in the groue of *Mars*, which custome
 was yearely practised of his posteritie. *Iason* after by command of *Pelias* (seeking by a
 barbarous enimie, or a dangerous nauigation to destroy him) with fourescore and
 by the helpe of *Medea*: and the ship and the Ramme filled heauen with new constel-
 lations. That fable * had ground of historie, howsoeuer by fictions obscured. For the
 rivers here in Colchis are reported to carrie gold downe with their streames and
 sands, which the people take with boords bored full of holes, and with fleeces of
 wooll. Spaine hath of late yeelded many such Argonauts, with longer voiajes, seeking
 the golden Indian Fleece, which their Indian conquest may make the ensigne of their
 Order more fitly, then their Burgundian inheritance.

Herodotus is of opinion that *Sesistis* left some of his armie heere at the riuer Pha-
 sis, perswaded hereunto by the agreement of the Colchians and Egyptians in the same
 ceremonie of Circumcision, and in the like workes of hempe. *Vadianus* citeth out of
Valerius Flaccus the like testimony. *Pliny* in his sixth booke, and fifth chapter, repor-
 teth of *Dioscurias* a Citie of Colchis, whilome so famous, that *Timosthenes* affirmeth
 that three hundred nations of differing languages liued in it, and afterwards the Ro-
 man affaires were there managed by an hundred & thirtie Interpreters, * *Cornelius Ta-*
Phryxus his Ramme, vncertaine, whether it were a beast, or the ensigne of his shippe.
 They report themselves the issue of the Thessalonians.

The present Mengrelians are rude and barbarous, defending themselves from the
 Turkes

* *Dion Cassius*
 lib. 37. c. 49.

Agathas lib. 4.

Strabo lib. 11.

Strabo lib. 11.

Strabo lib. 11.

Strabo lib. 11.

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Strabo lib. 11.

Strabo lib. 11.

Strabo lib. 11.

Dyadus.

Aug. Bæbeq.
epist. 3.

Turkes by their rough Hills and ragged pouertie: so inhumane that they sell their owne children to the Turkes. I reade not of any other religion at this day amongst them but Christian, such as it is. Some adde these also to the Georgians. The wiuers of diuers of these people reported to be exercised in armes and martiall seates, happily gaue occasion to that fable or historie of the Amazons.

Bæbequius * saith, that Colchos is a very fertile countrey, but the people idle and carelesse: they plant their Vines at the foote of great Trees, which marriage pro- ueth very fruitfull, the husbands armes being kindly embraced, and plentifully laden. They haue no money, but in stead of buying and selling they vse exchange. If they haue any of the more precious mettals, they are cōsecrated to the vse of their Temples, whence the King can borrow them vnder pretence of publike good. The King hath all his tributes paid in the fruits of the earth, whereby his Pallace becometh a pub- like store-houle to all commers. When Merchants come, they giue him a present, and he feasteth them: the more wine any man drinketh, the more welcome he is. They are much giuen to belly-cheere, dauncing, and loose sonnets of loue and daliance. They much caroll the name of *Rowland* or *Orlando*, which name it seemeth passed to them with the Christian armies which conquered the holy Land. No mauell if *Ceres* and *Bacchus* lead in *Venus* betwixt them, which so ruleth in these parts, that the husband bringing home a guest, commendeth him to his wife and sister, with charge to yeeld him content and delight, esteeming it a credit that their wiuers can please and be accepta- ble. Their Virgins become Mothers very soone; most of them at ten yeares old can bring witness in their armes (little bigger then a great frogge, which yet after grow tall and square men) to proue that there is neuer a maid the lesse for them. Swearing they hold an excellent qualitie, and to be a fashion-monger in oathes, glorious: to steale cunningly winnes great reputation, as of another *Mercury*; and they which can- not doe it, are holden dullards and blockes. When they goe into a Church, they giue meane respect to the other Images: Saint *George* is so worshipped, that his horses hooves are kissed of them. *Dadianus* the King of Colchos or Mingrelia, came a suiter to *Solyman*, while *Bæbequius* was there. Betwixt them and the Iberians, their neighbors, is much discord. And thus much of their present condition.

a Hailton. cap. 7.

Hailton a the Armenian, extending the confines of Georgia to the great sea, saith: In this kingdome is a thing monitrous and wonderfull, which I would not haue spo- ken nor beleueed, had I not seene it with mine owne eyes. In these parts there is a Pro- uince called *Hamsem*, containing in circuit three dayes iourney, and so farre is it co- uered with an obscure darkenesse, that none can see any thing, nor dare any enter into it. The inhabitants thereabouts affirme, that they haue often heard the voice of men howling, cockes crowing, neighing of horses; and by the passage of a riuer, it appea- reth to haue signes of habitation. This is reported by the Armenian histories to haue come to passe by the hand of G O D, so deliuering his Christian seruants (by *Sanorenu* a Persian Idolater, Lord of this place appointed to die) and so punishing with outward darkenesse the inward former blindness and rage of those persecuting Idolaters. Thus *Hailtonus* or *Antoninus à Churechi* (for so *Ortelius* nameth him) but this darknesse see- meth more ancient, and to haue bene the cause of that prouerbe *b Cimmeriate*.

b Tull. in Aca-
dem. Cimmerij
quibus aspectum
solis sive Drus a-
liquis sive Xer-
tura ademis sive
eius quem inco-
lant loci sunt.
c In Bot. Ben.
d Plin. l. 6. s. 11.

The Georgians (girt in with two mightie aduersaries, the Persian, and the Turke) haue endured much grievance from them both: and, in the late warres, especially from the Turke, who hath taken and fortified many of their principall places of impor- tance, Gori, Clifra, Lori, Tomanis, Teflis, the chiefe citie of Georgia, vnto which from Derbent there yet remaine the foundation of a high and thicke wall built by *A- lexander*. *Ortelius* esteemeth Derbent to bee *Caucasia porte*, which *Pliny* ^d calleth a mightie worke of nature, &c. Westward from hence is entrance into the Circassian countrey, extending it selfe on *Alcotia* sive hundred miles, and within land two hun- dred. Christians they are in profession: from hence the Soldans of Egypt had their slaues, of which were raised their Mamalukes. Their chiefe Cities are *Locoppa* and *Cromuco*: at the mouth of *Tanais*, the Turke hath fortified *Asaph*. They liue in great

part

ne that they sell their
at this day amongst
regions. The wives of
partial feates, happily

ut the people idle and
which marriage pro-
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becommeth a pub-
ic him a present, and
come he is. They are
and daliance. They
meth passed to them
maruell if *Ceres* and
es, that the husband
charge to yeeld him
afe and be accepta-
ten yeares old can
high yet after grow
or them. Swearing
oathes, glorious: to
and they which can-
a Church, they giue
ed, that his horses
elia, came a suitor to
ns, their neighbors,

the great sea, faith:
ould not haue spo-
parts there is a Pro-
nd so farre is it co-
dare any enter into
d the voice of men
of a riuer, it appea-
n histories to haue
uants (by *Sauoreus*
aining with outward
ng Idolaters. Thus
this darknesse see-
be *Cimmeriate*

n, and the Turke)
es, especially from
places of impor-
orgia, vnto which
wall built by *A-*
h *Pliny* d calleth a
to the Circassian
in land two hun-
Egypt had their
are *Locoppa* and
They liue in great
part

part on robberies. In old time in this tract was *Phanagoria*, and therein the Temple of *Venus* surnamed *Apainria*, e because, that when the Giants assaulted her, she implored e *Strabolib. 11.* the aide of *Hercules*, who slew them all one after another. *Cimmerium* a towne at these straits, gaue name thereunto of *Cimmerius Bosphorus*. But little can be said of these in particular, more then generally may be said of the *Scythians*, to whom they are reckoned.

Georgius Interianus f hath written a tractate of these *Zychi*, or *Circassii*, called of f *Apud Rhamus.* themselves *Adige*: expressing their vnchristian christianitie, and barbarous manner of liuing; which I hold fittest in our discouery of the diuers professions of Christian Religion to relate.

Some s adde vnto Armenia in their moderne Mappes and Discoueries, besides the Turcomani, a people that came thither out of Tartaria, the Curdi, both still retaining the Tartarian and Arabian manner of life in tents without Cities, Townes, or houses. Their religion hateth betwixt diuers religions of the Turkes, Persians, and Christians of the Iacobite and Nestorian Sects. In heart, they are neither fast to God nor man; dissembling with the Persian and Turke, whose subiects they haue successiue beene, and better skilled in robbery, murder, and faithlesse treacherie (their daily practise) then mysteries of faith and religion. They are also Lords of Bitlis, and some other Cities and holds in those parts. They are supposed to be a remnant of the ancient Parthians, and neuer goe abroad without their armes, bowes, arrowes, scimitars, and bucklers, euen when Age seemeth to haue fastened one foot in the graue. They adore h and worship the Diuell, that he may not hurt them, nor their cattell: they are cruell to all sorts of Christians: their countrie is therefore called *Terra Diaboli*. One of their Townes is named *Manuscut*, a mile from which is an Hospitall dedicated to Saint *Iohn Baptist*, much frequented as well by Turkes, as Christians, whom superstition hath periwaded, that whosoever will bestow, kidde, sheepe, or money, to relecue the poore of that place, shall both prosper in his journey, and obtaine the forgueneesse of his finnes.

g G. Pet. Ben.
Alv. Hart.
M. Paul.
Ramus.

h Cartwrights
Trauels.

CHAP. II.

Of the Medes.



Armenia extending it selfe (if *Iustine* a haue measured rightly) eleuen a *Lib. 42.* hundred miles, on the East encountreth Media, in which lieth our next perambulation. It receiued the name of *Madai*, the sonne of *Iaphet*, not of *Medus* the sonne of *Medea* and *Iason*. It is limited b on the North, with the Caspian sea; on the South, with Persia; on the East, with Parthia. *Ecbatana*, the chiefe Citie built (as *Pliny* c affir- b *Strabo lib. 11.* meth) by *Selenens* (indeed farre more ancient, and by him happily reedified) is distant c *Plin. l. 6. c. 14.* from the Caspian Straits twentie miles. These Straits are a narrow way made by hand thorow the hilles, scarce wide enough for a cart to passe, eight miles in length, the rockes manifesting their indignation at this interruption, by obscure frownes, and salt d teares continually streaming from them, which I know not by what sudden horror, are presently congealed into ice; also all the Summer time with armies of Serpents keeping the passages. Well may this be the house of Enny: so fitly doth that fable of the Poet e agree with the nature of this place.

d Sol. cap. 50.

e Ouid. Meta-
mor. lib. 3.

-----*Domus est imis in vallibus huius,
Abditæ, sola cæuens, non vili peruvia vento,
Tristis, & ignauis plenissima frigoris, & qua
Ignes vacet semper, caligine semper abundet.
-----videt intus edentem
Viperæas carnes, vitiorum alimenta suorum,
INVIDIAM.-----*

* *Iud. 5.** *Lib. 1.*f *Iustin. lib. 1.*g *Diodorus Sic.*

lib. 3. cap. 7.

Melas. *Chro. l. 2.*

h See li. 1. c. 13.

i *Diodorus Sic.*

lib. 3. l.

k *Diodorus lib.*

3. cap. 5.

l *Struckius de**facris Gentium.*m *Ecbatana*

was built be-

fore *Deioces*,yea before *Semiramis* time.n *Diodorus Sic.*

lib. 4. cap. 3.

o *Lib. 3 cap. 15.*

p

p *Iob 21. 15.*

Et quæ non pro-

sunt singula mul-

ta inuuant.

Et quod non pos-

sunt singula,

multa nocent.

q *Reade lib. 1.*

cap. 13.

Of *Ecbatana* we read in the Historie of *Iudith*, that *Arpachshad* built the walles of hewen stones, seuentie cubits high, and fiftie cubits broad, &c. *Herodotus* affirmeth, that after the Assyrians had reigned in Asia five hundred and twentie yeares, the Medes rebelled; and chose *Deioces* to be their King, and at his command builded him this roiall Citie, and a Pallace of great beautie (the timber whereof was Cedar, ioyned with plates of siluer and gold; it was seuen furlongs in compasse) his successours are there reckoned, *Phraortes*, *Cyaxares*, *Asiages*. *Iustinet* reporteth that *Arbaces* or *Arbaes*, Lieftenant of the Medes vnder *Sardanapalus*, rebelled against him for his effeminate life, and translated the Empire from the Assyrians, with whom it had continued thirtene hundred yeares, to the Medes. *Diodorus Siculus* addeth in this conspiracie, vnto this *Arbaces* the Mede, *Salsus*, whom some call *Phul Beloch* the Babylonian, who shared the State betwixt them; the Babylonian possessing *Babylonia* and *Assyria*; and *Arbaces*, *Media* and *Persia*. Of this more is^h said before.

In the time of *Ninus*, *Farnus* (saith *Diodorus*) was King of *Media*, who, encountering with *Ninus* in battell, was there taken, with his wife and seuen sonnes: all which the bloudie Conquerour commanded to be crucified. And thus remained *Media* hand-maid to the Assyrians, till the time of *Sardanapalus*; but not without some disquiet. For in *Semiramis* time the Medes rebelled, and destroyed *Ninie*. But *Semiramis* invaded their countrey with a mightie armie; and coming to the hill *Bagistanus*, sacred to *Iupiter*, there pitched her tents; and^k in the plaine fields made a garden, containing twelue furlongs. Beyond the garden she cut a rocke seuentene furlongs high, grauing therein her owne Image, and an hundred others, bringing her gifts. Some^l tell this otherwise, that she pourtrayed her owne Image in that huge quantitie, and appointed an hundred Priests continually to attend the same with offerings and diuine worships. At *Chaonaa* Citie of *Media*, she espying another huge rocke in the plaine, caused another garden to be made in the middelt thereof, with sumptuous houses of pleasure therein, whence shee might behold all her armie, and there gaue her selfe a long space to rest and voluptuousnes, making choice of the likeliest Gallants in her Campe for her bed-fellows, all whom shee after did to death. Thence to *Ecbatana* she made the way shorter, and more passable, casting downe hilles and exalting the valleyes into a plaine, still bearing her name. At *Ecbatana*^m she built a Pallace, and brought water thither from the hill *Orontes*, by a laborious and costly chanell. And thus did shee not only subdue the rebellious Medes, but made a conquest of Nature in ostentation of her puissance. The sameⁿ Author telleth, that multitudes of Sparrowes, which eat vp their seedes, forced the inhabitants to leaue their soile; as did Mice cause some parts of *Italy*, and *Fiogges* (rained out of the clouds) the *Attariota*, and (as we haue^o obserued) the Fleas chased away the inhabitants of *Myus*. How great is the Creator, that of the smallest of his creatures can muster armies to the conquest of them which swell in conceit of their owne greatnesse? We like Giants by our wickednesse desie the Heauens, and desile the Earth, saying (by our workes) p *Who is the Almighty, that we should serue him?* when as yet this *LORD* of Hosts need not tame vs with legions of Angels (one could destroy *Senacheribs* host) nor set the Heauens in their courses to fight his battailes (as against the *Cananites*) nor arraunge the Elements with an ouer-whelming *Chaos* to confound vs, by a Sodomitical fire, or airy pestilence, or deluge of waters, or deuouring of the earth: nor needs he Lions to challenge a part of this glorie to their strength and prowesse: Froegges, and Lice, and Flies shall be *Phuraohs* challengers, conquerours, iaylers: And how many nations in *Africa* haue the insulting triumphing Grasshoppers exiled from their native dwellings? Proud man, well may the basest of thy basest seruants thus make thee to see thy basenesse; and by rebelling against thee, argue thy rebellions against their and thy Creator.

But that we be not too farre transported with this not vniust passion; let vs returne to our Prouince of *Media*; which *Arbaces*^q deliuered from Assyrian seruitude, and subiected it together with the Easterne Empire to himselfe, vnder whose posteritie it continued three hundred and two and twentie yeares. *Asiages*, the last, was by

Cyrus,

had built the walles of
Herodotus* affimerh,
the Medes
built him this ro-
Cedar, ioyned with
succellours are there
Arbælus or *Arbaees*,
him for his effeminate
had continued thir-
the Babylonian, who
Media and *Affrya*; and

Media, who, encoun-
sonnes: all which
us remained *Media*
or without some dis-
Niniue. But *Semira-*
to the hill *Bagistanus*,
made a garden, con-
teene furlongs high,
ging her gisfis. Some
huge quantitie, and
offerings and diuine
rocke in the plaine,
sumptuous houses of
there gaue her selfe a
cliest Gallants in her

Thence to *Ecabatana*
illes and exalting the
e built a Pallace, and
costly chanell. And
conquest of Nature in
titudes of Sparrowes,
ile; as did Mice cause
Attariote, and (as we
us. How great is the
es to the conquest of
ants by our wicked-
rkes) *Who is the Al-*

its need not tame vs
or set the Heauens in
or arraigne the Ele-
omiticall fire, or airy
eds he Lions to chal-
es, and Lice, and Flies
many nations in *Afi-*
their natue dwellings?
thee to see thy baie-
against their and thy

passion; let vs returne
lyrian seruitude, and
er whose posteritie it
ages, the last, was by
Cyrus,

Cyrus, his Nephew, conquering according to two dreames, which had fore-sigified
this vnto him. In the first he dreamed, that he saw so much vrine streaming from his
daughter *Mandane* (his only childe) that all Asia was drowned therewith: in the o-
ther, a Vine grew from her, which shadowed all Asia. His *Magi** told him, that here-
by was foretold his nephewes greatnesse, with the losse of his kingdom. To preuent
this, he wedded his daughter to *Cambyses* a Persian: and when she was deliuered of a
childe, he committed it to *Harpagus* (one of his trusty Counsellors) to be made away.
He fearing reuenge from the daughter, if she should after succeed her father, deliuereth
the Infant to *Mitradates* the Kings Heard-man, commanding him in *Asthyages* name,
to expose it on the mountaine. He returning home, found his wife newly deliuered
of a dead childe, which, by her entreatie, was laid forth in stead thereof. Her name
was *Spaco*, which in the Median language signifieth a Bitch: whence the fable grew,
that *Cyrus* being so exposed, was nourished by a Bitch. This Infant growing vp, and
called by the Heard-mans name, after ten yeares was knowne by this occasion, ^c A
company of boyes playing together, chose this stripling for their King, who vsed his
childish royalty with more then childish discipline. For he ordained diuers officers,
some of them to be his guard, some builders, messengers, &c. as he thought fit. A-
mongst whom was a sonne of one *Artembares*, a man of great estimation, who for
neglecting his office, was by this yong kingling severely chastised. Hee complained
thereof to his father, and the father brought the childe to the King, accusing the indig-
nitie of the fact, that his Heard-mans sonne should deale so malapertly and cruelly,
shewing his beaten shoulders to *Asthyages*. The Heard-man and his supposed sonne
was sent for, that *Artembares* might be satisfied: where the yong King gaue so good
account of that his fact, that *Asthyages* much amazed, tooke the Heard-man aside, and
with bulie enquiry learned of him all the truth of this matter: wherewith enraged a-
gainst *Harpagus*, who ought him selfe to haue done that dismall execution, but dissem-
bling the same, he told him that he would doe sacrifice for the childes safety, and bad
him send his childe to beare *Cyrus* company, inuiting him also to suppe with him,
where he feasted him with the flesh of his owne sonne, whose head, fingers, and toes
were set before him at the last seruice. *Harpagus* bare it as patiently as he could, till fir-
ter occasion of reuenge offered it selfe, which thus fell out. The *Magi* told *Asthyages*
that in this childish kingdome of *Cyrus*, the danger of his dreame was alreadye passed,
and that he needed not feare any further danger. Wherefore he was sent into Persia
to rebellion against their cruell Soueraigne, acquainted *Cyrus* with his proiect, to
that end enclosing a letter in a Hares belly, which he sent to *Cyrus* by one of his hunt-
men: which was with such indutne and successe prosecuted, that *Asthyages* lost his
Scepter, and *Cyrus* translated the Empire to the Persians. For *Harpagus* being made
Generall of the armie of the Medes, reuolted to *Cyrus* with all such as he had made ac-
quainted with his treason. And when the Medes after rebelled in the time of *Darius*,
they were forced againe to subiection. The *Magi* were by *Asthyages* command cruci-
fied: and he him selfe re-enforcing his power, and bidding battell to *Cyrus* the second
time, was taken aliue, and by his nephew set otter the Hyrcans.

The *Magi* had large and fertill possessions (thus reporteth * *Ammianus*) assigned
them in Media. Their Science called *Magia*, is by *Plato* termed *Machabistia*, which
mysticall word signifieth the purest worship of the Gods: to which Science *Zoroastres*
of *Bactria* in old times added many things out of the mysteries of the Chaldees. But
because the Persians had from hence their Empire and this religion, by whose armes
they were made knowne to the world: there shall bee fitter place to speake of these
Magi, when we treat of the Persian Rites. In this Region was made the oyle *Medi-*
cum, wherein their arrowes were steeped, which being shot out of a looser bow (for a
swifter shot extinguished it) did burne the flesh in which it did sticke, and if water
were applied to it, the fire thereof encreased. Nor could any remedie cure the same, but
hurding dust thereon. It was composed of *Naphra*. The Medes made league with this
ceremonie. * They wounded the souldiers of each partie, either licked others bloud.
The

Herodot. l. 1.
Val. Max. &c.

c Justin. lib. 1.

* Ammian.
Marcel. lib. 23.

c Boem. lib. 2.
Francisco Tha-
mara. lib. 2.

u *Pius secundus*
Apo.

x *Alex. ab Alex.*
lib. 4. c. 23.
y *Bar. apud Su-*
seb. de preparat.
Euang. l. 6. ca. 8.
z *Plutarch de*
orb. Lun.
Gran. rye.
Curtius. l. 5. 3.

a *Dan 6. 3.*
Ester. 1. 8.

b *Scalig. Can.*
Isag.
c *R. Reinecc.*
Sym. 2. de sa-
mil. & c. 10. 1.

d *Magin. The-*
saur. Geog.

e *I. B. B.*

f *Strab. li. 11. 10.*
g *Pet. Gyllius in*
Ortelij Thez.

h *Hak. A. Jen-*
kinson.

i *Plut. de facie*
in orb. Lun.
k *Strabolib. 1. 1.*
l. Col. l. 18. c. 39.

m *Hak. Voyag.*
tom. 1.

n *Afabulous*
report of the
Medes.

The North parts of Media were barren, and therefore they lived on Apples, dried and stamped together: of roasted Almonds they made bread, and wine of the roots of herbs. This and Venison was their food. In one plaine of Media were pastured fiftie thousand Mares, belonging to the King: the hearbe whereon they principally fed, is still called *Medica*. The race of horses, called *Nisai*, were here bred, and hence dispersed all ouer the East.

Among x the Medes, none might be King by the law of the countrey, except hee were in stature and strength eminent. All the Medes (saith *Bardanes* y a famous Chaldean) nourish dogges with great care, to which they cast men readie to die (whiles they are yet breathing) to be deuoured of them.

The Medes z worshipped the fire, with barbarous honors done thereto. Their Kings held such Maiestie, that none might laugh or spit before them: They were seldom scene of their people: They had alway Musicians attending them. Their wiues and children accompanied them in their battailes.

The name of the Medes remained famous after the Persian conquest, as appeareth by the stile which the Scripture a giueth them: *the law of the Medes and Persians which was unchangeable*, the King himselfe not hauing power to reuoke his sentence.

As for the Catalogue of the Kings which succeeded *Arbaces*, vntill the time of *Astyages*, and the times of their raigne, we haue before shewed it out of *Scaliger*, b in our first booke, Chap. 12. True it is, that all agree not in that account. *Reimerus* c *Reineccius* leaue out diuers of them, and numbred the yeares of the Median Dynastie but 267, whereas our former account hath 322. But I had rather referre the Reader to that Catalogue, then trouble him with new out of this or other Authors.

Media hath bene d diuided into *Media Maior*, and *Atropatia*: the former containeth Tauris, supposed by *Ortelius* to be the forenamed *Ecbatana* (yet now wanting walls altogether) containing in circuit sixteen miles, and of people two hundred thousand; subdued to the Turke 1585. and before by *Selim* and *Soliman*, *Sultania* e famous for the fairest Moschee in the East. Casbin, to which the Persian hath remoued the royall seat from Tauris. The lake of *Van* three hundred miles long, and an hundred and fiftie broad (after *Strabo* f, *Manlianus Lacus*) of salt water the greatest next to *Meotis*. *Gyllius* g affirmeth, that eight great riuers runne into it, without any apparent issue to the sea.

Atropatia is now called Seruan; the chiefe Citie is Sumachia, or Shamaki, in which the Sophi not long since h built a Turret of flint and free-stone, and in a ranke of flints therein did set the heads of the Nobilitie and Gentrie of the countrey, for a terrour to the rest: the quarrell was pretended for religion, intended for foueraignetie.

Their ancient Religion i differed not much from the Persian, and such also is it still. Their k Kings had many wiues, which custome extended asieto the Villages and mountaines, in so much that they might not haue lesse then seuen. The women l also esteemed it a credit to haue many husbands, & a miserable calamitie to haue lesse then fwe. *Cyrus* subdued them to the Persians, *Alexander* to the Macedons. What should we speake of the Parthians? who made Ecbatana their seat royal in the summer time: and of the Saracens, Tartars, Persians & Turks, who haue successiuelly vexed these countries.

Not farre from Shamaki, saith Master *Jenkinson* m, was an old castle, called Gullistone (now beaten downe by the Sophi) and not farre from thence a Nunry of sumptuous building, wherein was buried a Kings daughter, named *Ameleck Chauna*: who slew her selfe with a knife, for that her father would haue forced her (shee professing chastite) to haue married a Tartar King: vpon which occasion the maidens euery yere resort thither to mourne her death.

There is also a high hill called Quiquis; vpon the top whereof (they n say) dwelleth a Giant named *Arneoste*, hauing on his head two great hornes, and eares and eyes like a Horse, and a taile like a Cow, who kept a passage thereby, till one *Hancor Hamsbe* (a holy man) bound him with his woman *Lamiasbe* and his sonne *Astir*; who is therefore had in Saint-like reparation.

Obdelowcan King of this countrey vnder the Sophie, besides gracious entertainment granted

on Apples, dried and
e of the roots of herbs,
e pastured fiftie thou-
principally fed, is still
ed, and hence disper-

country, except hee
fanes ya famous Chal-
readie to die (whiles

done thereto. Their
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melck Channa: who
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n the maidens euery

f (they n say) dwel-
rnes, and eares and
by, till one Hancor
his sonne After; who

atious entertainment
granted

granted vnto Master *Antonie Ienkinson* for our English Merchants great priuiledges,
Anno 1563.

Gilan, also anciently *Gela*, is reckoned to *Media*. Into these Cities of *Media* the
• Israelites were transported, together with their religion by *Salmanesar* the Assyrian: o 2. Reg. 17.6.
sparks of diuine truth.

CHAP. III.

Of The Parthians, and Hyrcanians.



Arthia is placed by *Pliny* a in the rootes of the hilles: hauing on the a Lib. 6. 25.
East, the Arians; on the West, the Medes; on the South, Carmania;
on the North, Hyrcania, rounded with deserts. He affirmeth that the
kingdomes of the Parthians were eighteene. Eleuen of them neere to
the Caspian sea; and the other seuen neere the red sea. The word Par-
thian signifieth with the Scythians *an exile*. Their chiefe Citie was He-
catompilos, now (as some b affirme) Hispaham, for the excellencie thereof called of b *Maginus*.
the Persians, *Halfe the World*. These Scythian exiles in the times of the Assyrians,
Medes, Persians, and Macedonians, were an obscure people, the prey of euery Con-
querour, which after seemed to diuide the world with the Romans. Their speech was
mixt of the Median and Scythian: their armies consisted most part of seruants, which
they held in great respect, instructing them in feats of armes. In an armie of fiftie thou-
sand, wherewith they encountred *Antony*, there were onely 800. free-men. The par-
thians c had no vie of gold or siluer, but in their armor. They had many wiues, whereof c *Iustin. 41.*
they were so iealous, that they forbad them the sight of other men. They performed
all busines priuate and publike on horse-backe; this being the distinction of free-men
from seruants. Their burial was in the bellies of birds, or dogs. Their naked bones were
after couered with earth: they were exceedingly superstitious in the worshipping of their
gods: stout, vnquiet, seditious, vnfaithfull people. *Arsaces*, first a famous theefe, af-
ter, the founder of that kingdom, left no lesse memorie of himselfe amongst the Par-
thians, then *Cyrus* among the Persians, or *Alexander* among the Macedonians. The
day wherein he ouerthrew *Selencus*, was solemnely obserued euery yeare amongst
them, as the beginning of their liberty. Of him they called all their Kings *Arsaces*, as
the Roman Emperours are named *Cesars*. They d called themselves the brethren of the
Sunne and Moone, which are in those places worshipped. This *Arsaces* was worship-
ped after his death. They were no lesse bloody to their brethren, when they came to the
Crowne, then the *Ottomans* are at this day. *Phraortes* e slew thirty of his brethren, and
before them, his father, and after, his sonne, rather then he would endure a possibility of
a Competitor. About 228. yeres after C H R. I. 6 R. *Ariabannus* the last Persian King be-
ing slaine by *Artaxerxes* or *Artabares* the Persian, the Empire returned to the Persi-
ans, who were thereof depriued by the Saracens; and they againe by the Tartars: and
now for the greatest part vnder the Sophi: they had their cuppe-quarrels, strining who
should draw deepest: which custome we need not goe into Parthia to seeke. *Strabo*
mentioneth among the Parthians a Colledge or Senate of *Magi* and Wise-men.
Their ancient religious Rites I find not particularly related.

The Parthian affaires are thus by some g related. After *Alexanders* death, none of
the Macedonians youghasing so meane a Prouince, *Stragoner* a foreiner obtained
it: after which the Macedonians, contending in ciuill quarrels, for the Soueraignty,
Parthia wauered in vncertaintie, till in the time of *Selencus* the nephew of *Antiochus*,
Theodorus, Deputie of Cacia, entituled himselfe King: so giuing example of rebelli-
on to the Easterne Nations, which *Arsaces* among the Parthians easily followed. He
combining himselfe with *Theodorus*, and after his death, with his sonne strengthened
himselfe in his new erected gouernement of two Cities. But *Selencus* taking arms
D d
against

g *Iustia. lib. 41.*
Dion Cassius
lib. 40
Pius secundus
Asia.
Gramaye Par-
thica; P. 207.
in Rerum Per-
sicarum. lib. 30.

against him, was by him ouerthrowne in battell: which day first gaue light to the Parthian greatnesse, not vnworthily obserued therefore of their posteritie with solemnity. For *Selencus* being by more important affaires called home, the Parthians had leasure to establish their hopes. *Athenaus* reporteth that *Asfages* tooke him prisoner, and after gentle vsage he sent him home.

After this first, came a second *Asfages*, who encountered with *Antiochus* the sonne of *Selencus*, comming against him with an armie of an hundred thousand foot-men, and twentie thousand horse. The issue was, they parted friends in mutuall league. *Priapatus* or *Pampatus* was their third King, to whom *Phraates* his sonne succeeded; and next, his brother *Mithradates*, who subdued the Medes and Helimæans, enlarging the Parthian Empire, from Mount Caucasus to Euphrates. He tooke *Demetrius* King of Syria prisoner: and died in his old age. His sonne *Phraates* was the fourth: on whom *Antiochus* warred, and the Parthian opposed against him his brother *Demetrius*, till then detained prisoner. But whiles he warred against the Scythians, by treason of his owne subiects he was slaine; and *Artabanus* his vnckle placed in his roome. He also soone after died of a wound receiued in the field: and his sonne *Mithradates* succeeded, whom the Parthian Senate expelled and deposed. But others reckon betweene *Artabanus* and *Mithradates*, *Pacorus*, and his sonne *Phraates*. So vncertaine is the Parthian Historie; for which cause also ^h *Scaliger* blameth *Onuphrius* for being too peremptory in such vncertainties.

h Reade lib. 1.
cap. 3.

Next in order is reckoned *Orodes* or *Herodes*, who besieged his said brother *Mithradates* in Babylon, and tooke both it and him, and caused him to be slaine in his sight. Against him *Crassus* the Roman Consul (moue^d with couetousnes, hatefull to God and man, saith *Florus*) led the Roman Legions to winne the Parthian gold: And by the way, ^k passing thorow Iudæa, spoiled the sacred Treasury which *Pompey* spared, amounting to two thousand talents, and robbed the Temple of eight thousand talents besides. He also carried away a beame of solid gold, weighing three hundred *Mina* (euery *Mina* is two pound and a halfe Roman) deliuered vnto him by *Eleazarus* the Treasurer, vpon condition to take nothing else. But *Crassus* violated the oath which he had giuen to *Eleazarus*, and carried all he liked. Many dismall ^l presages prohibited *Crassus* this expedition, as the curses of the Tribune, whom *Dion*, *Plutarch*, and *Appian*, call *Ateius Capito*. Those curses were denounced with inuocation of some vnknowne gods. Also the Roman ensignes were drowned, with sudden tempests in Euphrates: and when ^m he had sacrificed to *Venus*, his sonne stumbled and fell, and *Crassus* with him. He reiected the Legates of the Parthian, alledging the former league with *Pompey*. Thus posting to his destruction, one *Mazares* (as *Florus* calls him; or as *Plutarch*, *Ariamnes*; *Dion*, and *Appianus*, name him *Augarus*) encountered him, not with armes, but with artes and wiles, professing great hostility to the Parthians. *Crassus* following his aduice, led his armie into by-ways and deserts, till being brought into the Parthian snares, his new guide forsooke him, and the couetous Consul with his sonne were slaine, and eleuen Roman Legions taken or left in the place. His head and periured right hand were sent by *Surinus* the Parthian Generall (who was said to haue then in the field with him twelue hundred Concubines, and a thousand Camels laden with his owne furniture) vnto King *Orodes*: who contumeliously, (if contumely and merit can ioyn e societie) vsed the same, pouring into his iawes, sometimes greedie of that metall, molten gold. *Orodes* enuying *Surinus* the glorie of this victorie, slew him, and committed the remnants of that warre to be pursued by his sonne *Pacorus*, adioyning to him in that exploit *Osaces*. In the ciuill warres they tooke part with *Pompey* against *Caesar*. *Pacorus* being receiued into societie of the kingdome with his father, inuaded Iudæa, and placing *Antigonus* in the kingdome, captiued *Hircanus*. But whiles he aspired to greater hopes, hee lost himselfe and his armie, in which were twentie thousand horse-men, in a battell with *Vendridus*; who by a wily Stratageme, counterfeiting flight and feare, and suffering the Parthians to come vp to their tents, that they had now no space for their arrowes, effected this ouerthrow.

i L. *Florus* lib. 3.
cap. 11.

k *Ioseph. Antig.*
liv. 14. cap. 13.

l *Stadius in*
Florum.

m *Plutarch.*
Crassus. Liuy
epitome lib. 106.
Eutropij lib. 6.
Dion. Cas. lib. 40.
Sim. Maioli dice
Canic. Colloq. 16.

Pacorus

ue light to the Par-
ritie with solemn-
the Parthians had
s tooke him priso-

Antiochus the sonne
thousand foot-men,
in mutuall league.
his sonne succee-
es and Helimæans,
es. He tooke *De-*
Phraates was the
gainst him his broe-
ed against the Sey-
his vncl placed
eld: and his sonne
d deposed. But o-
his sonne *Phraates*,
iger blameth *Om.*

id brother *Mitribri-*
slaine in his fight,
i hatefull to *G* o n
an gold: And by
eli *Pompey* spared,
eight thousand
taining three hundred
to him by *Eleazar*,
violated the oath
disinall ¹ prefages
m *Dion*, *Plutarch*,
with inuocation of
with sudden rem-
ue stumbled and
alledging the for-
Lazarus (as *Florus*
Augarus) encoun-
r hostilitie to the
es and deserts, till
in, and the coue-
ns taken or left in
the Parthian Gene-
d Concubines, and
s: who contume-
powring into his
uying *Surinus* the
at warre to be pur-
aces. In the ciuill
greceiued into so-
Antigonus in the
es, hee loſt him-
battell with *Ven-*
and suffering the
their arrowes, ei-

Pacorus his head reduced the Cities of Syria to the Roman subiection, without further war. This newes made his father madde, who before boasting of the conquest of Asia by *Pacorus*, now in many dayes did neither speake nor eate: but when hee once did open his mouth, all his speech was *Pacorus*, who still seemed present vnto him. In this extaticall moode, *Phraates*, one of his thirtie soones, which he had by so many Concubines, slew him, and after the death of his brethren, as before is said, with a sonne also of his owne. This cruelty caused many Parthians to betake themselves to voluntarie exile, among which *Moneses* prouoked ^o *Antonius* to warre vpon this Tyrant. He did so, but with badde successe, of sixteene Legions scarce bringing the third part backe againe. *Phraates*, impotent and vncapable of so glorious aduentures, grew into such intolencies, that the people exiled him, and placed *Tiridates* in his room; who was soone after displaced by the Scythians, and *Phraates* restored to his place. *Tiridates* fled to *Augustus* (then warring in Spaine) for refuge and aide, carrying with him the sonne of *Phraates*, whom *Cesar* sent backe againe to his father without any price, maintaining neither partie against the other, but allowing liberall prouision to *Tiridates*.

But after this, ^o *Augustus* going into the East, the Parthian, fearing ill measure, re-delivered all the Roman captiues, and ensignes, and gaue hostages also, his two sonnes, with their wiues and children, and resigned Armenia to the Romans. *Phraatax* his sonne slew him, with greatest iniustice repaying that which was most iust, and due to his former parricide. This *Phraatax*, vsing incestuous acquaintance with his mother *Thermusa* (an Italian, whom *Augustus* had bestowed on *Phraates*, and by whose helpe he was slaine) was killed in an vpror, leauing his sonne *Orodes* his successor. He also in a conspiracie was killed: and *Vonon* ^p substituted, whom the Parthians not long en-
doring, forced to seeke helpe of the Romans, where he was perfidiously slaine.

Artabannus obtained the Empire, ^q from whence he was after chased by *Vitellius*, who placed *Tiridates* in the throne, which he had scarce warned, when *Artabannus* recovered it, and after left it to his sonne *Bardanes*; the Arsacian stocke being now dis- possessed. This *Bardanes* whiles he minded warres against the Romans is killed of his owne. *Gotarzes* his brother succeeded to the Scepter: which he held, notwithstanding the decree of the Roman Senate for *Meherdates* the son of *Vonon*, whom he tooke and cut off his eares: *Vonones* was his successor, a little while, and presently after *Vologeses*, his sonne. The next was *Artabannus*, and after him *Pacorus*; and in the next place *Cosdroes* his brother: against whom *Traian* warred with good successe, who extended the Roman Empire to the Indians. But *Adrian* renewed league with the Parthian, *Parthaspates* succeeded: and soone after *Vologeses*, who left heire his sonne of the same name, deprived by his brother *Artabannus*. He being vniustly dealt with by the Romans trechery, draue them to sue for peace: which, after that *Antoninus* ^f the author of the breach was dead, was easily obtained by *Macrinus* his successor. But *Artaxares* a Per-
sian preuailed better, in a third battell ouerthrowing him, and reducing the kingdome after such a world of yeares to the Persian name. Some reckon this 472. yeares from *Asaces*, and 228. after *CHRIST*. *Scaliger* ^t reckoneth the time of the Parthian Dynastie 479. yeares. The number of their Kings after this computation is 29. They which list to see further of their warres of the Romans, may reade the Roman Authors which haue written the same: the summe whereof is heere presented to your view.

Cornelius Tacitus ^u telles a merry tale (for I thinke these tragedies haue wearied you) and pertinent to our purpose, of a good-fellow-like *Hercules*, whom the Parthians worshipped. This kind-hearted god warneth his Priests in a dreame, that neere to his Temple they should set horses ready furnished for hunting, which they doe, lading them with quiuers full of arrowes. These after much running vp and downe the forest, returne home at night blowing and breathlesse, their quiuers being emptied. And *Hercules* (no nigard of his venison) acquainteth the Priests at night by another vision with all his disport, what woods he hath raunged, and the places of his game. They searching the places, find the slaine beasts.

n Flor. l. 4. c. 10.
Dion lib. 49.

o Suetonius in
vita Augusti,
cap. 21.

p Sueton. in vita
Tiberij, c. p. 49.

q Mat. Burgh-
schner. thej. hist.
lib. 6. tom. 1.
r Cornel. Tacit.
Annal. lib. 12.

f Herodiani
Macrinus.

t Ios. Scal. Ca-
non. Isagog. li. 2.

u Cor. Tac. l. 12.

Better fellowship certaine had their *Heracles* then their Kings, when they invited any to their feasts. For the King ^x had his table alone and lofty, the guests sit below on the ground, and, like *de gges*, feed on that which the King casteth to them. And many times vpon occasion of the Kings displeasure, they are haled thence & scourged, & yet they then, prostrate on the ground, adore their striker. They ^y worshipped the Sunne at his arising. *Bardeanes* ^z in *Ensebins*, saith of them, that to kill his wife, or sonne, or daughter, or brother, or sister (yet vnmarried) was not prohibited by the law to any Parthian, nor any way subiect to punishment. The Parthian ^a ensigne was a Dragon: the royall ensigne a bow: their stile was, *King of Kings*; they ware a double crowne. They had an oyntment made of a certaine composition, which no priuate man might vse. Nor might any else drinke of the waters of *Choaspes* and *Enlens*. None might come to the King without a present. The *Magi* were in great authoritie with them. Their Rites were mixt of the Persian and Scythian. Nothing was more seuerely punished then adultery. A seruant might not be made free, nor might be suffered (except in the warres) to ride, or a free-man to goe on foot. Their fight was more dangerous in flying, then in standing or giuing the onset.

b Seneca in O-
d'po.

Terga b conuersumeta Parthi.

The Parthians flight doth most affright.

c Am. Marcel.
lib. 23.
d Lucanus.

They account ^c them the most happy which are slaine in battell. They which die a naturall death are vpbraided with cowardise. Their fight *Lucan* ^d describeth;

*Pugna levis, bellumq; fugax, turmacq; fugaces,
Et melior cessisse loco, quam peller, miles:
Illita terra dolis, nec Martem cominus unquam
Ausu pati virtus, sed longe tendere nervos.*

That is,

Light skirmish, fleeing warre, and scattered bands,
And better soldiours when they runne away,
Then to beate off an enemy that stands.

Their crafty caltrops on the ground they lay:

Nor dares their courage come to right-downe blowes,
But fighteth further off most trusting to their bowes.

e Pius secundus
Gramage Parth.

Many Cities amongst them, and two thousand Villages are said ^e to haue beene overwhelmed with Earth-quakes. They are said to be of spare diet, to eat no flesh, but that which they take in hunting: to feed with their swords girt to them, to eat Locusts: to be false liers and perfidious: to haue store of wiuies and trumpets. Their countrey is now called *Arach*; in it is made great quantitie of silkes.

Hyrcania (now called *Straua* or *Diargument*) hath on the West, *Media*; on the East, *Margiana*; on the South, *Parthia*; on the North, the sea, which hereof is called the *Hyrcane*, otherwise *Caspian*. Famous it hath beene, and is; for store of woods and Tygers. There are also other wild beasts. Herein the Citie *Nabarca* was an Oracle, which gaue answeres by dreames.

Some riuers in this countrey haue so steepe a fall into the sea, that vnder the waters the people resort to sacrifice or banquet; the streame shooting violently ouer their heads without wetting them. *Iunius* writeth, That the aire is vnwholesome by reason of the fennes, *Straua* the chiefe Citie aboundeth in traffike for Silke. The Ilands before it in the sea, were no lesse refuge to the inhabitants in the *Tamberlane-tempest*, then to the Italians, in the time of *Attila*, those places where now Venice standeth. Their Religion, as their State, both in times past and present, hath followed the Persian: of whom we are next to speake.

f Strabo lib. 11.

It is ^f reported of the *Tappyr*, inhabiting neere to Hyrcania, That their custome was to bestow their wiuies on other men, when they had borne them two or three children: so did *Cato* his wife *Martia*, on *Hortensius*; and such, saith *Petromannus*, is the custome

when they inuited any
the guests sit below on the
th to them. And many
hence & scourged, & yet
worshipped the Sunne
ill his wife, or sonne, or
dited by the law to any
ensigne was a Dragon;
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e *Tamberlane-tempest*,
now Venice standeth,
ath followed the Persi-

That their custome was
em two or three chil-
th *Periomannus*, is the
custome

custome at this day of the Indians in Calechut, to exchange wluces in token of friend-
shippes.

They had wine in such estimation, that they annointed their bodies & therewith,
The Caspij shut vp their parents, after they are come to the age of seuentie yeares, and
there in respect of pietie (what more could the impious doe?) starue them to death,
Some say, That after that age they place them in some desert, and a farre off obserue the
euent. If the fowles seize on them with their talents, and teare them out of their cof-
fins, they account it a great happinesse; not so, if dogs or wilde beasts prey thereon. But
if nothing meddle there with, it is accounted a miserable and lamentable case. The *Dor-*
bicet account all faults (though neuer so small) worthy of the vtmost punishment. The *Dor-*
Earth was their Goddesse: to their holies they admitted nothing female, nor to their
tables. They killed such as were aboue seuentie yeares old, calling to that bloudie
banquet their neighbours, esteeming such miserable, as by disease were intercepted
and raken away. Old womens flesh they eate not, but strangled, and then buried them:
they likewise buried such as died before that age.

g. Celius Rhod.
lib. 18. cap. 28.

CHAP. IIII.

Of Persia, and the Persian affaires, vntill the Mahumetan conquest.



ersia, if we take it strictly, is thus bounded by *Protolomey*: It hath on
the North, Media; on the East, Carmania; on the West, Sufiana; on
the South, part of the Persian Gulfe. But this name is sometimes stret-
ched as farre, as that wide and spacious kingdome; all that Empire
being often called in Authors, Persia, and differing in the bounds and
limits, according to the enlarging or contracting of that Monarchie.

* *Lib. 6. cap. 4.*

It is supposed, that the Persians descended of *Elam*, the sonne of *a Shem*; whose name
remained vnto a Region called *Elymais*, mentioned by *b Protolomey*, placed in the
North parts of Media. *Pliny* mentioneth *c the Elamite*, on the South, next to the sea,
which name *Hierome* *d* in his daies gaue to one of that Nation, *frater quidam Elami-*
ta, &c. *Xenophon* also nameth the Tribe of the Elamites. *Moses* telleth of the reigne
and power of *Cheedorlaomer* King of Elam, *e* in that morning of the world extended
to the borders of Canaan. *Herodotus* *f* reporteth, that they were called of the Greekes
Cephenes; of the neighbouring nations, *Artai*. *Suidas* *g* affirmeth that they were cal-
led of the inhabitants *Magog*, and *Magusai*. Other names are by *Ortelius* *h* added,
Cchorforti, *Achemenij*, *Panchaia*, &c. It was called Persia of *Persens* the sonne of *Da-*
nae, or of *Perses* the sonne of *Andromeda*; or (as others) of *Perses* the sonne of *Me-*
dea.

a Gen. 10. 22.

b Ptol. lib. 6. c. 2.

c Plin. l. 6. c. 28.

d Hieron. in Es.

e Xenophon.

f Genes. 14.

g Herodot. lib. 7.

h Suidas in

verb. Magog.

h Ortelij Theat.

& Thefantus.

From the time of *Cheedorlaomer*, whom *Abram* with his household-army ouer-
threw, vntill the time of *Cyrus*, little mention is made of them: he freed them from the
Median seruitude, and erected first that mightie Persian Monarchie. *Bizanus* *i* (which
hath written twelue bookes of the Persian affaires) supposeth that in that time of their
subiection to the Assyrians and Medes, they had Gouvernours, and lawes, of their
owne: onely owing a tributarie subiection to the other, as their supreme Lords. This
he collecteth out of *Xenophon*. *Cyrus* was by name foretold by *Esay* *k*, and the re-
building of Ierusalem, and the Temple, by his authoritie, before that Babylonian Mo-
narchie was erected which destroyed them. *G o d* after reuealed to *Nebuchadnezzar*
and *Daniel* by dreames, this Persian both rising and fall. And by dreames did hee
make way vnto the effecting of his decree; as appeareth in *Herodotus*, *Iustine* and o-
thers. For *Asthyages* *l* dreaming that he saw a vine growing out of the wombe of his
daughter *Mandane*, which couered all Asia (interpreted by his Wizards, of the sub-
uerfion of his kingdome by his daughters future issue) married her as before is said, to
Cambyses, a Persian, descended of the stocke of *Persens* sonne of *Iupiter*, and *Danae*,
and the sonne of *Achamenes*, *m* that so in that remote region, meanes might faile vnto
any

i P. Bizar. Hi-

storia rerum

Persicarum.

Christ. Peret.

medicis. historie.

pars 1.

k Es. 44. 28.

l Herodot. lib. 1.

Justin. lib. 1.

m Of this fami-

ly and other of

the Persians,

see *Agincoccus*

any *tumie*

* The Papists
to uphold the
credit of Ju-
dith, make an-
other Nabucho-
donosor, which
sent forth He-
lefernet, &c.
and say that he
was called As-
suerus, and Ar-
taxerxes Priscus,
the same which
Daniel calls Da-
rius Medus.
Sixt. Senen. vi.
bloib. (a. l. i.)

* Christ. Per-
gl. Mc. li. f. 110.
pars 1.

m Strab. lib. 15.

n Plutarch. in

vita Artaxerxis.

o Polyzus lib.

8. f. 111.

p A. M. 3402.

q 3409. Cal. mis.

r Great were

the treasures

which Cyrus

gate in his

warres; but his

expenses in his

daily diet (en-

grauen in a

pilller, which

Alexander caus-

ed to be rais-

ed) seeme in-

credible: the

particulars

whereof, see in

Polyen. lib. 4.

and Opmeerus

pag. 109.

* Ctesias ap.

Phutium, ed.

inter hist. Pers.

scriptores.

r Scalliger. Cal.

misus. Alij. A. M.

3421.

s Herodotus. lib. 3.

any aspiring designs. The Chaldeans report, as *Alpharus* recordeth out of *Megasthenes*, that *Nabuchodonosor* * having conquered all Libya, and Asia, as far as Armenia, at his returne, rauiſhed with diuine fury, cried out, That a Persian Mule should come, and subdue the Babylonians. This agrees somewhat both with the dreame, and the madnesse recorded of that King by *Daniel*, Chap. 2. and 4. The Oracle of Delphos made like answer to *Crasus*. That the Lydians should then flee, when a Mule should gouern the Medes. He was termed a Mule, * because of his more noble parentage by the mother, then the father, and their diuersitie of Nation. *Strabo* m thinkes he was called *Cyrus* of a Riuer in Persia, being before called *Agradatus*. n *Plutarch* saith, he was called *Cyrus* of the Sunne, which with the Persians hath that name. *Polyannus* o calleth his wife *Nitetic*, daughter of *Aprius* King of Egypt. *Suidas* saith it was *Bardane*, and that she was daughter of *Cyaxares*, otherwise called *Darius Medus*. He conquered the Median Empire first; and after added two others, the p Lydian and q Babylonian. *Crasus* the Lydian consulting with the Oracle about the successe of his warre, receiued answer.

Κρύσις αὐτῷ διαβὰς μεγάλῳ ἀρχὴν καταλῶσις, that is,
Crasus passing Hale, great state shall make to fall.

This he interpreted of the ouerthrow of *Cyrus*, but proued it in himselfe; *Crasus* his sonne had beene mute, till (now seeing the sword of the enemy readie to giue the fatal stroke vnto his father) violence of sudden passion brake open those barres and stoppes which Nature had set before, as impediments to his speech, and by his first most fortunate-infortunate language, cried to the bloudie souldiers to spare his * father. After his many great exploits, he warred vpon *Thamyris* the Scythian Queene, where he lost his life. I know not how, Diuine Prouidence seemeth to haue set those Scythian flints to the Persian proceedings: those great Monarches, both in the elder, and our later world, euer finding those Northerne windes crossing, and in some small successe prohibiting their ambition that way.

Ctesias (as *Photius* * hath collected out of his eleuenth booke) telleth somewhat otherwise of *Cyrus*; as that *Astyages*, whom he calleth *Astygus*, was not of any kinne to him, but being conquered by him, was first imprisoned, and after enlarged, and kindly entreated: likewise that his daughter *Amyris* (her husband *Spytama* being slaine) was married to *Cyrus*: that *Crasus* being taken, was first by magicall illusions deliuered from the executioners, and after by tempest of thunder, with many other things of like vnlikenesse to the current of Authors,

Cyrus was of so firme memory, that he could call all the souldiers (some say but all that had any place of command) by their proper names. He ordained, that his souldiers should in the first ioyning with the enemy sing certaine Hymnes to *Castor* and *Pollux*, that by this means they should not be surpris'd with sudden feare. He gaue leaue to the Iewes to returne and re-people their country, & to rebuild the Temple. r A. M. 3419.

Cambyſes his sonne succeeded, who tooke, and after slew, *Pſammenitus* King of Egypt. And when he would haue added AEthiopia t to his new conquests, with the spoiles of the Temple of *Ammon*, for which purposes he sent two armies; the one was almost consumed with famine, the beasts and prouisions failing, and that barren desert denying grasse; the remainder by consuming one another, were (a strange remedie) preferred from consumption, euery tenth man being by lot tithed to the shambles, and more returning in their fellowes mawes, then on their owne legges. The other armie was quite buried in the sands. At his returne finding the Egyptians solemnizing the feast of their Idoll *Apis*, he slew the same (it was a Bull which they worshipped); and after dreaming that *Smerdis* reigned, he sent, and slew his brother which was so called, in vaine seeking to frustrate this presage, which was fulfilled in another of that name. He fell in loue with his sister; and asking whether it were lawfull for him to marry her, the Iudges (whose authoritie with the Persians lasted with their liues) answered, that they had no such law, but they had another that the King of Persia might doe what him liked; whereupon he married her. His crueltie appeared, in that *Pretaxaspis* presuming to admonish him of his too much inclination to drunkennesse, he

eth out of *Megasthenes* as far as Armenia, at
 rule should come, and
 reame, and the mad-
 le of Delphos made
 Mule should govern
 parentage by the mo-
 nikes he was called
 reb faith, he was cal-
Polyannus calleth his
 it was *Bardane*, and
us. He conquered the
 and a Babylonian.
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Pyrtama being slaine)
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 to *Castor* and *Pollux*,
 He gaue leaue to the
 mple. * *A.M.* 3419.
mninus King of E-
 conquests, with the
 o armies; the one was
 and that barren desert
 (a strange remedie)
 to the shambles, and
 es. The other armie
 s solemnizing the
 worshipped): and
 er which was to cal-
 in another of that
 lawfull for him to
 with their liues) an-
 the King of Persia
 tie appeared, in that
 on to drunkenesse,
 he

he answered, he should see proofe of the contrarie, and presently sending for *Prexaspis*
 his sonne, with an arrow shot him to the heart: the father not daring but to commend
 his sleadie hand & art in shooting. He died of his owne sword, which falling out of his
 scabbard as he mounted his horse, killed him, not fearing in this countrey of Syria any
 such disadvantage, because the Oracle of *Lutena* in *Egypt* had told him he should
 die at *Ecbatana*; which he vnderstood of Media, and was fulfilled at another *Ecbatana*
 (more obscure) in Syria. He caused a Iudge, which had beene corrupted with money,
 to be slayed, and made of his skinne a covering for the Tribunal. *Polyannus* tels, That
 Sheepe, &c.) in the fore-front of his battaile. He neither deferred nor obtained that ho-
 nourable funerall which *Cyrus* had, who was buried at *Pasargadae*, a Tower shadowed
 with Trees, hauing in the vpper part a Chappell furnished with a Bedde of Gold, a Ta-
 ble, Cuppes, and Vessels of the same metall, with store of Garments and Furniture, set
 with Jewels. Certaine *Magi* were appointed to attend it, with daily allowance of a
 Sheepe, and once a moneth a Horse for Sacrifice. His Epitaph was, *O man, I am Cyrus,*
King of Asia, Founder of the Persian Empire; therefore enue me not a Sepulchre. *Alexan-*
der opened the same in hope of Gold, but found nothing, finding a rotten Shield, a
 Sword, and two Scythian Bowes: he crowned it with Gold, and covering it with his
 owne apparrell, departed. These things * *Strabo*, *Arrianus*, and *Curtius* report.

Next to *Cambyses* succeeded, for a small time, one *Smerdis*, which was slaine as an
 Vlturper, by the seven Princes; and *Darius*, the sonne of *Hystaspes*, succeeded, desig-
 ned to that greatnesse by the first neighing of his Horse. For when no male issue royall
 was left, these Princes agreed, That meeting in a place appointed, he whose Horse first
 neighed, should be acknowledged Emperour. *Darius* his Horse-keeper, the night be-
 fore, had suffered his Horse there to vse his brutish lust with a Mare; which the place
 presently causing him to remember, he there (by his lustfull neighing) aduanced his
 Master to the Scepter. *Darius* for his conetousnesse (first exacting tribute) was called
 a Marchant, *Cambyses* a Lord, *Cyrus* a Father of his people: Babylon rebelled, and
 was * recovered by the costly stratageme of *Zopyrus*, who cut off his nose and eares,
 and fleeing in that deformed plight to the Babylonians, accused *Darius* of that cruel-
 tie. They beleeuing, entertained him, and knowing his Nobilitie and Prowesse, com-
 mitted their Citie to his fidelitie, which he vpon the next opportunitie betrayed to his
 Master. *Darius* warred against the Scythians, but vnfortunately. * His Armie was of
 700000 men. After *Darius* his death *Xerxes* b reigned (whome *Scaliger* proueth to
 be *Assuerus*, the husband of *Ester*.) He made League with the Carthaginians, warred
 vpon the Grecians with an Armie (as *Herodotus* numbred) of 1700000 footmen,
 80000 horsemen, 20000 Chariot-men: Others say, That there were 2317000 foot-
 men in Land-forces, besides 1208 shippes. Before the Armie was drawne the sacred
 Chariot of *Iupiter*, by eight white horses; no mortall man might ascend the Seat. He
 offered to *Minerva* at *Troy* 1000 Oxen. He, taking view of his huge Armie, wept, in
 thinking, that of all that number in 100 yeres none would be aliue. At the passing of the
 Hellespontike straits, he (besides other deuotions performed) at the Sunne-rising tooke
 a golden Viall full of sacred liquor, & cast the same into the Sea, with a golden Bowle
 and a Persian Sword; vncertaine whether in honour of the Sunne, or in satisfaction to
 the angrie Hellespont, which a little before, in more then made arrogance, he had cau-
 sed to be whipped, and hurled fetters therein, with many menacing threats. He wrote
 letters with like threatnings to Mount *Athos*, and accordingly pierced his bowels, and
 made way by force through that high and huge Mountaine. This Expedition was in
 the yearre of the World 3470. *Leonides*, with his Spartans, enlarged his glorie at the
 Thermopylaean straits d, or narrow passage, which a long time, with a handfull of men,
 hindered the Persians from passing. *Mardonius* was slaine, & *Xerxes* fled out of Greece,
 after he had taken Athens, and lost great part of his Armie, which in two yeares space
 receiued five ouerthrowes, at Thermopylae, at Artemisium, at Salamis, at Plataeae, at My-
 cale, *Xerxes* being slaine of *Artabannus* his kinsman, *A.M.* 3485. *Artaxerxes* succeeded:
 Among

* *Bizar. l. 1.*

u *Strab. l. 15.*
 Arrian. l. 6.
 Curtius, l. 9.
 x 3418.
 y 3429.

z 3436.
 a *Justin. l. 3.*
 Plutarch. in
 Apophteg.

b 3466.
 Seal. Animad. in
 Euseb. pag. 101.
 c *Herodot. l. 7.*
 d *Xerxes* sent
 first 15000, af-
 ter 20000, and
 lastly 50000
 choice men a-
 gainst them
 which all had
 the worse: till
 a traktor taught
Xerxes another
 way where to
 passe & come
 vpon their
 backs: and
 then *Leonides*
 in the night
 entered the
 Persian campe
 & slew 20000
 with his 500
 men which
 were killed be-
 ing weary with
 killing.

Among other the mad parts of *Xerxes*, it is reported, That hee fell in loue with a Plane Tree in Lydia, which he adorned with chaines and costly furniture, and appointed a Guardian thereto. *Artaxerxes* writ to *Hystanes*, Gouverneur of Hellespontus, That he should giue *Hippocrates Comi* (who then liued, and whose writings still remaine the Physicians Oracles) as much Gold and other things as he would, and send him vnto him. In his time the Egyptians rebelled, and created *Inarus* their King, to whome the Athenians sent three hundred Gallies for defence; but by *Artabazus* and *Megabyzus* they were subdued. To him *Ismenius* the Theban was embassador: who loth to pollute the Grecian freedome with that Persian custome of adoration (a thing for the shew of Religion therein, as some interpret, no lesse hated of *Mordecai*, *Eshb. 3.*) and not suffered otherwise to doe his Emassage, let fall his Ring when hee was brought into the Kings presence, and falling downe, tooke it vp at the Kings feet, satisfying both the Persian and his owne by this f subletie. *Artaxerxes* died *An. M. 35.5.*

After this *Artaxerxes*, surnamed *Long-hand*, another *Xerxes* succeeded and raigned a small time, as did also *Sogdianus*, or *Ogdianus*, whome *Darius Nothus* slew, and possessed the Throne. In the time of this King was the Peloponnesian Warre, which *Thucydides* hath related. *Artaxerxes Mnemon* his sonne succeeded *An. M. 35.45.* He slew his brother *Cyrus*, and enioyed the Scepter 42. yeares. After his death succeeded *Ochus*, and raigned three and twentie yeares. Next to him was *Arses*, or *Artabanes*; and last of all *Darius*, whome *Alexander* ouerthrew the second time at Arbela, *An. M. 336.9.* and conquered that Persian Monarchie to the Macedonians. Of the Macedonian successors of *Alexander* (so much as concerneth this place) is before handled in our Syrian relation. They were depriued of these parts by *Arseus*, of whome and all his Parthian followers, euen now yee haue read in the Chapter of Parthia.

Concerning these Persian Kings, Chronologers (after their wont) differ not a little: Master *Linely* hath taken great paines in this Argument; besides the painefull labours of *Scaliger*, *Iunius* and many others, both Rabbines, and Greeks, and Latines, in whose streams Elephants may swimme, and the greatest Students may find enough to busie their studious braines: for me, it is sufficient to tast, or at least to enter so farre as a Lambe may safely wade, without perill of drowning. The Hebrews, through ignorance of the Olympiades, and humane Authors (where they are destitute of their owne) are most absurd, some^b reckoning but foure Persian Kings in all, till *Alexanders* time: some^c account five: and some^d three. Against these^e, *Petrus* and *Temporarius*^f most sharply (and not vnworthily) inuicigh, as also against their^g Chronicles, which ascribe to the Persians, from the first yeare of *Darius* the Mede, but two and fifty yeares. *Iosephus* better seene in Echnike Authors dissenteth from them. As for *Metasthenes* of *Annus*, wee haue before shewed him to bee counterfeit, and the rest of his brethren, to be either the bastards of *Annus*, or Changelings, which he hath nursed, and would father vpon those Authors, whose names they beare. *Vines*^h calls them *Portentosa & vel solo auditu horrenda*, monstrous reports, dregges, friuolous pamphlets of vncertaine Authors; which, if any be in loue with, he may enioy without him his corruall. ⁱ *Goropius* bestowes much paines in the vncasing of them; and learned men^m doe now generally distast them. *Iosephus*ⁿ cites *Megasthenes* in quarto *Indicorum*, the fourth Booke of his Indian Historie; from whence *Petrus Comestor* alledgeth the same testimonie, with deprauiing the word *Indicorum*, and making it *Indicionum*. *Annus* adde, not onely the corrupting of the name *Metasthenes* for *Megasthenes*, but a Historie vnder his^o name, *de Indicio Temporum & Annalium Persicorum*, wherein no maruell if he proceede in the Storie as he began in the title. *Beroaldus*^p in the Persian Chronologie faineth diuerse names to the Persian Kings; as *Asuerus*, *Artaxerxes*, *Darius Assyrius*, *Artaxerxes Pins*. *Linely*, and other moderne Writers out of the Greeke Olympiads and Histories, haue giuen truer account of the Persian Times and Government, beginning with the fise and fiftieth Olympiad, and continuing the same to the third yeare of the hundred and twelfth.

Sea-

g *Linely* his Chronologic of the Persian Monarchie.

h *Aber Ezer.*

* *Rab. Rofes.*

i *R. Sadiab. & Abr. Danison.*

* *Temporarius* l. 3.

k *Seder Olam*

Rabba, *Seder Olam Zota*, Historicall Cal-

bala.

* *Le Vines* in

proem. l. 18. de

Ciuit. Dei.

l *Gorop. Beccet-*

felan.

m *Mercator*, l. 5.

Scaliger, *Pola-*

terranus, *Pere-*

rius, *Temporarius* &c.

n *Ioseph. contra*

Ap. l. 1.

o *Metasthenes*

Anni.

p *Beroaldi*

Chron. li. 3.

fell in loue with a
ly furniture, and ap-
pernour of Helleſpon-
hoſe writings ſtill re-
s he would, and ſend
Inarus their King, to
ut by Ariabazus, and
was embaffador: who
of adoration (a thing
ated of Mordecai,
his Ring when hee
ke it vp at the Kings
c. *Ariaxerxes* died

ceeded and raigned
Naubus ſlew, and poſſ-
n Warre, which *Thu-*
An. M. 3545. He ſlew
death ſucceeded *O-*
ſes, or *Arſames*; and
at Arbela, *Ar. M.*
s. Of the Macedoni-
before handled in our
fwhome and all his
thia.

(vont) differ not a lit-
ides the painefull la-
Greeks, and Latines,
nts may find enough
leaſt to enter ſo farre
Iebrews, through ig-
are deſtitute of their
s in all, till *Alexan-*
t, *Pereſius* and *Tem-*
ainſt their^k Chroni-
u the Mede, but two
teth from them. As
counterfeit, and the
ings, which he hath
beare. *Vines* calls
dregges, friuolous
he may enioy with-
eaſing of them; and
Logaſthenes in *quarto*
nce *Petrus Comeſtor*
w, and making it *In-*
teſtationes for *Me-*
by *Annalium Perſice-*
in the title. *Beroal-*
ſian Kings; as *Aſ-*
and other moderne
n truer account of
d fiftieth Olympiad,
elfſh.

Sea-

Scaliger and *Caluſius* (as you haue ſcene before) doe a little differ from this ac-
count of *M. Lively*, which he liuely proueth by conference of other Hiſtories, both
Humane and Eccleſiaſtical, *Clemens*, *Enſebius*, *Herodotus*, *Diodorus*, *Polybius*, *Xeno-*
phon, *Thucydides*, *Dionyſius Halicarnaſſem*, *Livie*, and others. As much adoe is made
about the beginning and ending of *Daniels* weekes, and the time of the building and
finiſhing the ſecond Temple, both which are much illuſtrated by the right knowledge
of the Perſian Chronologie. *Inuius* 9, *Lively* 1, and ſome others begin the account
of the threeſcore and tenne weekes, and reckon the building of the ſecond Temple, in
the ſecond yeare of *Darius Nothus*, to whoſe reaſons I reſerre the Reader, and re-
turne to our Perſian affaires. How this Perſian Empire agreed to the dreame of *Nu-*
buchodonnoſor and the Viſions of *Daniel*, *Broughton*, *Reuſnerus*, and others haue writ-
ten; it were too tedious here to relate. *Ariaxerxes* (others call him, perhaps more
truly, *Artaxerxes*) recovered the Perſian Name and Empire ſiue hundred thirtie eight
yeares, as *Bizarus*, *Lib. 4.* reckoneth, after *Alexander* the Great had extinguiſhed
them, and in the yeare of our L O R D, 230. Others ſay it was in the yere of C H R I S T
233, and in the yeare of the World 4182, and 563 after *Alexanders* Conqueſt: others
otherwiſe. The catalogue of the Perſian Kings in that their ſecond Dynaſtie, you may
reade before, *Lib. 1. c. 13.*

Artaxerxes being a man of haughtie ſpirit, fought three battailes with *Artabanus*,
the Parthian, and at the third time deſtroyed him of Life and Scepter together. He pro-
ceeded to ſubdue the neighbouring Barbarians; and paſſing ouer Tigris, diſturbed the
Romane Prouince of Meſopotamia, deuouring in hope, and threatening in tearmes all
thoſe Aſian Prouinces, ſometimes ſubiect to the Perſians, before the Macedonian de-
luge. *Alexander Senerus* (ſonne of *Mammia*) the Emperour writ to him, to ſtay his
courſe: But Pikes, not Pennes, were like to preuaile with *Artaxerxes*, who brought into
the Field ſeven hundred Elephants and eightene hundred Charriots, and many thou-
ſands of horſemen, but with much bloudſhed was forced to leaue the honour of the
day to the Romans. *Herodotus* ſeemeth to write harder fortunes of the Romanes in
this warre. But *Lampridius*, *Entropius*, *Oroſius*, and *Zoſimus* write, That *Senerus* obtai-
ned the victory, and tooke Cteſiphon and Babylon, and ſubdued alſo Arabia. *Ag-*
athias affinneth, That *Artaxerxes* was called *Magus*.

Valerianus was ouerthrowne by *Sapores*, the ſucceſſor of *Artaxerxes*, in Meſopota-
mia, and there taken, and was made a foot-ſtoole for *Sapores*, on whoſe necke he vſed
to tread, when he tooke horſe; and at laſt was ſlayed aliue, and ſprinkled with Salt.
Zoſimus ſayth, That he was treacherouſly taken at a meeting for conference; and *Tre-*
bellius Pollio aſcribeth it to the treaſon of his guide. This cruell Tyrant afflicted the Ro-
man Prouinces, to Cilicia and Cappadocia, filling with dead bodies the broken ſpaces
betweene the Hills, feeding (as it were) thoſe deformed gaping iawes with cruell ban-
quets of mans fleſh. *Odenatus Palmirinus* brought ſome light to the Romans in this
darkened and dreadfull Eclipse of their Sunne, and recovered the Romane territories.
His wife *Zenobia* after his death, like another *Semiramis*, proued a fortunate Generall
and Warriour againſt the Perſians, and alſo againſt the Romans, from whome ſhe with-
held Syria, till *Valerius Aurelianus* carried her to Rome, being by vnexpected accident
ſurpriſed. As for *Valerianus*, it was the juſt iudgement of G O D for his cruell perſe-
cution of the Chriſtians, whome he had at firſt fauoured, till one of the *Egyptian*
Priests had perſuaded him to this and other wickedneſſe, as humane ſacrifices, and ſuch
like, *Enſeb. l. 7. c. 9* He was taken of *Sapores*, *An. Dom. 260.* after *Caluſius* computati-
on. *Buntingus* hath two yeares leſſe.

In the time of *Probus* the Perſians ſued for peace, and obtained it; he procuring
ſuch peace in the Eaſt (ſayth *Vopiscus*) that a rebellious Mouſe was not heard to peepe.
Carus his ſucceſſor warred againſt the Perſians, and hauing entred their Countrey as
farre as Cteſiphon, was ſlaine with a Thunderbolt (no Romane Emperour, by I know
not what ſecret deſtinie, from the time of *Cratſus*, paſſing thoſe parts, without vnfor-
tunate ſucceſſe.) This was *An. Dom. 283.*

Diocleſian ſent *Galerius* againſt *Narſes* the Perſian, ſonne to *Uarranes*, or *Varrana-*
nus.

q *Iun. Annot. in*
Dan. 9.

r *Lively* his
Chronologie.
* *Olymp. 89.*
d. 3.

f *Brought. con-*
ſent. vlie
Reuſnerus ſſeg.
hiſt. l. 2.

t Of this later
Perſian Dyna-
ſtie ſee *Ag-*
athias, *Bizarus*,
Pereſius, and
Lampridius in
Meleſſificus Hiſt.
part. 2. c. 3.
Cedrenus & *Zo-*
narus, *An. li. 3.*
c. 6.

u *Agathias*, *l. 2.*

nes, the second: (for after *Sapores*, *Hormisdas* his sonne had reigned a yeare; *Varranes* the first, three yeres; *Varranes* the second, sixteene; and a third of that name only soure moneths, as *Agathias* reckoneth.) But not farre from Carthæ (farall to the Romanes) *Galerius Caesar* lost almost all his Armie, and therefore found homely welcome at his returne, *Diocletian* suffering him to lacquey (in his Purple Robes) some myles after his chariot. Indignation supplying his former defects, he recovered his credit with the ouerthrow of the Persians; *Narses* fled, leauing his wiues, sisters, & children to the Conquerour. A League was made, with returne of Armenia, Mesopotamia, and Assyria to the Romanes.

Misdates the Persian began his raigne *An. Dom.* 301. To him *An.* 309. succeeded his sonne *Sapores*, and reigned (which I thinke was neuer read of any) longer then he liued in view of the world, beginning his raigne before his birth, which he continued threescore and tenne yeres. For *Misdates* dying without issue male, and leauing his wife great with child, the Princes consulted with the *Magi*, whether this future birth would be a male; which they affirmed, obseruing their predictions by a Mare, then readie to foale, and the Princes set on the Crowne, or Royall Ensigne, on the mothers belly, acknowledging him for their King. This *Sapores*, in a letter to *Constantius* the Emperor, intitled himselfe *King of Kings, partaker of the starres, brother of the Sunne and Moone*: he demaunded all that had before belonged to the Persians, to be restored. Betwixt them grew a bloudie warre, as *Ammianus* relateth. *Sapores* tooke Singara & Bezaabde, *An. Dom.* 359. but was repelled into Persia by *Constantius*. *Julian* his successor seeking to subdue the Persian, lost himselfe. The best part of himselfe he had lost before in Apostasie, which plucked this destruction vpon him, *A.* 362. It is vncertaine whether diuine or humane hand executed this iustice on him. *Iouinian* was preferitly saluted Emperor, but forced to agree on dishonourable conditions with the Persians, leauing the Rabbicens, Carducens, Rhensens, Zalens, & Nisibis to the Persian dominion, And a little after, in the raigne of *Valens*, the league was broken by *Sapores*, who wonne Ctesiphon: *Valens* intending this warre, was by the Gothes ouerthrowne & burnt aliue, before he could effect anything, *An.* 377. When *Theodosius* reigned, the peace was renewed.

After *Sapores* succeeded *Artaxerxes*; and after him *Sapores*, his sonne, both which reigned nine yeres. Then followed *Varranes Cermasfas* eleuen yeres, to who succeeded *Isidigertes*, who held peace with the Romans. *Procopius* writes, That *Arcadius* the Emperor on his death-bed, *An.* 407. ordained in his last Will, this *Isidigertes* the Tutor and Protector to his sonne and heire *Theodosius*, which he faithfully performed. *Agathias* also acknowledgeth it a currant report. *Maruthas* was in credit with this King. He was a Christian Bishop, and by his praiers had cured him of a grieuous sicknesse, which the *Magi* with their *Ferie* superstition, and all their labour, could not effect. The *Magi* conspiring against *Maruthas*, watched opportunitie, that when the King should come (after the Persian wont) to worship the *Fire*, a man (whome they had hidden before within the earth for that purpose) cried aloud, That the King should goe forth, as being accounted of their God impious, who so loued a Christian Bishop. Hereupon the King bethought him of sending him away. But *Maruthas* suspecting the knauerie, counsell'd the King to cause the earth to be digged vp; for the *Fire*, sayth he, cannot speake. The King going into the Chappell or Sanctuarie, & hearing this voice againe, followed *Maruthas* his counsell, and found out their packing, & punished the authors, allowing *Maruthas* to build a Church, where soeuer he pleased, in Persia. And whilst the *Magi* yet added to their trecheries, he not onely punished their persons, but distasted their Religion, and purposed to become a Christian, but by death was preuented, which happened *An.* 421. *Varranes*, or *Vararanes* his sonne, followed not his steppes, but both brake league with the Romanes, and persecuted the Christians. *Narses* his Generall, with his forces, were defeated, Azamæa wasted, Nisibis besieged by the Imperials: The Saracens, which aided the Persian, stricken with a strange furie & amazement, drowned themselves in Euphrates. It is said, a hundred thousand men perished. *Theodosius* then Emperor knew these things by *Palladius*, who in three daies did ride from Constantinople hither, and backe againe in as many, ysing to flee in this manner

x Oros. & Pom.
Latinus, A.D. 296

y Agathias, l. 4.

z A. 400. Bunt.

a Niceph. Call. lib. 14. cap. 18.

b Socrat. Hist. Eccles. l. 7. c. 19.

ed a yeare; *Varranes* of that name only soure all to the Romanes) omely welcome at his some myles after his his credit with the o- children to the Con- otamia, and Assyria to

An. 309. succeeded his longer then he liued he continued three- and leauing his wife his future birth would Mare, then readie to the mothers belly, ac- *stantius* the Emperor, *be Sunne and Moone:* be restored. Betwix *e Singara & Bezabde,* his successor seeking had lost before in A- uncertaine whether di- presently saluted Em- Persians, leauing the dominion. And a little who wonne *Ctesiphon:* burnt aliue, before he ace was renewed.

his sonne, both which res, to who succeeded hat *Arcadius* the Em- *digertes* the Tutor and performed. *Agathia* it with this King. He euous sicknesse, which not effect. The *Magi* the King should come they had hidden before ould goe forth, as be- Bishop. Hereupon the pecting the knauerie, *Fire,* sayth he, cannot ring this voice againe, punished the authors, in Persia. And whiles their persons, but disa- death was prevented, lowed not his steppes, Christians. *Narjes* his is besieged by the Im- strange furie & amaze- mous men perished. in three daies did ride y to flee in this manner to

to any the remotest parts of the Empire, with such admirable, and almost miraculous expedition, with his celeritie inaking that spacious Empire seeme but narrow & strait. *Varranes* sent an Armie of those expert souldiers which were among them, for their excellencie called *Immortall* but the Roman swordes soon proued them mortall. Thus succeeded that warre which he had begun for despight to the Christian Religion and Profession. He was forced to seeke peace, and ended or mitigated his persecution. To him succeeded, *An. 441.* another *Iadigerdes*, who reigned seuentene yeres; and after him *Perozes*, who reigned foure and twentie yeares: after him, his brother *Obalus* (*Bizariu* calls him *Blasis*) ruled foure yeares. *Cabades* his successor renewed the Warres with the Romans: and no maruell, for he was cruell to his owne people, and warred euen against Nature: for he ordained (as some report) That women should be common, any wedlock-bands notwithstanding. Whereupon his Nobles conspired against him, deprived and imprisoned him. *Blasis* was enthronized (*Scaliger* liath *Zamaspes*) who foure yeares after resigned the State vnto *Cabades* againe, who hauing before reigned eleuen yeares, added thereto thirte more. *Nicephorus* tells, That he became friend to the Christians, & permitted free libertie of that Religion vpon this occasion. Betwene Persia and India was a Castle, called *Tzundadacr*, wherein *Cabades* had heard, that much money and jewels were kept. *Cabades* vsed all meanes to obtaine it, but in vaine; so strongly was it (as the Storie saith) garded with Deuils. He therefore vsed all the Persian Exorcismes to dispossesse them; and when they preuailed not, he sought to effect it by the Iewes, but with the former successe. At last he made vse of the Christians, who expelled the spirits, and deliuered the Castle vnto him.

It is reported, that he slew *Zeliaber*, King of the Hunnes, for playing on both hands, and comming to helpe him in his warres against the Romans, hauing before sworn to assist the Emperour. About these times were the *Manichees* destroyed in Persia, for corrupting *Phatnarfa* with their infectious leauen. He therefore slew their chiefe Prelate *Isidarius*, and many thousand *Manichees*, all in one day, hauing assembled them with a wife, professing, that he would make that his sonne King. He assembled also the chiefe of the *Magi*, *Glonazes*; and *Bozanes* a Christian Bishop, for the greater solemnitie, with like deuotion as *Iehu* sacrificed to *Baal*, with the presence and assistance of *Iehonadab*, 2. King. 10. *Calvisius* saith, this was done *An. Dom. 523.* *Cabades* died *An. 531.*

His sonne *Cosroes* the Great succeeded and reigned eight and fortie yeares. He about the thirteenth yeare of *Iustinians* Empire, *An. 539.* inuaded the Romaine dominions, tooke *Surus*, burnt *Berrza*, destroyed *Antiochia*, and with lesse successe besieged *Edessa*. *Agathias* preferreth this *Cosroes* for his great exploits before *Cyrus* and *Xerxes*. Yet was his end ignoble, and vnworthie his high spirit. For *Mauritius*, in the time of *Tiberius*, entred into the Persian dominions, and burnt some villages neere to the place where *Cosroes* then was for his recreation, and saw this burning spectacle: wherewith Indignation and Griefe multering greater multitudes of fearefull, vnquiet, enraged thoughts in his heart, then *Mauritius* had souldiers in his Armie, vnable to beare such vnwonted sights of hostile flames in his Countries, and such vnwonted fights of inward perturbations, euen greatnesse of spirit made way to Pusillanimitie, and being weakened with colluctation of contrarie passions, a Feauer, taking that occasion and aduantage, apprehends him, and soone after kills him.

Some say, his sonne *Ormisdas* reigned seuen yeares with his father. He succeeded and reigned eight yeares; against him *Mauritius* performed worthie attempts, which made way vnto him for the Romaine Empire. And then also he had good successe against the Persians, by the valor of *Philippicus* his Generall: in so much, that the Persians moued with these & other discontents, by incitement of *Varamus*, deposed *Ormisdas*, killed his wife and sonne before his eies; which hauing remained to performe vnto him that their last, vnouth, vnnaturall seruice, were presently after put out, and himselfe imprisoned. That *Varamus* had, a little before, beene sent as Generall against the Romaine Armie: which his seruice being found vnseruiceable, and the Romanes preuailling, he was not onely deprived of his place, but, to his further disgrace,

c Niceph Callist.
lib. 1. c. 36.
Cedrenus.
Zonas. An. l. 3.

d Manes, first
author of this
Heretic, was
slayed aliue,
and cast to the
dogs. Niceph.
lib. 6. cap. 22.

was, by the Kings commaundement, clothed in womans attyre: which indignities he repayed not in words alone (in his letters stiling *Ormisdā*, The Daughter of *Cosroes*) but with those vnnaturall and disloyall practises: which hee continued also against *Cosroes*, sonne and heire of *Ormisdā*, forcing him to flee to *Mauritius* the Emperour for succour.

c Bizari hij.
Pers. l. 5.

The Turkes are said to helpe *Varanus* in his rebellion; the first warres which we read of achieued by that Nation: but both he and they receiued discomfiture by *Narjes* the Romane Generall, and sixe thousand were taken and slaine. The Turkes being asked why they helped *Varanus*, answered, That they were forced thereto by famine: they were also marked with a blacke Crosse, which (they said) they learned of the Christians, thereby to expell hunger. *Cosroes* thus recouered the Kingdome by aide of the Empire.

f De Cosroes &
Mauritio lege
Nicph. l. 7. &
18.

Nicophorus f witnesseth, That he was deeply seene in the Chaldean mysteries, and being by a Romane Gouvernour reprov'd for some excessse, in those times when he so much needed their helpe; he answered, That the times did aduantage him to those reproofes: but know (saith he) that calamities shall also befall the Romanes, and the Babylonian Nation shall rule them three weekes of yeares. After that, in the fifth weeke, the Romanes shall subdue the Persians: Which being come to passe, a day shall come that shall haue no night, and the expected end of the Empire shall be at hand; in which time Corruption shall bee abolished, and men shall liue according to Diuine Ordinance. This, either false or vncertaine Prophecie (according to that *Decepselle of Satan*) he vttered, but what effect answerable hath followed, I know not.

This *Cosroes* reigned nine and thirtie yeares. Hee held peace with the Romanes whiles *Mauritius* liued; but when *Phocas* cruelly and treacherously had slaine him, a world of euils at once assaulted the Empire. The Germanes, Gaules, Italians, Hunnes, and Persians, by their Armies afflicted the publike State; and the Roman Bishop then began to aspire to an vniuersall Soueraignetie, which that *Murderer* first entitled him vnto. That Armie which was yet redde with the blood of *Mauritius*, by the Persians sword was punished, and died in their owne blood: who hauing ouerthrowne the Romanes in two battailes, possessed Mesopotamia, Syria, Egypt, Palæstina, and Phœnicia. He entred Ierusalem, slew and captiued many Christians, and carried thence the Crosse. Against the Iberians, Armenians, Cappadocians, Galatians, Paphlagonians, euen vnto Chalcedon, hee preuailed. Thus did God punish that Murderer, and besides (to pay him in his owne coyne) *Priscus*, *Heraclon*, and *Heraclius* conspired against this Conspirer, and murdered the Murderer, and hauing cut off his Priuities, and his Head, hurled him into the Sea, and destroyed his Issue.

g Bizari, l. 6.

Heraclius succeeded, who repressed *Cosroes*, vnto whose power Carthage, with Africa, was now also subiected, which he had inuaded, conducting his Armies through Egypt. *Heraclius* sends an Embassage to him, which receiued this answer, That he would neuer lay downe Armes till the Crucified God were abolished, and the Persian *Mithra* worshipped. This encouraged *Heraclius*, seeing now CHRIST himselfe was a partie; vnder whose banners hee could not but finde happie euents of Warre. *Cosroes* had slaine in Palæstina fourescore and tenne thousand Christians, and the Iewes also had brought many of them to the slaughter. *Heraclius* encountered with *Ossanes*, and slew thirtie thousand Persians. By a stratageme he wonne *Sarbatius*, a great Commaunder, to his part. In another battaile he had lost the Field, but Thunder and terrible Tempests were sent (as *Succenturiata Copie*) to assist the souldiors of their Lord, and vhered destruction to the Persian Campe, whiles the Romanes killed them, being both blinded with Lightnings, and amazed with inward terrous and outward Tempests. He had before chased *Cosroes*, and taken Thebarna (a Persian Citie) wherein was a Temple of the Fire, which by fire he consumed. And in the yeare 626, *Cosroes* now at his wits end, or rather quite beyond them, appointed *Medasjes* his sonne to be his successor and heire apparant: wherewith *Swees*, his elder sonne,

e: which indignities he
Daughter of (Cesroes)
 continued also against
Auritus the Emperour

the first warres which
 reuiued discomfiture by
 and slaine. The Turkes
 were forced thereto by
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aldæan mysteries, and
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 After that, in the fifth
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ce with the Romanes
 ussly had slaine him, a
 ules, Italians, Hunnes,
 the Roman Bishop then
Amritus first entitled
Auritus, by the Per-
 hauing ouerthrowne
 gypt, Palæstina, and
 tians, and carried
 ins, Galatians, Paph-
 o punish that Mur-
Heracles, and *Hera-*
 clus, and hauing
 , and destroyed his

er Carthage, with A-
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 CHRIST himselfe
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 Christians, and the
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 wonne *Sarbanus*, a
 ne Field, but Thun-
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 whiles the Romanes
 ich inward terrors
 Thebama (a Per-
 sumed. And in the
 em, appointed *Me-*
 th *Sweet*, his elder
 sonne,

sonne, being discontent, conspired to betray his father and brother to *Heracles*: and
 soone after caused them both to be slaine at Ctesiphon. Peace was concluded with the
 Romans, & their provinces restored. Only Arabia was by *Mabumet* holden, as a Semina-
 ry of a greater mischiefe, vnder which the world with griefe & amazement still groneth.

Siroes Ader, Barazas, & Baram the daughter of *Cesroes*, in their order of succession in
 that disorderd & turbulent estate, had scarce two yeares allowed to them all: to whom
 succeeded *Ormizda, Izdegird*, who about the yeare six hundred threescore and two,
 was overthrowne and slaine by the Saracens: and that Persian kingdome (then weak-
 ned by ciuill dissensions) was subdued to Saracenicall seruitude; and that second Persi-
 an Dynastie (continued as *Scaliger* reckoneth in eight and twenty successions, the
 space of foure hundred and two yeares) had an ende. From thence vnto this time their
 religion is Saracenicall: their state gouerned, by the *Califas*, and such commanders
 or Sultans as they placed ouer them, till their Sultans warring with the *Califa* for loue-
 rantie, procured aide from the Turkes: who dispossessed them of their kingdome pre-
 sently after they had disburthened them of their enemies: The Turkes were displa-
 ced and chased away by the Tartars. Of these both Saracens and Turkes you haue the
 history in the former booke, and therefore neede lesse here to be related: Of the Tartars
 shall follow in their order.

h Jo Scalig.
 Can. 15ag.
 i Io. Lampadius
 Mellic. Hist.
 part 3.
 and our third
 booke sheweth
 the order in
 succession of
 them.

Of those ancient Persian Kings this doth *Sardus* relate. The Persian Kings birth-day,
 is by all Asia obserued solemne, festiual to th'immortal Gods: Eunuches haue charge
 of his body, that he may grow strait and faire: at seuen yeares he is taught to manage
 horses: at foueteene hee is committed to the Kings masters; the most excellent which
 can be chosen among the Persians, for wisdom, iustice, temperance, fortitude. These
 teach him Magike, instituted of *Zoroastres*, containing Religion of the Gods: and the
 Kings Lawes; to embrace the truth, to bridle his affections, not to bee afraide of any
 thing. When he taketh possession of the kingdome, hee releaseth the tributors, and in
 the Temple of the *Pasagordan* Goddesse he putteth on the garment of *Cyrus*, whose se-
 pulchre is in the towne. He eateth dry Figges, Turpentine, drinketh foure milke, and as-
 teth that, water out of *Eubæus*, and *Choalpes*, riuers of *Media*, Chalybonian Wine out of
 Syria, Wheate of *Assos* in Troas; his head annointed with Myrrhe, and covered with a
 turban. To sit in his throne (which was of gold sustained of foure pillars beset with ie-
 wels) was death to any: at his table sate onely his Mother & wife: and *Artaxerxes* ad-
 mitted his brethren. In the winter hee liued at Susæ: in Summer, at *Ecbatana*: in Au-
 tumne, at *Persepolis*: in the spring, at *Babylon*. The nobles attend at the gates ready at
 the Kings command. There stood a Triet of iron, to which they which are out of his fa-
 uour resort expecting their sentence: For he pardoneth none, till hee hath them in his
 power. When he sleepe, he is attended by three hundred women dancing by a lampe:
 at his beds feete are three thousand talents of gold, at the head fise thousand, ouer the
 same a Vine of gold, with the clusters of Iewels. In the morning he is wakned with these
 words: Arise, thinke of those things which *Mesormasdes* would haue thee, that is,
Zoroastres. He sacrificeth for the Persians, and giueth to each man gifts, because *Cyrus*
 had done so at his returne out of *Media*: and hee receiueth presents from them: in his
 store-houses he keepeth of the waters of *Nilus*, and *Ister*, as the Lord of all lands. Fire is
 carried before him. They which meete him, close their hands behinde their backe, and
 adore him: For which cause some report that the Persians (as also the *Ethiopians*,
Meroites, *Indians*, *Assyrians*) hold their Kings in place of Gods, Which diuine adorati-
 on *Caron* denied to the King, and *Mordecaino Agag. Est. 3.* but in *Daniels* time they
 vsurped further: *Dan. 6.* that none should aske any petition of God, or man, besides.

k Inf. li. 6.

Part. 1. Keckerman, as he was admirable in Philosophie, so he was like himselfe in his
 Aphorismes and Disputations of the Persian Monarchy. Wherein he propoundeth and
 proueth, that their King was to be well featured & of personable presence without bo-
 dily deformitie or defect: learned in their sciences; free from punishment of lawes: they
 had their delectable gardens which they called *Paradises*: accustomed the selues to hun-
 ting, and to solemne feasts, especially on their birth-daies, when no suter might be deni-
 ed his request. For conseruation of his Maiesty, he was seldome seene: the King sware

1 Keckerman de
 Monarchia Per-
 sarum.

by *Stobæus*
(*iv. a2.*)
in *Xen. mem.*
lib. 1.

o *Athen. l. 12.*

by *Mithres* which is the Sun : was inaugurated at *Palargidæ* (as the later have used at *Cate.*) Many other things of excellent note the desirous Reader may there finde. *Herodotus* sheweth, that the Persians exercised their children to running long races, to endure all hardships of heate, cold, showres, & such like. Him which was punished with the whip by the Kings command, was to giue thanks to the King for that his remembrance of him. There were officers appointed amongst the Persians, to see that none were idle: they punished severely Ingratitude, they hated lying, regarded Hospitality & courtesie. The lawes did not onely award punishments to the guilty, but rewards also to the well-deferuing. Whiles the King was drinking, there were women which did sing, one beginning, and the rest following. The Kings vied to be present in person in their warres. They were very deuout in their religion, offering daily (the *Magi* being present) a thousand sacrifices, amongst which were Kine, Asles, Harts. But I hold you too long in this discourse.

How the Sophian Family, which now ruleth, came to the kingdome, shall after in due place be declared, when we haue first acquainted you with their Ancient superstitions.

CHAP. V.

Of the Persian Magi, and of their ancient Religion, Rites, and Customs.

a *Bosphori Ara*
Cal.

b *Suidas in v.*
Magis.

c *Peucerus de*
dimna, c. de
Magia.

d *Brutus* was
terrified with
such a specterum:
the like they
rellof *Marius*
and many o-
thers.

e *Νεκρομαν-*
τεία.

f *γαστρομαντεία*
κρυσταλλομαντεία
κρυσταλλομαντεία
δυνάμειομαντεία
οὐρανομαντεία
υδρομαντεία
αεθρομαντεία
κνυμνισαλγίς
de quibus Peuce-
rus, & Reinald.
Scot. in Delect.
Mag.



THE name of *Magi* is sometimes applied (say some) to all the Persians, or else to the particular Nation amongst them: sometime signifyeth the most excellent in Philosophie, and knowledge of Nature, or in sanctity and holines of life. Thus *Suidas* calleth the Persian *Magi*, *Philosophi*, and *Philothei*, studious of knowledge, of Nature, and of God. Sometimes it signified such as we now call *Magicians*, practisers of wicked Artes. Among the Persians this name was auncient and honourable, faith *Peucerus*, applied onely to the priests, which liued in high reputation for dignitie and authority, being also Philosophers, as the Chaldeans were. To these was committed the custody of Religion, of ancient Monuments, of later Histories, of publike Records, and the explanation of the Persian wisedome, whose account appeareth in the former chapter, where after *Cambyses* death, one of them is reported to succeed in the Throne. Now whereas the Ethnikes had a tradition of two *Genij*,^d which attend enery man, one good, the other euill; proceeding (in likelihood) from diuine truth, concerning good and euill Angels, which are either *ministring spirits* for mans good, or *tempters* vnto euill; Curious men hence tooke occasion to deuise new Artes, which were called *μαγεία* and *πνεύμα*; by the one calling vpon the good *Demon* or *Genius*; by the other, on the euill: which euill One could easily turne himselfe into an *Angell of light*, to delude blinde people, being indeede (as in our *White* and *Blacke* witches at this day) worse when an Angell, then when a Deuill. Hereof were diuers kinde; e *Necromancie*, which inuocated the spirits of the dead: Of which *sinoakie Soote*, the Heathens Diuine-Poets, and our poetickall Diuines in the tales of Hell and Purgatorie, striue who shall haue the blackest tincture. They had also their *Lecanomancie*, which was obserued in a Bas-son of water, wherein certaine plates of golde and siluer were put with Iewels, marked with their iugling Characters, and thence after pronuntiation of their words were answeres whisperd; f *Gastromancie* procured answer by pictures, or representations in glasse-vessels of water, after the due rites. *Catepiromancie* receiued those resemblances in cleare glasses: *Crystallomancie*, in Crystall; *Dactylomancie* was a diuination with Rings (which perhaps *Gyges* vfed) consecrated by certaine positions of the heavens and diuellsish enchantments. *Onymancie* with Oile and Soote daubed on the Naile of an vnfiled child, and held vp against the Sunne: *Hydromancy* with water: *Acromancy* with ayre. But what should I adde the many more names of this Artlesse Art, vnworthy the naming? *Tibi nomina mille*, *Mille nocenda artes*; Infinitely diuersified are these blind-by-waies of darknes and mischiefe.

Leaue wee them in their mazes, circles, labyrinths of Errour: and let vs take view

as the later haue vsed at
r may there finde. *Hero-*
nning long races, to en-
ch was punished with the
for that his remembrance
to see that none were idle.
Hospitalitie & courtesie.
rewards also to the well-
n which did sing, one be-
n person in their warres,
g being present) a thou-
old you too long in this

gdom, shall after in due
Ancient superstitions.

es, and Customs.

re) to all the Persians,
sometime signifyeth the
of Nature, or in sanct ty
Persian *Magi*, *Philos-*
f Nature, and of God,
Magicians, practisers
and honourable, faith
tation for dignitie and
ese was committed the
f public Records, and
peareth in the former
succeed in the Throne.
attend euery man, one
ruth, concerning good
or tempters vnto euill:
h were called *magia*
y the other, on the
ell of light, to delude
es at this day) vvorse
e *Necromancie*, which
Heathens Diuine. Po-
s, friue who shall haue
was obserued in a Ba-
ut with Jewels, mar-
n of their words were
res, or representations
received those resem-
mancie was a diuina-
aine positions of the
Soote daubed on the
romancy with water:
names of this Artlesse
tes; Infinitely diuersi-

our : and let vs take
view

view of the Persian *Magi*, from whence *Plinie* deriue the first originalls of Ma-
gicall Vanities; which are (saith hee) compounded of three Arts, that exercise most
imperious power over the mindes of men; Phyticke, and that offering her selfe
more sublimare and pure, in the sacred name and rites of Religion, beautified also
with the addition of Mathematicall Sciences; (*a threefold cord not easily broken*; like
a three-headed *Cerberus*, or tripple crowned Prelate, holding the world in feare or loue
thereof.) *Zoroastres* (who liued as *Eudoxus* testifieth fixe thousand yeares before *Pla-*
to) first inuented it in Persia. *Hermippus* affirmeth, that *Agonax* taught him. *A-*
pseorus and *Zaratus* among the Medes, *Marmaridius* the Babylonian, *Hippo-*
crus the Arabian, and *Zarmocenis* the Assyrian, haue beene famous for their practise
and writings of this Art. *Pythagoras*, *Empedocles*, *Democritus*, *Plato*, failed farre to
learne it, vnder taking long exiles, rather then pilgrimages or peregrinations, to that
ende. Hee impiouly addeth *Moses* and *Iochabell* (it may be hee meaneth *Ioshua*)
to this impious number. The Scripture tells of *Iannes*, and *Iambres*, and *Simon*
Magus famous in this infamie. It is like that in the Persian *Magi* concurred both
a certaine stocke or kindred, which were all so called (as is said) and the Philo-
sophicall inquisition of Nature, and the Priestly function, and also some either im-
plicit or explicate societie with Devils. The same they were, at least in profession
and reputation, that the Philosophers vwith the Greeks, their Priests in Egypt,
Gymnosophistes in India, Chaldeans in Babylon, *Drnydes* in Gallia, and in this
our Isle, the Italian *Aruispices*, and other religious persons (the Treasurers of their
Theologie and Philosophie) in other places. As for those *Magi* mentioned in
the Gospell, some suppose them to come from Ethiopia; some from Arabia;
some from Mesopotamia; some from Chaldaea; and some from Persia; and some
from diuers of these Regions. Whence soeuer they came, they had a brighter *Starro*
to guide them with diuiner light, then those Magicall brands of hellish fire could
yeeld.

Plato commends this *Magia*, and calls it *Machagistia*, and saith that the Kings of
Persia learned it, as a knowledge of diuine mysteries, wherein by the worlds common-
wealth, they were instructed to gouerne their owne. Others, as they were led by
differing affection, doe so much discommend them. And truly (as in the Chaldean
and Aegyptian Priests) their searching out the mysteries of Nature can not but de-
serue commendation, but their abusing this naturall Philosophie to vnnatural con-
spiracie with diuels, cannot but bee detested of those which are not themselves de-
tected of God. And either from this deuillish conspiracie, or ouer-curious vanity, did
arise their predictions of future euents: in which respect the Ethnikes had them in
high reputation. *Ammianus Marcellinus*, k saith that *Zoroastres* added much to this
Art from the Chaldean mysteries, and *Hysaspes*, the father of *Darius*, from the
Brachmanes, which he in his Indian trauels had found in a woodie solitarieesse, and
learned of them the motions of the Scarres, and pure rites of sacrifices: which he taught
the *Magi*, and they, together with the skil of diuination, deliuered to their posteritie by
tradition: and that progeny is alway consecrated to diuine seruices, and keepe
continually burning certaine fire which first came from heauen; a small portion where-
of was wont to bee carried before the Kings of Asia. There were but a few of them
at the first: and it was vnlawfull to touch the sacrifice, or approach to the Altar, be-
fore the *Magus* with a certaine set speech had powred on his sacred preparatiue
liquors. Afterwards beeing increased in number, they grew into an entire Nation,
and inhabited vnwalled townes, beeing gouerned by their owne lawes, and honoured
for religion.

That which hee telleth of the Chaldean, and Indian originall of their Science,
proueth it to bee such as vsed vnlawfull prognostications, which the Scripture as-
firmeth of the Chaldeans, and *Philostratus* l of the Indians, whose Historie of
Apollonius (a Pythagorean) sheweth, that hee was not little infected vwith this va-
nitie, traueilling as *Pythagoras* had done to learne the same in forreine Regi-
ons. And although some commend one sort of *Magia*, as being their Theologie and
Philosophy,

g *Plin. l. 30. c. 1.*

h *Mat. 2. 1.*
Boothier *Ara*
Cul's.

Plato Alci-
biad.

k *Am. Marcel-*
lin. 23.

l *Philostratus de*
uita Apollonis.

m Apollonius,
Hofthanes, cha-
vondas, Demo-
critus, & Pytha-
goras & Pla-
tonici.

n Suidas hence
came the
Prouerbe.

το Πάσις
ἡμῶν ὁ Σοκράτης.

o Socram. l. 2. c. 9
p Cicero de
diuinat. l. 1. s.

q Strabo l. 1. s.
Nam Magus ex
matre & gnato

gignatur oportet
(saith Catullus)

Si vera est Per-
sarum impietate-
ligio.

r Gramay Per-
sica.

s Pansan. l. 6.
t Diog. Laert. de
vit. Philos. l. 1.

* εἰδωλός:

u Empedocles.
x Manes father
of the Mani-
chees.

z Plut. de
Osr. & Is.

Philosophie, yet seeing their Philosophie was corrupted with curiositie, and their Theologie with superstitious Idolatrie, it could not bee free from some kinde of implicity forcerie, as the examples of those ^m which were most eminent herein, doe shew. Such an one *Pases* was, who by enchantments would make shewes and resemblances of sumptuous feasts, with many attendants: and had a Magicall ⁿ or enchanted halfe-penny, which would returne to him againe, when he had bought any thing therewith.

The *Magi* had one chiefe amongst them in their Societie, called by *Sozomene*, *o Priuiceps magorum*. *Cicerop* affirmeth that none might be Kings in Persia, before they had learned the discipline of the *Magi*; neither was it any more lawfull for euery one to be a *Magus*, then to be a King: Such was their estimation in Persia. *Strabo* ^q tells that they vsed carnall company with their mothers: and when they are dead are cast forth vnburied, to bee a prey to the Birds. The *Ostana*, and *Asrampsyschi* are by *Suidas* reckoned successours of the *Magi*. One ^r Sect of them liued onely on meale and Hearbes. *Pansanias* ^t reporteth that in Lydia, in the Cities Hierocessarea, and Hypæpo, hee saw Temples hauing Persian turnames, and in euery of those Temples, Chappell and Altar, whereon was Ashes not like in colour to the ordinarie sort. The *Magus* entering into the roome, layeth drie wood on the Altar, after that hee hath let his mitre on his head, and then at the name of a certaine God, singeth barbarous hymnes (which the Grækes vnderstand not) out of the booke: which being done, the heape is fired, and the flame breakes forth. *Diogenes Laertius* ^r relateth, that these *Magi* spent their time in the seruice of their Gods, offering vnto them prayers and sacrifices, as if none but they might be heard: they disputed of the substance and generation of the Gods, whom they reckoned to be the *Fire*, *Water*, and *Earth*. They reprehended Images, especially such as made a differing sexe of Male, and Female, among the Gods. They discoursed of iustice. To burne their dead bodies, they held it impious: but to lie with their owne mothers, or daughters, they accounted lawfull. They practised diuinations, and fore-tellings, affirming that the Gods appeared to them, that the ayre was full of formes ^{*} or shapes, which subtilly and as it were by euaporation, insule themselves into the eyes. They forbade outward ornaments, and the vse of Golde. Their garments were white, the ground their bed, Hearbs, Cheefe, and bread their fooode. *Aristotle* saith, that they helde two beginnings, a good spirit and an euill, calling the one *Iupiter* and *Oromasdes*: the other *Pluta* and *Arimanius* (*Empedocles* ^u translated this plant into Philosophie, and long after, ^x *Manes* a Persian heretike into diuinitie.) *Theopompus* addeth these opinions of theirs; That men should againe be restored to life, & become immortall, and that all things consisted by their prayers; *Hecateus*, that the Gods were begotten; *Clearchus*, that the *Gymnosophista* descended from the *Magi*. Thus saith *Diogenes*.

Plutarch in his Treatise de *Osr.* and *Isid.* citeth, approueth and applyeth the opinion of the *Magi* vnto many others, which they conceiued touching their two beginnings, *Arimanius* and *Oromazes*: For whereas they saw such a mixture of euill in euerie good (which made *Solomon* to brand them all, with the title of *vanity*) they gathering that good could not be either cause or effect of euill, found out this remedy worse than the disease, to hold two Authors of all things, calling *Oromazes* a God; and *Arimanius*, the fountaine of euill, a diuell; the one cause of light: the other of darkness. Betwixt these two they placed *Mithras* as Mediator or Intercessor. *Zoroastres* was author of this opinion. To the first of these was praise and vowes offered: to the later mournfull deuotions. For, rubbing a certaine hearbe called *Omomis*, they call on *Dis Pater* & *Orchus*, then they wash it with the blood of a slain Wolfe, & carry it into a shadowy place, where they powre it out. They assigne plants partly to the good, partly to the bad God: as they doe also quick creatures; the earthly creatures to the good, the watery to the bad, and therefore esteeme him happy that hath killed most of them. *Oromazes*, say they, begotten of pure light, and *Arimanius* the child of darkness, warre one against another. The first created sixe Gods, *Beneuolence*, *Truth*, *Politie*, *Wisedome*, *Riches*, *Honest delights*: the later as many contrary. When *Oromazes* had thrice enlarged himselfe, hee

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was as farre beyond the sunne, as the sunne is from the earth, and formed the starres: Of which, one he fixed as a Gardian and watchman, the dog-starre: hee made other foure and twenty Gods, which he closed in an Egge. *Arimanius* did as much, but his foure and twenty brake their shell. And so became good things and euill mingled. But a fatall time shall come, when *Arimanius* the Author of plague and famine shall perish, and then shall bee one societie of all mankind in happinesse, vling but one language. *Theopompus* saith, according to their opinion, that one of these Gods shall raigne three thousand yeares, the other being discomfited; and other three thousand they shall fight and labour to destroy one another: at last *Dis Pater* shall bee destroyed, and men shall be happy. This opinion of the *Magi*, the Chaldeans haue applied to their Astronomie; in the seven Planets, making two good, two bad, three indifferent: The Grecians, to their *Forma & Primatio*. *Pythagoras* to his *One and Two*: *Plato* to his *Idem and Alterum*: *Manes* to his deuillish hatelie, as before is said.

Onely Persians, saith *a Gramay*, were chosen into their number. The name *Magi*, is *a Gramay* *Alfai* among Authors applyed also to the Chaldeans, which in Babylon professed the same arts and superstitions; the disciples (saith *b Lucian*) of *Zoroastres*, of whose cunning in *b Lucian* charmes you may reade in his *Necromantia*, a pleasant discourse: *Mithrobarzanes* *a Necrom.* Chaldeau *Magnus*, and *Menippus*, whom he washeth nine and twenty daies in *Euphrates* by the Moone, and in the morning sets him against the rising Sunne, with long charmes: after that spitting three times in his face, he brings him backe againe not once looking aside. Their meate was Acornes, their drinke Milke, Mulle, and the water of *Chozpi*, their lodging on the wide field on the grasse. After all this hee brought him about midnight to *Tygris*, where washing him, he purifieth him with a Torch, and the hearbe *Squilla*, and other things, &c. which howsoever *Lucian* sauteth to his scoffing, yet I haue inserted, as somewhat expressing their superstitions obserued in charming and diuinations.

Leauing these *Magi*, let vs take view of the Persian religious rites which *Herodotus* *c Herodotus.* thus describeth. The Persians neither erect Images, nor Altars, nor Temples, and im- *Lib. 1.* pure it to madnesse in such as doe: therefore as I thinke, because they are not of the Greekes opinion, that the Gods haue arisen from men. Their custome is, ascending vp the highest hilles to offer sacrifices to *Iupiter*, calling the whole circle of heauen *Iupiter*. They sacrifice to the Sunne, and Moone, and Earth, to the Fire, and Water, and Windes: to these onely haue they accustomed to sacrifice from the beginning. They sacrifice also to *Vrania*, which they haue learned of the Assyrians, and Arabians. The Assyrians call *Venus*, *Mylitta*; the Arabians, *Alitta*; the Persians, *Meira*.

Their rites in sacrificing are these. Being to sacrifice, they neither set vp Altar, nor kindle fire, nor vie vestments, pipes, cakes, or libaments: but hee which intendeth to sacrifice, placing the sacrifice in a cleane place, calleth vpon that God, wearing their *Tura* ^d girded about with myrtle. The sacrificer prayeth not for himselfe alone, but ^{d The attire} generally for all Persians, and especially for the King. And after that the sacrifice is cut of the head, into small peeces, he streweth vnder the sodden flesh, small hearbes, chiefly trifoly; among the and setting the flesh in order thereon, the *Magnus* standing by singeth some hymnes (of the generation of the Gods) which they hold to be a most effectfull inchantment. Persians, as the without one of their *Magi* no sacrifice is accounted lawfull. After all this, the sacrificer the Turke. vseth the flesh at his pleasure. *Theogomae*

Of all daies every man accounteth his owne birth-day to bee most solemnely obserued: and then maketh greatest cheere. The richer sort then set whole Beecues, Camels, Horses, Asies, baked in an Oven or fornaice, on the Table: the poorer, smaller beastes. The Persians are small eaters: but in their drinking consult of the weightiest affaires. Of which they deliberate fasting, but pronounce sentence after they are well in drinke. To vomit or make water openly, is vnlawfull to them. Those that are equall, salute vven they meete each other vwith a mutuall kisse; which is fastened on the cheeke onely, if they bee of vnequall degree. They holde
E c 3 them-

themselves the best of all men, their neighbours so much better, how much neerer them they dwell. They are much addicted to Venerie with both sexes. Next vnto Martiall valour, they repute excellent the procreation of many Children; the King allowing annuall presents to him who hath begotten most Children, & therefore they vse many women. The child commeth not in his fathers sight till he be fife yeares old, but liueth with the women, that if hee die before, his father should thence conceiue no greefe. From that time till he be twenty, he learneth three things, to ride, to shoote, to speake truth. For to lie is with them the most shamefull thing; the second, to be in debt. For one fault onely no man ought to be punished. Whatsoeuer is not meeie to bee done, ought not to be spoken. A Leptous person if he be a Citizen may not enter into the Citie, nor haue any societie with men: for this disease is sent (say they) for some offence against the *Sunne*: if hee bee a forrenner, they banish him out of their Region, and for the same cause carrie into that Region white Pigeons. In a Riuer they neither spit, nor make water, nor wash, but haue them in very religious veneration. These things, (saith *Herodotus*), I can e assure of the Persians out of mine owne knowledge: that which followeth I doe not so well know; that they bury not their dead bodies before they be torne off some fowle, or dogge: but I well know that their *Magi* doe wrap them vp in waxe and then bury them. These *Magi* differ both from other men, and from the Egyptian Priests in this, that these pollute themselves with the death of nothing but their sacrifices, but the *Magi* with their owne hands kill any thing: except a man and a dogge: yea, they esteeme it some great exploit if they haue killed verie many Ants or Serpents, or other things which creepe or flye. Thus tarre *Herodotus*. *Strabo* e nameth *Anaitis*, *Amanns*, and *Anandains*, Gods of the Persians: When the Persian Emperours had ouerthrowne the *Saca*, they encompasled with a wall a certaine rocke situate in a field, and erecting a Temple of the foresaid Gods, there instituted yearly solemnities, named *Saca*, which of the inhabitants of Zela are yet celebrated, (so they call the place.) That towne in great part belongeth to them which are called *Sacerd seruants*, to which *Pompey* added a great countrey. Some report that *Cyrus*, hauing ouercome the *Saca*, attributing this victory to diuine power, consecrated that day to his countrey-Goddesse, naming it *Saca*, and wheresoeuer the Temple of that Goddesse is, there also are celebrated those Sacraean feasts, in manner of the Bacchanals, day and night, the men and women drinking themselves drunken. *Strabo* in the end of the same cleuenth booke mentioneth their Temples, and amongst others the Temples of *Tanais*, which before in *Herodotus* is denied to be the vse of the Persians: *Cicero* blameth the *Magi*, for procuring *Xerxes* to burne all the Temples of Greece, because they included their Gods in walles, and to whom the whole world was a Temple and house. *Strabo* thus reporteth of the Persians: The Persians haue neither Images nor Altars: they sacrifice in a high place, they thinke heauen to be *Insipit*: they worship the *Sunne*, whom they call *Mubra*, the Moone also and *Venus*, and the Fire, and the Earth, and the Windes, and the Water: they sacrifice in a cleane place, and present their sacrifice crowned: & whē as *Magnus*, the ruler of this busines, hath diuided the flesh in peeces to euery one, they goe their waies leauing no part thereof to the Gods, who (say they) are satisfied with the soule of their sacrifice. Some, as it is reported, lay a part of the Numbles on the fire. They sacrifice especially to the *Fire*, and to the *Water*, laying on the fire drye stickes, the barkes pulled off, and laying thereon fat Tallow, and pouring on the same, Oyle, they kindle the same, not blowing with their breath, but fanning or otherwise enforcing the winde thereto. If any blower the fire, or cast any dead thing or durt therein, hee is punished with death. They performe their *Water-ceremonies* in this sort: Comming to a Lake, or Riuer, or Fountaine, they make a ditch, and there slay a sacrifice, with great herde that none of the next water bee touched with the blood: after, laying the flesh on myrtle and Lawrell, the *Magi* burne the same with small twiggies, and making certaine prayers, sprinkle oyle mixed with Milke and Honie, not in the fire or water, but on the earth. They are a long while muttering their prayers, holding a bundle of small Tamariske-twiggies.

e Libr. 11.
f These Gods
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mologies, and
interpretati-
ons bringeth
from the Cim-
merians and
Saxons. See
his Saxonica.
p. 606.

g Strabo l. 15.
h Cic. de leg. l. 2.

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h sexes. Next vnto Mar-
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In Cappadocia, where is very great store of the *Magi*, which (of the Fire) are cal-
led *Pyreibi*, and many Temples of the Persian Gods, they slay not the Sacrifice with
a knife, but a Clubbe or Mallet, wherewith they beate it. The *Pyreibia* are great in-
closed places, in the midst whereof there is an Altar: Thereon the *Magi* keep much
ashes, and a fire continually burning, whither they every day resort, & make their prai-
ers about an houres space, holding a bundle of twiggies before the fire, having their
heads couered with a kind of labelled Mitre, hanging downe on both sides, that the
strings couer their lippes. These things are done in the Temples of *An-nus* and *Ama-
nu*. For there are their Temples, and there the Image of *Amanu* is carried in proces-
sion. These things we haue seene. It seemeth, that whereas *Herodotus* reporteth they
had no Temples, Altars, nor Images: and *Strabo* so often mentioneth their Temples,
and heere the Altar and Image of *Amanu*; that in *Herodotus* dayes they had none:
which grew afterwards in vse, as a forreine rite brought in amongst the Persians after
the Macedonians had conquered them; or else that there were differing Sects among
their *Magi*, some (as these in Cappadocia) embracing Altars, Images, and Temples,
some refusing some or all of these. For otherwise *Strabo* disagreeeth not only from *He-
rodotus*, but from himselfe, before denying them the vse of Altars and Images, and here
affirming it of the Cappadocian *Magi* (in other things) of the Persian Religion.

We may further adde (from *Gramm* his Collections out of diuers Authors, and a *Gram. A.*
from others, concerning the Persian Religion) that they sometime obserued the Græ- *Persica.*
cian Deities, calling *Iupiter*, *Bel*, *Hercules*, *Sandes*, *Venus*, *Ananus*. To *Iupiter* was sa-
cred a Chariot with a Beame of gold. The *Sunne* they worshipped (by the name of
Mitbra and *Fidelsus*) at *Sunne*-rising: and adored also the painted Image thereof.
They accounted the horse the *Sunnes* peculiar beast, and offered vnto him white hor-
ses: and with white horses his sacred Chariot was drawne before the King, when hee
sacred.ouer *Darius* his tabernacle, the Image of the *Sunne*, enclosed in Cristall, b *Q. Curt. lib. 3*
he warred against *Alexander*, had in the first place their Fire, which they called *Sacred*
and *Eternall*, carried on silver Altars. Next hereunto the *Magi*, singing their Coun-
trety-Hymnes, followed by three hundred sixtie and six yong-men, (so many as
their yeare had dayes) clothed in bright red. Then came *Iupiters* Chariot, drawne by
white horses: after whom followed a horse, of exceeding greatnesse, consecrated to
the *Sunne*. Their Riders had white garments, and golden Roddes. Likewise, both
sides of the Kings Chariot were adorned with Images of gold and silver: two being
most eminent among them; the one, of *Peace*, the other, of *Warre*.

That souldiour, which was initiated in *Mubra's* hallowed orders, was first proued
by foure-score severall kindes of punishment: and if hee continued stedfast, hee was
washed, putting on his head a Crowne with a Sword interposed. Chast virgins were
hallowed the *Sunnes* Priests. They worshipped *Diana* whom they called *Nannea*, c *Tertul. de Co-*
(as some will haue it) in that history of *Antiochus*. They solemnized certaine feasts, *ron mil. i.*
the chiefe whereof was that of *Mubra*. Another holy-day they called the *Destruction*
of vices, in which the *Magi* killed venomous things, and offered; and the seruants
lorded it fise dayes together, ruling both the family and their maisters. Their Kings
birth-daies they did also solemnize, making therein a banquet called *Lyda*: at which
time the King might not deny any thing to any suiter. *Magophoni* they celebrated in
memory of the *Magi* slaine by *Darius Histaspes*, and his Colleagues. Of their holie-
day *Saca* before is spoken: in which (some report, that) the seruants changed offices
and garments with their Maisters. *Minutim Felix* obiecteth against them their in-
cessuous copulation with their mothers. *Arnobius* derideth their worshipping of Ri-
uers. The Christian Fathers and heathen Authors are plentifull in the narration of the
Persian vanities. *Ensebinus* citeth a saying of *Bardejanus Syrus*: Among the Persians
there was a Lawe to marry their sisters, daughters, and mothers: which custome the
Persians obserued also in other Countries, & therefore other nations hating them, cal-
led them *Magusas*; of which are many in Egypt, Phrygia, and Galatia, whose poste-
rity succeedeth them in the same wickednes. This name *Magusas* is deriued of *Magi*.

CHAP.

CHAP. VI.

Of the alterations of the State and Religion in Persia, under the Saracens.



He Saracens (as is already shewed) a people bred, as it were, of putrefaction in that corrupt estate of the World, dispossessed of his state and life *Ormsdus* the last Persian King. Their Religion had sustained small alteration in Persia before this time, for aught I finde, saving what the Christian had in these parts prevaile, (which belongeth to another task.) But from that time that the Saracens were Conquerours, the soules of the Persians haue no lesse bene subiect to those foolish Mahumetan superstitions then their bodies to cruell slauerie: yea the name of Persian was drowned in the title of *Saracens*. *Homar* was then Caliph. But when *Iezid* the sonne of *Muawiy* was Prict and King (such are the Caliphs) of the Saracens, *Mutar*, the Deputy or Gouernour of Persia, proclaimed himselfe a Prophet, and seised on the state: from him the Persian Sophi deriueth his originall. When *Iezid* was dead, the Inhabitants of Cusa in Arabia proclaimed *Hocem* the sonne of *Ali*, Caliph: but *Abdalah* the sonne of *Iezid* intrapped and slew him: and at his Sepulchre was after erected the city *Carbala*. This *Hocem* had twelue sonnes, *Zeinal*, *Abadin*, *Zeinal Muamed*, *Bagner Muamed*, *Giasar Cadeneq*, *Ciasar Musa*, *Cazin Musa*, *Hali Macerat*, *Alle Muamed Taguin*, *Muamed Halmaguin*, *Alle Hacem Asquerin*, *Hacem Muamed Mabadin*: This last the Persians say that he is not yet dead, but that he shall come sitting on a horse, to preach their Law to all Nations: beginning in Massadalle where *Abi* his grandfather lieth buried. And therefore they haue there alway a horse prepared ready, which in time of Diuine Seruice, on a certaine festiuall day, they bring with Lights burning to the Temple in which *Abi* is buried, praying him to send his nephew quickly. That day is solemnely celebrated with so great concourse of people, as a Portugall there present said hee had neuer seene the like. The other eleuen brethren were buried in diuers places. To returne to *Mutar*; *Abdimelec* one of the following Caliphs, sent *Ciasa* against him, by whose ouerthrow that new Prophet wanne new and greater estimation then before. But an other tyrant, *Abdala Zubir*, arising amongst the Saracens, sent his brother *Musub* against *Mutar*, who slew *Mutar*, and was soone after slaine himselfe of *Abdimelec*, who recouered againe that Prouince of Persia. *Abdimelec* being dead, in the yeare seuen hundred and two and twenty, *Gizad* his sonne succeeded, and an other *Gizad* vsurped the Scepter in Persia, but was ouerthrowne by *Masabner* the Captaine of *Abdimelecs* sonne.

a Cuius Sarac.
hist. lib. 1. B. 104.
dus faith, that
Mahamet was
present at the
first conquest,
and that by his
command they
relinquished
their name, &
accepted the
Saracen dec.
1. lib. 9.
b Bar. sf. dec.
2. lib. 10. c. 6.

In the reigne of *Marvan*, *Asmulin* tooke on him the protection of *Mutars* Sect, affirming *Abi* to be greater then *Mahumet*: he was Prince of the *Corasens* in Persia, and by one *Cat binus* his counsell incited the seruants, by force or treachery, to kill their Masters: and these being growne great by their Masters wealth were diuided into two factions, the *Caismi*, and the *Lamonites*. *Asmulin* Captaine of the *Lamonites* destroyed the *Caismi*: and with his *Lamonites*, and *Catabanus*, invaded Persia, and were there incountried by *Iblinus* the Lieutenant with an armie of an hundred thousand men; but the *Lamonites* by the encouragement of *Asmulin* and *Catabanus* (whom they reckoned holy men) discomfited him and his; and after incountried *Marvan* himselfe with three hundred thousand men, and made him to flee with foure thousand into *Egypt*, where *Salin* the sonne of *Asmulin* ouerthrew him. Thus the Maruanian race being expelled (the reliques whereof settled themselves in Fesse and Spaine) *Asmulin*, from whom the family of the Sophi descendeth, with *Catabanus* reigned ouer the Saracens.

By this which hath bin said, appeareth a continual difference betwixt the Persians, and

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deth, with *Caraba-*

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and

and other Saracens about their Religion; cyther (as some affirme) for that the Persi-
ans preferred *Ali* to *Mahomet*, or for that (which is more likely) they accounted *Ali*,
and not any of the other three (*Eubocar*, *Osmen*, or *Homar*) to be the true successour
of *Mahomet*. The Sultans or Deputies of Persia, which gouerned there vnder the
Chaliph, vsed that their schismaticall fancie, as they saue occasion to their owne am-
bitious designs, vnder colour of Religion. Among the rest *Musmet* or *Mahomet*
is famous, who being hardly beset for the like cause by his Maister, the Chaliph of
Bagader, required aide, (as before is more largely shewed) of the Turkish Nation
then wandring in part of Armenia, called of them *Turcomania*, who sent him for
his succour three thousand Turkes vnder the leading of *Tangrelipix*, by whose helpe
Pisafiris the Califa was ouerthrowne. And after this hee obtained both the Sultan-
ship of Persia, in the yeare of our L O R D, 1030. and also flew *Pisafiris*, and enjoy-
ed that souerainty: from thenceforth the Califa's of Bagader being stripped of their
temporalls, but retayning still the places of Patriarchs of their Religion (as some re-
late) euen to this day. The Turkes thus possessing the Persian royalty, and possessed
of the Persian superstitions, there reigned one hundred and seuentie yeares, the Tar-
tars then chasing them out of Persia. For after that *Changis Can* had founded that
Empire, *Hocota*, or *Oecoda Can* his successour sent out his sonnes diuers wayes with
diuers armies with intent to subdue the world, *Tschir* conquered Turquestan and Per-
sia: and not long after *Mango Can* sent *Haolon* his brother, who continued and
persecuted the Tartarian Conquests beyond Phison or Tigris, subdewing the whole
kingdome of the Persians, taking *Baldich*, with the great Chalifa, whom he starued
amiddest his treasure; beleagured a Castle of the Assassini, with a siege of seuen and
twenty yeares, and then taking the same by composition of the defendants, only for
want of clothing: he wanne *Aleppo*, and the kingdome of Syria, with Damascus the
head City thereof: and had intended also the Conquest of the Holy Land from the Sa-
racens, if he had liued; for both this *Haolon* & *Mango* the great *Can* were both Chri-
stians by perswasion of *Anhon* the Armenian King.

About this time in the North-East parts of Persia (which of this new heresie they
called *Mulehet*) there was an old man, named *Aloadin*, a Mahometan (as all those
parts then were) which had inclosed a goodly valley situate between two hilles,
and furnished it with all variety, which Nature and Art could yeeld, as fruits, pictures,
rilles of milke, wine, hony, water, pallaces, and beautifull damosells richly attired, and
called it *Paradise*. To which was no passage, but by an impregnable Castle. And dai-
ly preaching the pleasures of this *Paradise* to the youths, which he kept in his Court,
sometimes would minister a sleepey drinke to some of them, and then conueigh them
thither: where being intertaind with these pleasures foure or five dayes, they suppo-
sed themselves rapt into *Paradise*. And then being againe cast into a trance by the
said drinke, he caused them to be carried forth; & then would examine them of what
they had seene, and by this delusion would make them resolute for any enterprife,
which he should appoint them; as to murther any Prince, his enemy. For they feared
not death, in hope of their Mahumeticall *Paradise*. But this *Haolon* or *Ulan* after
three yeares siege, destroyed him, and this his *Foolles Paradise*. Some tell that this of *A-*
loadenles in the time of *Zelim* the first. *Abaga* succeeded him in the gouernment of these
parts, anno 1264, but not in the Christian religion: *Tangodor* the next, became a Sara-
cen, and called himselfe *Mahomet*, and at Tauris and other places destroyed the
Churches of the Christians, as *Haolon* had done of the Saracens: hee banished the
Christians, and peruerued as many Tartars as he could to Mahumetisme. But *Argo-*
nu the sonne of *Abaga* rebelled, and taking him, cut him asunder in the middle, suc-
ceeding in his place, anno 1285. after him *Regayto* whom the Tartars slew, placing in
his steed *Baydo* a christian, who forbad the preaching of Mahumetism among the Tar-
tars, and reedified the Churches of the Christians: *Usin* succeeded in his dominion &
deduotion: and after his death *Carbaganda*, who in his childhood had been baptized,
and named *Nicholas*, but when his Christian mother was dead, he became a Saracen.

Thus faire out of *Haithonnu*, in which history appeareth the vicissitude of diuers Re-
ligions,

e Libr. 3. c. 2. 8.

f Knolles.

g Haithon de
Tauris.h Aloadin Pa-
radise.i A right foolles
Paradise.k M Paul &
A. Dor.
l Cartwright.

ligions, sometime Tartarian, sometime Christian, sometime Mahumetan, as in the Princes who governed these Countries vnder the great *Cham* or *Can* of the Tartars: so also no doubt in a great part of the Countries themselves, which usually are of the Kings religion. This *Carbaganda* reigning about 1205, is the last Tartar Prince which ruled in these parts; for as their religion, so also their Empire failed; the Egyptian Soldans preuailing in Syria; the Ottoman Turkes, in Asia; and *Gempsau*, in Persia. This *Gempsau* was Soldan of the Parthians: and about the year 1250, restored that Persian kingdome to the Parthians. From him descended the Persian Kings to *Malaonchres*, who being taken away by fraud, *Vsun Cassan* succeeded. Yet was not the Persian state so settled in *Gempsau* his posteritie, but that Great *Tamerlane* subdewd the same vnto himselfe, which his sonne after lost againe. This *Tamerlane* some report to haue bin of meane parentage; others, of royall descent, and *Michonius* lib. 1. cap. 8. deriueh him from *Bathi*, one of the greatest Conquerors among the Tartars.

Vsun Cassan (called also *Affymbeiu*) depriued the Sultan of Parthia and Persia of his life and kingdome: his name is by some *Malaonchres*; by others, *Demir*; but *Ambrosio Contarini*, & *Iosapha Barbaro* (which both were in Persia with *Vsun Cassan*) call him *Iansa*. In the year 1478, died *Vsun Cassan*; and his sonne *Iacob* succeeded, whose wife, bearing dishonest affection to one of the court, sought by the murder of her husband to aduance this Courtier to her husbands bed and empire. And hauing conueighed venime into a golden Cup presents her husband the same to drinke, who somewhat suspecting her, caused her to beginne; himselfe and his sonne following her both in drinking and dying. And thus was Persia, by the wickednesse of one woman, made the stage of ciuill warres, whiles the chiefe Nobles sought each to possesse himselfe of the state, which at last, after siue or six yeares warre befell to *Alumut* or *Elvan beg*, then being but foureteene yeares old, who was slaine by *Ismael* in the year 1499.

The history of *Ismael*, because it giueth much light both into the state and religion of Persia, is more fully to be reported. When as *Musagen Mumbila* the Chaliph of Bagdet had bene by the Tartars done to death, in the year after *Hanhoum* account 1258 (about the year 1369) there arose in Persia a noble man called *Sophi*, lord of the City Ardouil, reporting himselfe to be of the bloud of *Alle* or *Hali*, descended from *Musja Cazin*, or *Cersin* one of the twelue sonnes, (as is said) of *Hocem*.

Giunne his sonne (otherwise written, *Giuni*, *Giune*, and *Giunet*) maintained his Sect after him. *Minadoi* saith, That *Sexchiuni*, or more distinctly, *Seec Giunet*, was Author of the Persian sect, who vnder the name of a *Sofi*, and of *Siee*, (that is, of a wise man, and an Author of Religion) or rather vnder the pretence of holines, beganne to perswade the people, that the 3 first successors of *Mahomet* were vsurpers, onely *Ali* ought to be named lawfull successor, and ought to be called vpon in their prayers, and by all means to be honored. From this time forward the Sepulchre of *Ali* and his sons in Cafa grew in great credit, and was visited euery year after the same sort that the Turkes visit the Sepulchre of the other three: and the Kings of Persia vied there to be crowned, and girt with their sword, and their great Calife there kept his residence. Because this Cafa was neare Babylon, hence grew the common error, that these things were done at Babylon or Bagdet. *Ioniun* also is deceived, where hee maketh *Ardouille* or *Aidere*, author of the Persian faction. This Persian superstition was brought in by *Giunet* the *Sofi*, afterward maintained by *Siee Sederdin*, and after him by *Sue Giunet* the second, then by *Siee Aider* called by *Ioniun*, *Ardouille*, and at last encreased and enlarged by *Ismael* and his successors. *Ismael* renewed or continued the name *Sofi* or *Sofiti*; but his successors leauing that, and the name of *Siee*, haue retained onely the title of *Saba*, which some write *Shangh*, some *Xa*, a royall title communicated by the head of this superstition to those Kings which participate with them therein. *Ioseph Sealger* saith, that *Sa* or *Scha* is the same with Monsieur among the French, and Don among the Spaniards. The Iewes and Arabians write it now: It is sometimes set before the name, as in the present King *Scha Habaz*; sometime comes after, as *Melica* for *Melie-scha*. *Barvini* begins this pedegree at the father of *Giunet*, or *Giune* (so he calls him) and not as *Minadoi*, with *Giunet* himselfe. He addeth, That for the

Ensigne,

m Pencernus lib.
4. & 5.

n Viaggio di
mercante apud
Ramus.

ol. P. B. par. 2. l. 2.
Ofor. de re. Em.
lib. 10. Surius
comment.
Knolles T. biflor.
pag. 464.
p. Minadoi lib. 2.
q. Sofi is by Mi-
nadoi deriued
of Sofiti, a peo-
ple subdewd
by Alexander.

r Seal. Can. I.
sag. lib. 3.

s Io. Bar. Asia.
dec. 2. 2. 10. 11.

neran, as in the
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Ensigne, Character, or Cognifance of his Sect, he ordained, that in the midst of their Turbant, (which they weare with many folds) there should arise a sharp top, in manner of a Pyramis, diuided into twelue parts; (in remembrance of *Ali* his twelue sons) from the top to the bottome. They vsed the colour red on their heads (saith *Mimador*) by ordinance of *Arduelle*, and therefore were called *Cheselbus*, that is, Red-heads, some write it *Cuselbus*. *Guine* (as *Barrinus* affirmeth) was holden in such reputation of holines by *Tamerlane*, that he came to visit him as a Saint; and at his request, set free 30000. slaues, which he had taken in the warres against *Baiazer*. These slaues became his disciples first, and after souldiers to his sonne *Aider* against the Christian Georgians.

This *Aider Erdebil* (or after *Iovius*, *Harduells*), forsaking (as some say) the world, led a streight life in continencie and austerity, and was therefore admired as a Prophet, and resorted to out of all parts of Armenia and Persia coming to Tauris to see him: *p. Surinus rom. Knoll. T. 1112. p. 28464.* He inueighed against the common opinion concerning *Mahomers* successors, as *Grim-* *ne* and *Sophi* had done, shutting vp heauen to all, sauing *Hali* his followers. For so the Persians vse to say in their praers; Cursed be *Ebubeker*, *Omar*, and *Osman*: God be favorable to *Hali*, & wel pleased with him, *Vuncassan* moued with his fame, gaue him in marriage his daughter *Martha* begot of the Christian Lady *Despina*, daughter of *Calo Ioannes* emperor of Trapezond; both of them by this alliance strengthening themselves against the Turke. *Aider* had by this *Martha*, *Ismael*, whom shee trained vp in the principles of Christian Religion. *Iacob*, successor of *Vuncassan*, jealous of the multitude of *Aiders* disciples, and the greatnes of his fame, caused him to be secretly murdered; persecuting all his professed followers with fire and sword. *Ismael* then a child fled into Hircania to one *Pyrrhales*, a friend of his fathers, who afterwards ayded him to the recouering of his patrimony. *Boterus* saith, That *Iacob*, after the murder of *Aider*, committed his two sonnes, *Ismael* and *Solyman*, to *Amanzar* (a Captaene of his) to be conueighed to *Za'ga*, a strong mountainy place: but he brought them vp liberally with his owne children, and in his last sickenes, gaue them horse and two hundred ducats, with aduise to repaire to their mother; where taking vpon him the protection of the sect of *Hali*, & the reuenge of his fathers death, his enterprises succeeded prosperously. *q. Giouin Maria Angiolillo* saith, That *Iacob* being poysoned 1485, the seigniorie was possessed by a kinsman of *Iacobs* called *Iulauer*, after whose 2. yeares reigne succeeded *Bayfinger* two yeares; after, *Ru Ian* seuen yeares, who sent *Solimanbec* against *Sechbaid* the father of *Ismael*, who made challenge to the state in right of his wife the daughter of *Vuncassan*, who slew him in the field. *Rustan* would also haue killed the mother and her sons, had not intreaty of his nobles preuented it. He committed them to warde in the Iland of the Armenians in the lake *Alumar*; whither he sent for them againe after three yeares, but they for feare fled to Ardovill, and there liued closely for a time. *Rustan* was slaine by *Agmat* through his mothers procurement, who loued that *Agmat*, who abode Sultan five months, and was slaine by *Rustans* souldiers. And *Alvan* the kinsman of *Vuncassan* was Seignior, whom *Ismael* slew.

A certaine Merchant who abode a long time in Tauris, and travelled through the most part of Persia (skilfull of the Turkish, Persian, and Arabian languages, either seeing himselfe, or learning of them which did see) in the time of *Ismael*, relates this History somewhat otherwise, whom, as learning of the Persians themselves the Persian affairs, we may reckon worthy to be followed, saith, That this *Sechbaid* in Ardovill was the head of this Sophian Sect, and had three sons and three daughters by the daughter of *Vuncassan*. He was a zealous enemy against the Christians, oftentimes with his followers repairing into Circassia, doing the people much damage, which when in the daies of Sultan *Alumut* he attempted as before times, he was by *Alumuts* order forbidden at Darbent further passage: but seeking to make way by force, he was by the forces of *Alumut* taken, and his head, on the toppe of a lance, presented to *Alumut*, and by his commaund, given to the dogges to be eaten; the cause why the Sophians are such enemies vnto dogs, killing all they finde. This newes coming to *Ardovill*, his three sons fled, one into Natolia, another to Aleppo, *Ismael* the third to an Iland in the lake of Van, in which is a city of Chritlian Armenians, where he abode foure yeares in the

Ramusius.

q. Cap. 11.

the house of an Armenian priest, being then about thirteene yeares old, who vsed him curteously, and instructed him in the rudiments of Christian Religion. A yeare after he went from Arming to Chillian, where he kept with a Goldsmith his fathers friend. In this time he had intelligence, by mutuall writing, with his friends at Ardouil: and with this Goldsmith hauing gathered together eighcene or twentie men of their Sect secretly to take a strong castle, called Maumutaga, and hidden in ambush two hundred horsemen of his friends in Ardouil, suddenly slaying the gard, and possessing himselfe of the Castle, he entred a Towne not farre from the Castle, killing the inhabitants, and carrying the spoyle to the Castle. This Castle was very rich, because it was a principall Hauen of the Caspian Sea; and so strong, that when *Alumut* had newes hereof, he was dissuaded from sending any power thither to besiege him. Two dayes iourney from hence is Sumachi: which with his power, now encreased, he also tooke, and diuided the spoyles euery where to his souldiors, which with fame of this liberaltie came from all parts vnto him. He sent also into Hiberia, three or foure dayes iourney from thence, which was then gouerned by seuen great Lords, three of which, *Alexander Sbec*, *Gorgurambee*, and *Mirzambec*, with many promises of present spoyles and future exemptions from tribute, he wooon to his side, receiuing from each of them three thousand horse, so that he was now growne fiftene or sixteene thousand strong. *Alumut* with thirty thousand valiant souldiers went to meete him betweene Tauris and Sumachia, and hauing passed a great riuer, ouer which were two Bridges, he presently caused them to bee broken: *Ismael* arriuing the next day, with great diligence found a passage through the streame, & with his whole forces, in front, in the breake of the day, assailed *Alumut* his army, little suspecting such a good morrow, that *Alumut* with a few companions hardly escaped. The paulions, horses, and other bootie, *Ismael* bestowed on his souldiers: and then hasted to Tauris, where entering without resistance, he made great slaughter, killing all the race of *Jacob*, opening his Sepulchre, and the Graues of other noblemen, which had bin at the battell of Darbent against his father, & burning their bones; 300 harlots he caused to be cut asunder in the middle: he killed all the dogges in Tauris, and because his mother had married to one of those nobles which were in the battell of Darbent, hee caused her head to be stricken off in his presence. In this while many towns, cities, castles, and Lords submitted themselves to him, and ware his red-coloured Turbant: but the Castle Alangiachana (whereto were subiect eighteen villages of Christians, which vsed yerly to fend to Rome two men from the Patriarch to the Pope, of whole faith they were, speaking *Armenian*, hauing some bookes, but quite lost the vse of the Italian language) this castle (I say) held out for *Alumut* vntill his death.

While *Ismael* was Sultan in Tauris, the Sultan in Bagadet *Murat Can* son of *Jacob*, with an army of 30000. marched against him, & in a plaine meeting with *Ismael* was there ouerthrowne, not 70. persons escaping to Bagadet with *Murat Can*: the place bearing witness of the slaughter, buried vnder many new hills of bones. All these things were done anno 1499. And while I was in Tauris, many came from Natolia, Caramania, and Turkie to serue him; of whom they were gratioously intertained. Anno 1507. our Author being then in Malacia saw with his eyes, the Sultan *Alumut* conveyed prisoner by *Amirbec*, who with foure thousand men going from Mosul (sometime Ninieue) to Amir, where the Sultan kept, with promise and profession of his succor, being admitted the city, tooke him, & cast a chaine about his necke, whose head *Ismael* smote off with his owne hands. He was presented to him by *Amirbec* in the country of *Aladuli*, against whom *Ismael* was now warring: where taking the city Cartibirt, he cut off the head of *Becarbec* son of *Aladuli* lord thereof with his own hands. From thence returning to Tauris he had almost done as much to his two brethren, whome hee had left Gouernours in his absence, for transgressing their Commission, but with much intreaty of his Lords, spared their liues, yet confined them to Ardouill, not to depart from thence. The next yeere he pursued *Murat Can*, who was come to Syras, a Citie not inferiour to Cairo in Egypt, with sixe and thirtie thousand men, but inaleconcent, and therefore many of them fleeing vnto *Ismael*. Whereupon *Murat Can* sent two

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his fathers friend,
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two Embassadours with fise hundred followers, with offer of Vassallage vnto him. *Ismael* cut them all in pieces, saying, That if *Muracan* would be his Vassall, hee should come in person, not by Embassage. *Muracan* had closely sent Spies to obserue the sequelle of his businesse, and being hereof by them aduertised, fledde: For many of his Nobles had already put on the redde Turbant, of whome he feared to be taken, as *Alumni* had bene; and therefore with three thousand of his most faithfull he fledde vnto Aleppo: but the Soldan of Cairo not admitting him, hee went to *Aladuli*, who entertained him honourably, and gaue him his daughter to wife.

Ismael, after great slaughters in Siras and Bagader, was forced to returne to Spaan with his Armie. For *Ieslbas* the Tartar had taken all the Countrey of Corasan, and the great Citie of Eri, which is in compasse betwixt fortie and fiftie myles, well people, and full of Marchandize: He had taken also Strava, Amixandaran, and Sari, on the Caspian shore; and with intent to beguile *Ismael*, desired leaue to passe through his Countrey to Mecca on Pilgrimage. *Ismael* with deniall, and other sharpe words, repelled his suit, and abode a yeare in Spaan, to withstand his enterprises. After he returned to Tauris, where were great Triumphes solemnized in his honour. This Sophi is so loued and feared (sayth this Marchant) that they hold him as a God, especially his souldiors: of which, some goe into the warres without Armour, holding a sufficient, that *Ismael* will succour them: others, because they content themselves to die for *Ismael*, goe into battaile with naked breast, crying, *Schiack, Schiack, t. G o n, G o n*. And they forget the name of *G o n*, alway naming *Ismael*: they hold, That he shall not die, but liue euer. And where other *Mosulmans* say, *La ylla yllala, Mahamet resullalla*; the Persians say, *La ylla yllala, Ismael veltsalla*; reputing him a God and a Prophet. I haue learned, that *Ismael* is not contented to be called or worshipped as God. Their custome is to weare redde Bonnets, with a certaine thing like a girdle, large below, and straiter vpwards, made with twelue foulds, a finger thicke, signifying the twelue Sacraments of their Sect, or those twelue brethren, nephewes of *Ali*. *Ismael* was of faire countenance, of reasonable stature, thicke and large in the shoulders, shauen all but the mustaches; left-handed, stronger then any of his Nobles, but giuen to Sodomie. At his second comming to Tauris, he caused to take twelue of the fairest boyes in the Citie to serue his lust, and after gaue to each of his Nobles one for the like purpose, and before tooke tenne of the best mens sonnes for the same intent.

Thus farre haue we had commerce with this namelesse Persian Marchant in *Ramissin* his shoppe, who sometime attended on his Court and Campe. Others adde hereunto, That he sent Embassadours to all the Mahumetan Princes of the East, to receive that redde-Hat Ensigne, together with his Sect; as did his sonne *Tammau* after him, when *Nizzamulucco* onely accepted thereof. But it is the common opinion, that the greatest part of the Mahumetanes in Soria and of Asia Minor are secretly of that Sect. *Ismael* after this warred, and wonne, vpon the Zagatai Tartars, and other adiacent Nations, that he left vnto his successors a very great Estate, reaching from the Caspian Sea to the Persian, and betweene the Lake Iocco and Tigris, the Riuier Abbian, and the Kingdom of Cambaya, more then twentie degrees from East to West, and eightene from North to South. He ordained a new Liturgie, and some of Prayer, differing from the auncient. Such was his authoritie, that they would sweare, By the Head of *Ismael*, and blesse in his name, saying, *Ismael graune thee thy desire*. Vpon his Coyne, on the one side, was written, *La illabe illa labu Mohamedann resullalle*: And on the other, *Ismaill balse illalle*, that is, *Ismael* the Vicar of *G o n*. The Iewes, at the first, had this *Ismael* in such admiration, that they foolishly reckoned *Ismael* to be their promised *Messias*, celebrating feastiuall Solemnities, in this conceit, throughout the most part of Europe; granulating themselves, in their conceit, with mutuall Presents, in testimonie of their joy; which yet was soone dashed, none hating the Iewes more then *Ismael*.

Ff

He

Oferius de Reb.
Emman. lib. 10.
I. Bot. Ben.

Kno. Turk. Hist.

Sirius Comm.
in An. 1500.

Ant. Irenkijon. He lyeth buried at Ardouil, in a faire Meskit, with a sumptuous Sepulchre made by himselfe in his life time; where is a faire Stone-Hospitall erected by him for strangers, allowing to all trauellers three dayes reliefe for horse and man freely. Ardouil is in latitude 38. degrees.

Angiolillo, c. 13. The life of *Ismael* had bene answerable to the bloudie presages in his ominous birth; for he came forth of his mothers wombe with both his hands shut, and full of blood; for which cause his father would not haue brought him vp, but commanded him to be slaine: but they which carried him away, moued with compassion, secretly nourished him three yeares, and after presented him to his father, who then acknowledged and receiued him with loue and kindnesse: for this his bloudie and warre-like spirit dwelt in a louely and amiable bodie, adorned with all the Ensignes of beautie. He died Anno 1524.

Michael Iffelt. *Schiach Theumes*, or *Shangh Tamai*, succeeded, and reigned aboue fiftie yeares. He liued deuoutly, and yet (for their Law reconcilith both) very voluptuously, inheriting his fathers Throne, but not his valour, and spending the greatest part of his time amongst his women. So zealous he was of their superstition, that when *M. Irenkijon*

Ant. Irenkijon. came to his Court with the Queenes Letters to treat with him of Traffique and Commerce for our English Marchants, before his feet touched the ground, a payre of the Sophies owne Shoes or Basinackes (such as himselfe vsed to weare, when he arose in the night to pray) were put vpon his feet, least their holy ground should be polluted with Christian steppes. And being admitted into his presence, and asked of his Religion, Whether he were a *Gomer*, that is, an Vnbeleueer, or a *Muselman* (so they call them of their owne profession) hauing answered, That he was a *Christian*. beleecuing CHAP. 6. to be the greatest Prophet: Oh thou vnbeleueer (said he) we haue no need to haue friendship with the vnbeleueers, and so willed him to depart: which he did, and after him followed a man with a Bafanet of Sand, sitting all the way that he had gone within the said Pallace, euen from the Sophies sight vnto the Court-gate.

Lib. 3. cap. 8. In his time *Solymán* (as in our Turkish Relations before is shewed) much endamaged the Persians, and tooke Babylonia, Tauris, and other parts of their dominions: yet did *Tamai* recouer some part thereof againe, and draue *Solymán* out of Tauris, (or Ecbatana, as *Minadot* interpreteth) and, by a composition, caused him to raise the Fort of Chars, erected by the Turkes in his frontiers. He died the eleventh of May, 1576, leauing behind him eleuen children: *Mohamed* the eldest, who had liued a while in Heri (sometime called Aria) and after in Siras (aunciently named Persopolis): his second sonne was *Ismabel*, whome for his fiercenesse his father had confined to the Castle Cahaca: the third, *Aidere*; the rest, *Mamut*, *Solimano Mustaffa*, *Emanguli*, *Alishan*, *Amet*, *Abraham*, and *Ismabel* the younger. He appointed his second sonne *Ismabel* his successour, esteeming him more worthe then *Mahamet Codabanda* (this surname was giuen him for his diseased eyes) as being giuen to a studious and quiet life, and contenting himselfe, that *Abu Mirza* (which now reigneth) was confirmed in the Citie of Heri, and honoured with the title of the Visier of that Countrey.

Periaconcona, the daughter of *Tamai*, and elder then any of the brethren, being in Commission with other Councillors of State to see her fathers Will executed, whiles she Postes ranne with aduertisements to *Ismabel*, was attempted by *Aidere* with earnest solicitation for the Crowne: whose ambitious desire shee so farre satisfied, as that shee caused him to be inuested in Regall apparrell, and seled in the great Gallerie, attending the acclamation of the people; being publicly installed, as though he were elected King. But meane while shee set sure gards of men, deuoted to *Ismabel*, at the gates of the Pallace; thus purposing to entertaine him (with dreames of dangerous honours) till *Ismabel* arrived at Casbin. But whiles he (suspecting the deceit) sought to flee, he left his head behind in the hands of *Sabannal* his vncle, which he cast, all-bloudie, in the midst of his conspiring partakers. *Ismabel* soone after came, and receiued with publike applause the desired Soueraigntie: & as he had before

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addicted himselfe to the studie of the Turkish Law; (enough, if it had beene knowne, to haue barred his succession) so now, after the Turkish manner, he foundeth his Throne (a foundation too slipperie to stand) in blood, causing the heads of his eight younger brethren to be cut off, together with all such as were neere them in blood or affinitie, and all the fauourites of the late slaine *Aidere*. Thus is Casbin dyed in the blood of her hopefull Gallants, and entertaines her beholders eyes with streames of blood running from the slaine, which cause another streame of teares to issue from their liuing friends; who filling the ayre with mournfull complaints (which returning answer by Echoes, seemed to synpathize their griefe) and in compassion of those dying bodies, then gasping their fatall breaths, imitating (with true affection, and not affected imitation) the same in deepe and broken sighes: viewing also their owne dangers in the present ruine of their neereit and deereit some-time allies and acquaintance: tossed with this varietie of turbulent passions, conceiue, in this confusion of thoughts (that which is truly the daughter and mother also of confusion) *Treacherous Dissualtie* to the author of these their sorrowes. *Ismael* posting on to his owne destruction, had now forbidden the deuotions of *Aly* the Persian Prophet, and enioyned the Turkish Rites of *Abubar*, and other the followers of *Mahomet*, by imprisoning, rayling, pulling out the eyes, and killing *Aly* his obseruants, establishing his Decree, not sparing, in this persecution, to torment the tender Ladies (some of them of his owne blood) nor reuerencing age or profession, depriuing euen the Califfe of Casbin (the eye of their blindness) of both his eyes, because he would not see equitie in this noueltie; and purposing (as the Fame went) to goe to Bagdat, there to receiue the Crowne from him whomsoever he should finde the successor of the great Califfe, in the midst of his cruelties he was (with like crueltie) murdered by *Periaconcona*. The *Execuitor* of her fathers Will is thus made an *Executioner* of her fathers him among his paramours. This was done the 24. of Nouember 1577. after he had reigned one yeare, seuen moneths, and sixe dayes. *Mahamet Codabandi* thought it now time for him to looke to his right, which by means of *Murize Salmas*, the chiefe of the Sultans, he obtained. This Sulcan presented him with the head of that *Virago Periaconcona* vpon the top of a Launce, with the disheuelled haire, gaskly lookes, and bloodie impressions, yeelding an vncouth (though not vnderseued) spectacle to the beholders: which (if like the Snake scalpe of *Medusa* it did not transforme them into stones, yet, as if it had beene the banner of *Megara*) seemed to display new quarrels, kindling inward hatreds, tumultuous seditions, and ciuill broyles, which exposed them to *Amuraths* forces, who thought it fit time for him to fith with his Turkish Nets in this troubled Persian streame. Of these warres is already spoken. Much losse did the Persians by this meanes sustaine, and much more had followed, had not *Emir Hamse*, *Mahomets* eldest sonne, with his valorous attempts, stopped the Turkish proceedings, and, like the Easterne Sunne, with his greater brightnesse disperied those weaker beames of *The Moone Standards of proud Ottoman*.

But soone was this Sunne eclipsed, not by the Moones interposition (for that is natural, if we vnderstand it of the heauenly; and ordinary, if of the earthly and Turkish) but by extraordinary and vnnaturall procurement (as was thought) of his ambitious brother *Abas*, or of others suspected of his father, effected by a treacherous Eunuch that garded him, which iudainly stricke him through the body and slew him. *Abas* his brother by solemne oath cleared himselfe of this odious imputation. And yet he is no lesse suspected of a more monstrous and vnnaturall treachery against his owne father, who is thought to bee poysoned by his meanes, that by these bloodie steps hee might ascend to that throne which now hee enioyeth. But (all this notwithstanding) he hath since so subtilly handled the matter, that he is both beloued of his owne and feared of his enemy: his subiects sweare and blesse in his name. * He hath recouered from the Turke both Tauris, and other Regions of Seruania and Georgia, which the Turke had before taken from the Persians. Hee was reported also to haue taken Bagdat, but (it seemeth) not truly.

Turkish Par-
cide i. i. i. i. i.
in Persia.

De Medusa &
Megara, vide
Poesias.

* Lib. 3. c. 8.

I. Siluest. in Du
Ertas trans.

* Minadoi, l. 9.

in his 9. books,

translated by

M. Hartwell,

the Reader

may see these

warres at full.

Relatione ds
Persia, & Tu.

Theora. Politico.

Hæricus Porcius,

Laurentius Rife-

burgius, Anony-

mus quidam de
eodem bello
scripsit.

* Cartwright.

As * An. 1603.

As for Tauris, in the year 1514, *Selim* tooke it (as some say) on composition, which he brake, and carried thence three thousand of the best artificers to Constantinople. *An.* 1535, *Solyman* gaue it for a prey to his souldiers; *An.* 1585, *Osman* spoyled it with yncouth and inhumane cruelties; whatsoeuer the insulting Conqueror, in the utmost extent of lawlesse lust, could inflict, or the afflicted condition of the conquered could in the most dejected state of miserie sustaine, was there executed. *Abas* in recouerie hereof vsed the Canos, an Instrument which before they had, to their owne losse, thorned. This Prince is (sayth our Author) excellent both of composition of bodie, and disposition of minde, of indifferent stature, sterne countenance, piercing eyes, swart colour, his mustachees on the vpper lippe long, his beard cut close to the chinne. He delights in Hunting and Hawking, Running, Leaping, and trying of Masteries: He is an excellent Horseman and Archer. In the morning he vseth to visit his stables of great Horses, and hauing there spent most of the fore-noone, he returnes to his Pallace: About three of the clocke in the afternoone he goeth to the At-Maidan, which is the high street of Hispaan, the Citie of his residence, round about which are scaffolds for the people to sit and behoid the King and his Nobles at their Exercises of Shooting, Running, Playing at Tennis, &c. all on horsebacke. In this place very often, in his owne person, he heareth causes, and pronounceth sentence, executing Iustice seuerely.

Now that we may mention some of the chiefe Cities of Persia (vnder which name I here comprehend, as usually in this Historie, their Dominion, not as it is measured by the Penes of Geographers, but by the Swords of their Princes.) In Sumachia Master *Carrwright* sayth, They saw the ruines of a cruell spectacle, which was a Turret erected with Free Stone & Flints, in the middest whereof were placed the heads of all the Nobilitie and Gentrie of the Countrey. A mile from this Towne was a Nunnerie, wherein was buried the bodie of *Amaleke Canna*, the Kings daughter, who slew her selfe with a knife, for that her father would haue forced her to marrie a Tartarian Prince: the Virgins of the Countrey resort hither once a yeare to lament her death. *Sechi* is foure dayes journey thence, not farre from which is *Eras*, which, because they yeilded to the Tutke, were by *Emir-Hame* vtterly destroyed, man, woman, and child. *Arasse* is the chiefe Citie of Marchandise in all Servania, especially for raw Silkes. Tauris hath out-liued many deaths, and is very rich by reason of continuall Trade, nourishing almost two hundred thousand people within her compasse; for walls it hath not. This was sometimes the Scat-Royall, and after that, Casbin, which is situate in a fertile Plaine, foure dayes journey in length, wherein are two thousand Villages. The buildings are of Bricke dried in the Sunne, as in Persia is most vsuall: The At-maidan, or chiefe street, is foure-square, almost a mile in circuit. Neere to it is Ardouil, of chiefe note for beginning of the Sophian Superstition. Geilan is foure dayes journey from Casbin, and stands neere to the Caspian Sea. Neere to Bachu is a Fountaine of blacke oyle, which serueth all the Countrey to burne in their houses. Cassan is well seated, and rich in marchandise, but subiect to heat more then other parts of Persia. No person is there permitted to be idle. Hispaan is thought to be Hecatompolis; the walls are a dayes journey about on horsebacke, before the greatest, now the Royall Citie of the Persians. It hath a strong Fort, two Seraglio's, the walls whereof glister with red Marble and Parget of diuers colours, paved all with Mosaique worke, all things else combining Maieitie and louelineffe, Magnificence and beautie. The inhabitants, as did the ancient Parthians, buy, sell, talke, and performe all their publike and priuate affaires on horsebacke: the Gentlemen neuer goe on foot. Sieras is thought to be Persepolis, it is rich of Trade, and there is the best Armour made in all the East, of Iyron & Steele, cunningly tempered with the iuice of certaine hearbes.

* Media, Gheilan, Massandran, or Hyrcania, Parthia, Aria, Candahar, Heri, Corassan, Farsi, or Persia, with the Caramanian desert, and the Kingdome of Lar, and the Turcoman nation are subiect to this King: and he hath also subdued & ruined the houses of some great men, which in his fathers daies would doe what they list.

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of *Iſyon* & *Steele*,

CHAP. VII.

Of the *Sophian* Set, or *Persian Religion*, as it is at this present.



I hath beene alreadie ſhewed, how the *Saracens* had one *Calyſa*, or *Caliph*, whome they eſteemed the Head of their Religion and Em-
pire, in right vnto both ſucceeding their grand *Seducer*, *Mahomet*;
and how the foure Captaines or Doctōrs, each ayming, vnder colour
of Religion, to further his ambitious Projects, made way to difference
of Sects in the beginning; and in ſucceeding Ages the Sword deci-
ded who was rightfull ſucceſſour, the poſteritie of each challenging to himſelfe
that right, according as they were able in the Field to maintaine it. Theſe *Persians*
affected *Hali*, as trueſt interpreter of their Law, and Lord of the State, to whome
Mahomet gaue his daughter in his life time, and his *Alcoran* at his death, being
his kiſman alſo by birth: and although, by the violence of the contradicting *Ca-*
liphes, they did not alway make hereof open profeſſion, yet euer and anon, as
occaſion was offered, this fire brake out, yet neuer into ſo grear a flame, as af-
ter the yeare 1369, by *Sophi*, *Gunn*, *Aſidar*, *Iſmael*, and their ſucceſſours, vnto
this day.

From that diuiſion betwixt the *Persians* and *Arabians*, about the ſucceſſour of
Mahomet, (it is *Barrius* his relation, in which the *Persians* call themſelues *Sia*,
which ſignifieth the Vnion of one Bodie, but the *Arabians* call them *Raffadin*, that
is, Vnreaſonable, and themſelues *Cunim*) proceeded other Sects amongſt the *Ma-*
humetans; and amongſt the *Persians*, two, called *Camurata* and *Mutazeli*, which
follow little the ſaying of the Prophets, but would haue all proued to them by na-
rurall reaſon, not allowing *Moses* or *Mahomet* any further: There is one Sect a-
mongſt them, called *Malabeda*; which ſubiecteth all things to chance and to the
Starres, not to Diuine Providence. There are other called *Emozaidi*, which reiect
many things in the *Alcoran*, and follow the Doctrin of *Zaidi*, the Nephew of
Hocem, ſecond ſonne of *Ali*; theſe inhabite on the Confinde of *Preſter John*, and
in *Melinde*.

But to come to the common *Persians*, and to obſerue out of *Barrius* the diuer-
ſitie of Opinion betwixt them and the *Arabians*; their Doctōrs reduce theſe diſſe-
rences into ſeuenteene Concluſions. The *Persians* ſay, That *G o d* is the author and
worker of euerie good, and that euill cometh from the Deuill: The *Arabians* ſay,
That would bring in two Gods, one of good, the other of euill. The *Persians* ſay, That
G o d is eternall, and that the Law and Creation of Men had a beginning: The *Ara-*
bians anſwere, That all the words of the Law are prayſes of the workes of *G o d*, and
therefore eternall, like himſelfe. The *Persians* ſay, That the Soules of the Bleſſed in
the other World cannot ſee the eſſence of *G o d*, becauſe he is a Spirit of Diuinitie;
only they ſhall ſee his Greatneſſe, Mercie, Pitie, and all other good things which he
worketh in the creatures: The *Arabians* anſwere, That they ſhall ſee him with their
eyes, euen as he is. The *Persians* ſay, That when *Mahomet* receiued the Law, his ſoule
was carried by the Angell *Gabriel* into the preſence of *G o d*: The *Arabians* affirme it
of his bodie alſo. The *Persians* ſay, That the children of *Ali*, or *Alle*, and *Fatema*, and
their twelue Nephewes, haue preheminance about all Prophets: The *Persians* graunt
it, about all other men, but not about the Prophets. The *Persians* ſay, That it is ſuffi-
cient to pray thrice a day vnto *G o d*; in the Morning when the Sunne riſeth, which is
called *Sob*; the ſecond (*Dor*) at Noone; the third (*Magareh*) before Sunne-ſet, be-
cauſe theſe three containe all the parts of the day: the *Arabians* require twice beſides,
according to their Law, called *Hacer*, and *Aſſa*. The reſt of their ſeuenteene Articles
of difference mine Author hath not expreſſed. Theſe are ſufficient to ſhew, That they
not onely diſſer about the ſucceſſors of *Mahomet*, as *Almadon* affirmeth, but about

To di Barr. Af.
dec. 20. 110. c. 6.

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doe-euill: or,
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cauiller.

god ſhall ſee him
as he is.

Dogmatick all Points also in their ridiculous Theologie, and interpretation of their Law.

These differences haue continued of old and long continuance: what hath in later times accrewed hereunto by the Sophian additions of *Gumme* and his followers, is in part touched in the former Chapter. Let vs now take view thereof, as the same at this present hath infected Persia and the neighbouring Regions.

* *Mimador*, li. 2.
The chiefe is
now at Hil-
paan. *Carlw.*

There is resident in Casbin * their prophane Priest, called *Mustaed-Dimi*, that is to say, the chiefe of the Law, who is as the *Musis* among the Turkes; and in the other subiect Cities are certaine peculiar heads obedient to this chiefe Priest; who notwithstanding are not chosen or displaced at his pleasure, but by the King himselfe, who should not onely be a King, but a Priest, as *Ali* and *Mahomet* were, from whome hee chalengeth succession. Howbeit, for auoiding of greater trouble, hee graunteth that fauour, and putteth ouer that burthen from himselfe vnto others, to whose iudgements he also referreth himselfe; whensoever there is any Consultation or Treatie touching their Law and Religion. Vnder the *Mustaed-Dimi* are the Califes (sayth *Mimador*) and these are they that execute their daily Serulce in their Moschees or Temples. The chiefe of these Califes is he that putteth the Horne vpon the Kings head when he is first enthronized: a ceremonie now performed in Casbin, because the Turkes forbade it to be performed in Cae, neere vnto Babylon, according to the auncient wont. Other Cities also haue a *Mustaed-Dimi* and Calife, although inferior to them of Casbin.

Phil. Camerar.
l. F. Op. subief.
cent. 3. 6. 12.

* There be
meanes to
draw vp that
skinne by art,
which may en-
dure a new
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The difference betweene the Turke and Persian (as commonly it happeneth in case of Religion) is so hotely pursued on both sides betwixt them, that they neither vse mutuall Marriage nor Marchandise, as some affirme: There can be no certaine Peace, or continuing Truce. And if one alters his Religion, and turnes to the other side, hee is not receiued without a new Circumcision. *Baiarzet* the great Turke burnt two hundred Houses in Constantinople, infected with this Sect, together with the inhabitants, and set forth a publike Edict against it. *Ismael* is said, in like hatred of the Turkes, to haue caused a Swine to be nourished, which, in despight of the *Ottoman*, he named *Baiarzet*. *Solyman* returning from Amasia, was entertained in the house of one of this Sect, who therefore, after the departure of his Prince, purified his House with Washings, Perfumes, and other Ceremonies, as if it had bene polluted with a Turkish Guest: For which cause himselfe was slaine, and his House razed. But let vs take a further view of this Sect in other Countries.

Krol. T. H.
Sursum Comm. in
An. 1508.

Neither could it containe it selfe in the limits of the Persian Kingdome, but was spread further, and receiued euen in the heart of Turkie, and Skirts of India. For amongst other the Disciples of *Aidar*, *Chasan Sholife* and *Schach Culi*, afterwards surnamed *Cusfelbas*, fleeing the furie of the Persian King, who had slaine their Master, and persecuted his followers, came into *Armenia Minor*, and there tooke vp their dwelling at the great Mountaine Antitaurus, at the foot whereof the broken Rockes haue many darke Caves, the worke of Art partly, partly of Nature: which place of the inhabitants is called *Teke-tili*, whereof *Schach Culi* was after called *Teebelis*. Here these two giuing themselves wholly to a contemplatiue life, in a strict austeritie contenting themselves with such things as the earth voluntarily afforded, began to grow in knowledge first of the Heard-men and Shepheards, after of the Husbandmen and Countrey people, admiring their new holinesse. Yea, *Baiarzet* himselfe, then Emperour of the Turkes, moued with zeale of their deuotion, sent them yearly fixe or seuen thousand Aspers. Afterwards becoming Fortune-tellers, and prognosticating things to come, they were by the superstitious people drawne into Villages and Cities, where they preached *Hali*, according to *Aidars* Doctrine, enioyning their Disciples the redde Band on their Turbants; of which, the Turkes tearme them *Cusfelbas*, that is, Redde-Heads, with which, in short time, the Cities and Townes were filled.

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When they were thus multiplied, there met ten thousand of the at a Faire at Tascia, or Attalia, where they executed the chiefe Magistrate; and being perswaded by these new Masters, they sware neuer to forsake their Capitaines, or refuse any labour for their most holy Religion, vowing their soules and bodies in defence thereof. These Capitaines not having otherwise to maintaine their followers, gaue them leaue to forage the country adioyning, and to liue vpon the spoile of them that would not receiue their new doctrine, which they in many troupes, and with many prayers accordingly performed. They entred into Lycaonia, and the people fled out of the country into Iconium. There two Prophets set vp proclamations of blessings to all such as would receiue their sect; and of destruction to the gain-sayers. *Ismael* also, to encrease their strength, had sent them some troupes of horse-men. *Baiaxet* two nephewes with the forces of the country, incounting them in battell, receiued the ouerthrow: *Curchum*, the sonne of *Baiaxet*, with his armie durst not assaile them. Thus marched they into Bythinia, where neere vnto the Riuer Sangarius, *Caragese Bassa*, Viceroy of Asia, affronted them, hauing before commanded *Achmetes*, the eldest sonne of *Baiaxet*, to leuy forces in his gouernment of Cappadocia and Pontus, to shut them in at their backs. But *Techellie*, after the losse of seue thousand men, & all his ensignes, chased him out of the field into Cutaie, the seat of the Viceroy, where he besieged and tooke him with his wiues and children: and after being pursued by *Ali Bassa*, with forces out of Europe, hee impaled this *Caragese* in the way on a sharpe stake fastened in the ground. Heere was he forced to fight, and his fellow *Chasan Sheltse* slaine; but *Techellie* recouering the battell almost lost, left *Ali Bassa* slaine in the place; the Turkes fleeing before him. *Iousses Bassa* was sent against him, when hauing lost a great part of his strength, he retired his weakened forces vnto Antitaurus, out of the woods and mountaines often assailing the Turkes: whence at last he fled into Persia, *Iousses* cauquise torments, as had borne armes in the late rebellion, doing such to death with excothead with an hot iron: and after transported them, together with the friends and kinsmen of such as had bene executed, into Europe, there to be disperfed through Macedonia, Epirus, and Peloponnesus, for feare of a second returne of *Techellie*. The remainder of *Techellie* his power as they fled into Persia, robbed a Carauan of Merchants; for which outrage, conuining to Tauris, their Capitaines were by *Ismaels* command executed, and *Techellie* himselfe burnt aliue; but yet is this sect closely fauoured in Asia.

We haue now seene the proceedings of this Sophian sect, both in Persia and Turkie, both heere kept downe, and there established, by force. *Nicolas Nicholay* in his third booke, saith, That *Sophi* is not the name of their King, but of their sect, which enioyneth them to weare on their heads woollen Tolipanes: *Sophi* in Arabian being the name of wooll. *Geffrey Duckes* saith, in the Persian language *Sophi* signifieth begger, and that their King is called there, not *Sophi*, but *Shangh*; but of this title is said before. Whether it hath bene deriued of the first Author, or of their woollen superstition; the Sophian sect is exceeding zealous in their Rites. To weare red on the lower parts of their bodie, were to these *Red-heads* scarcely piacular. Touching *Hali*, they haue diuers dreames: as that when they doubted of *Mahomets* successor, a little Liard came into a Councell assembled to decide the controuersie, and declared that it was *Mahomets* pleasure, that *Mortus Ali* should be the man. He had a sword wherewith he killed as many as he stroke. At his death hee told them that a white Camell would come for his bodie, which accordingly came, and carried his dead body and the sword, and was therewith taken vp into heauen, for whose returne they haue long looked in Persia. For this cause the King kept a horse readie saddled, and kept for him also a daughter of his to be his wife, but shee died in the year 1573. And they say further, that if she come not shortly, they shall be of our beleefe.

They haue few bookes, and lesse learning. There is often great contention and mutiny in three thousand people being together by the eares, about the same: as I haue seene

(saith

Some say it is
for one of his
Nephewes.

(saith Master *Ducket*) in Shamaky, and Ardouil, and Tauris, where I haue seene a man coming from fighting, and in a brauery bringing in his hand foure or five mens heads, carrying them by the haire of the crowne. For although they haue their heads commonly twice a weeke, yet leaue they a tuft of haire vpon their heads about two foot long, whereof, when I enquired the cause, They answered, that thereby they may be the easilier carried vp into heauen when they are dead. In praying they turne to the South, because Mecca lieth that way from them. When they be on trauell in the way, many of them will as soone as the Sunne riseth light from their horses, turning themselves to the South and will lay their gownes before them, with their swords and beads, & so standing vpon their knees their holy things, many times in their prayers kneeling downe and kissing their beads, or somewhat else that lieth before them.

Knol. Turk. Hist.
pag. 984.

Armen. Ed.
wards.
Mak. tom. 1.

Rich. Chemic.

Ducket.

Ios. Barb. apud
Ramus.

When they earnestly affirme a matter, they swear by God, *Mahomet*, and *Mortus Ali*, and sometime by all at once, saying, *Olla Mahomet Ali*, and sometime *Shangham basshe*, that is, by the *Shanghes* head. *Abas* the yong Prince of Persia, charged with imputation of treason, after other Purgatory speeches, sware by the Creator that spread out the aire; that founded the earth vpon the deepes; that adorned the heauens with Starres; that powred abroad the water; that made the fire; and briefly, of nothing brought forth all things: by the head of *Ali*, and by the religion of their Prophet *Mahomet*, that he was cleare. If any Christian will become a Bosarman, or one of their superstition, they glue him many gifts: the Gouvernor of the towne appointeth him a horse, and one to ride before him on another horse, bearing a sword in his hand, and the Bosarman bearing an arrow in his hand, rideth in the Citie cursing his father and mother. The sword signifieth death, if he reuolt againe. Before the *Shanghe* seemed to fauour our Nation, the people abused them very much, and so hated them, that they would not touch them, reuiling them by the names of *Casars* and *Gawars*, that is, Infidels, or Misbelieuers. Afterwards they would kisse their hands, and vse them gently and reuerently. Drunkards and riotous persons they hate; for which cause *Richard Iohrson* caused the English, by his vicious liuing, to be worse accounted of then the Russes.

Their opinions and rites most what agree with the Turkish and Saccenicall. Their Priests are apparelled like other men: they vse euery morning and after-noon to goe vp to the toppes of their Churches, and tell there a great tale of *Mahomet* and *Mortus Ali*. They haue also among them certaine holy men called *Setes*; accounted therefore holy, because they, or some of their ancestors haue beene on pilgrimage at Mecca; these must be believed for this Saint-ship, although they lie neuer so shamefully. These *Setes* vse to shaueth their heads all ouer, sauing on the sides a little about the temples, which they leaue vnshauen, and vse to braid the same as women doe their haire, and weare it as long as it will grow. *Iosusa Barbaro* at *Sammachi* lodged in an Hospitall, wherein was a graine vnder a vault of stone, & neere vnto that a man with his beard & haire long; naked, sauing that a little before and behind he was couered with a skin, sitting on a peece of a matte on the ground; I (saith he) saluted him, & demanded what he did: he told me he watched his father: I asked who was his father; He, quoth he, that doth good to his neighbour: with this man in this sepulchre I haue liued thirtie yeares: and will now accompany him after death; and being dead, be buried with him: I haue seene of the world sufficient, and now haue determined to abide thus till death.

Another I found at Tauris on All-Soules day, in the which they also vse a commemoration of soules departed, neere a Sepulchre in a Church-yard; hauing about him many birds, especially *Rauens* and *Crows*. I thought it had bene a dead corpse, but was told it was a liuing Saint, and those call the birds resorted to him, and he gaue them meate.

Another I saw, when *Affambei* was in Armenia, marching into Persia against Signior *Iausa*, Lord of Persia and Zagatai, vnto the Citie of Herem; who drew his staffe in the dishes wherein they ate, and said certaine words and brake them all: the Sultan demanded what hee had said: they which heard him answered, that he said he should be

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be victorious, and breake his enemies forces, he had broken those dishes: where-
upon he commanded him to be kept till his re-; and finding the euent according,
he vsed him honorably. When the *Sultan* rode through the fields, he was set on a Mule
and his hands bound before him, because he was sometime accustomd to doe some
dangerous folly: at his feet there attended on him many of their religious persons, cal-
led *Darnise*. These made trickes he vsed according to the course of the Moone, some-
times in two or three dayes not eating any thing, busied in such fooleries, that they
were faine to bide him: He had great allowance for his expenses.

One of those holy men there was, which went naked like to the beasts, preaching
their faith: and hauing obtained great reputation, he caused himselfe to be immured
in a wall fortie dayes, there to abide without any sustenance: but when this time was
expired, and some wondered, one more nose-wise then the rest finell the sent of
flesh: the *Sultan* hearing it, committed him and his disciple to the *Cadilasher*, who by
torments caused them to confesse the couisage; for, thorow a hole which was made
in the wall by a caue, he had broth conueyed to him, and therefore they were both put
to death. In the year 1478. *Chozamireeb* an Armenian, being in his shop in Tauris,
an Azi or Saint of theirs came to him, and willed him to deny his Christian faith: he
answered him courteously, & prayed him not to trouble him: but when he persisted, he
offered him money; the Saint would not haue the mony, but importuned his first sute:
Chozamireeb said hee would not deny his Christian faith: whereupon the other pluc-
ked a sword out of a mans scabard which stood by, and with a wound which he gaue
the Armenian in the head, killed him, and ranne away. But the Armenians sonne com-
plaining to the *Sultan*, procured his apprehension at Meren, two dayes iourney from
Tauris: and, being brought before him, he with a knife killed him with his owne
hands, and caused him to be cast on a dung-hill for the dogges to eat; saying, Is this
the way to encrease the faith of *Abomes*? But when some of the more zealous peo-
ple went to one *Darniscassun*, which was in guarding of the sepulchre of *Assambei* the
fonner *Sultan*, and (as it were) Prior of the Hospitall, and requesting of him, obtai-
ned the bodie to burie it: the *Sultan* hearing it, sent for him, & said to him, Darest thou
countermaund my commaunds? Away and kill him; which was suddenly dispatched.
He further to be reuenged of the people, committed the Towne to the sacke, which
for the space of three or foure houres was done. And then he forbad further spoile, and
fined the Towne in a great summe of gold. Lastly, he caused the Armenians sonne to
come before him, and with many kind words comforted him. This long history I haue
inserted, to shew the extremity of blinde zeale, and religious furie in the secular and
votaries of the Christians, if Iustice should not withstand their rage.

Before is mentioned the commemoration of their dead, which is thus performed
ouer their sepulchres. Thither resort great multitudes of men and women, old and
yong, which sit on heapes with their Priests, and with their candles lighted: the Priests
either reade or pray in their language; and after cause to be brought somewhat to eat
in the place: the place containeth betweene foure and fife miles: the pathes which
lead thither are full of poore people, which begge almes, some of whom offer to
some prayer for their benefactors. The sepulchres haue stones vpon them inscriben
with the names of the buried parties: and some haue a Chappell of stone thereon.

At Merdin he saw a naked man, which came and sat by him, and pulling forth a
booke, read thereon, and after drew neere and asked him, whence hee was; hee an-
swered, a stranger: I also am a stranger, saith he, of this world, and so are we all; and
therefore I haue left it, with purpose to goe thus vnto mine end; with many words be-
sides touching mekenesse, and the deniall of the world. He said, I haue seene a great
part thereof, and finde nothing therein that contents me, and therefore haue determi-
ned to abandon it altogether. To this Merdin a man cannot passe, but by a way made
of stone, continuing a mile: at the head thereof is a gate and way to the Towne; and
within the Towne is another hill with a like way of fife hundred pases in height. There
is an Hospitall for entertainment of all strangers, made by *Ziangerbei*, the brother of
Vnecassun: and if they bee of better sort, they are entertained with carpets spread
for

Jos. Barb.

for their worth an hundred ducats a peece: and victuals for all commers.

We might heere take further view of their stately Temples, their great and populous Cities, and other things worthlie obseruation, if that our Turkish History had not related the like also among them, especially touching the persons and places religious. For the rest I referre the Reader to other Authors. The wonders of Nature in these parts are: neere Bacliu, a fountaine of oyle continually running, and fetched into the farthest parts of Persia: and another neere Shamaky, of Tarre, whereof we had good vse and proofe in our ship. Hereabouts you shall haue in the fields, neere to any Village in the night, two or three hundred Foxes howling. Kine they haue like ours, and another sort great boned and leane, as hard-fauoured as those which *Pharaoh* dreamed of. In Persia groweth great abundance of Bombasin cotton: this groweth on a certaine tree or brier, not past the height of a mans waste, with a slender stalk like to a brier or carnation Iuly-flowre, with very many branches, bearing on euery branch a fruit or cod round, which when it cometh to the bigneſſe of a wall-nut, openeth and sheweth forth the cotton, which groweth still like a fleece of wooll, to the bignes of a mans fist, and then being loose is gathered: the seeds are flat and blacke, as bigge as pease, which they sow in their fields and plowed ground in great abundance.

I had thought I had ended this Chapter and our Persian Expedition, but our good friends the Iesuites would needs entertaine your wearie eyes, with reading an exploit of theirs, related by^b one, sometimes their fellow Catholike, now (I hope) our fellow Christian. For the credit of this honest and loyall (if their *honest* returne not with a *non est*, and loyall with a lie-all) societie, was a French pamphlet by them dispersed (a little before the Powder treason) amongst their Catholike friends in England, reporting the miraculous conuersion of the King of Persia, by one *Campion* a Iesuite, an Englishman, that had expelled a Diuell out of a possessed partie; and commanded the Diuell at his departure to giue a signe thereof, by striking downe the top of a steeple. Which being effected, the Kings conuersion followed, together with many of the nobility, to the Roman faith; libertie also being granted to preach it openly, and to build Churches & Monasteries throughout the kingdome. This was beleued in England, especially by a friend of our Authors, vnto whom that pamphlet was sent, who requested him to say Masse in thankſgiuing to God for so great a benefit. But in the end, that Iesuite who sent the Pamphlet, gaue out that it was but a thing deuised by French Hugonets, to disgrace their societie. Gracious societie! that can sometime cure their lies with a distinction of *piarunders*,^c sometime couer them with a robe of the new fashion, *Equivocation*: sometimes can expose their bastards at other mens doores, to shield themselves from shame with laying the blame on others; and haue a mint in their pragmaticall heads of such superſubtle inuentions: what are they now disgraced, and that by Hugonets? Euen as truly as the Parliament-house should haue bene blowne vp by Puritans^d (this also was the Ignatians deuise) or liketo that newes of the late Queene, whose Ambassadors were at Rome for the Popes Absolution: or that of *Bezaes* recantation, and *Geneuaes* submission to the Pope. Blessed *Ignatius*, (let me also inuocate, or let him deigne to read in that all-seeing glasse this poore supplication) iustise some better spirit, or some cleanelier and more wittie conueyance at least, into thy new progenie, lest the Protestants grosser wits sent, see, feele the palpableness, and impute the Iesuiticall courses to that Author which said, he *would goe out and be a lying spirit in the mouth of all Achabs Prophets*, which, *when he speaketh a lie, speaketh of his owne, because he is a lyer, and the father thereof*. Hitherto we tooke *Ignatius* for their father, but now we finde a new, of whom they borrow. Bankruptly shifts, beſeeming only the Merchants of Babylon, disgracing humanitie, defacing dignitie, worthily *runned amongst the poore policies of the Hospitall of the desperate*.

a Ducke.

b John Coply his

Doctrinall and

Morall Obliterations concerning Religion. pag. 85.

c Deuout-deceits: postulatū admittit risum tenebris amici? Had euer any but a Iesuit distinction to marry Deuotion and Deceit, Godlinesse, & Couesage together?

d Proceeding against the Traytors.

e Relat. of Religion.

f Speculum Trinitatis.

g 1. King. 22. 23.

h Job. 8. 44.

i Apoc. 18. 15.

k Sir Ed. Sands Relat. of Religion in the West.

CHAP. VIII.

Of the Scythians, Sarmatians, and Seres, and of their Religion.



Under the name of Scythia; is contained a very great part of the world: this name reacheth vnto the Sarmatians and Germans, and to those farthest nations, which were vnknowne to other men. And *Strabo* in his first booke saith, that all knowne regions towards the North were called Scythians or Nomades: and in his eleuenth booke he affirmeth,

that the Greekes called all those Northerne Nations, Scythians, and Celto-scythians. Those beyond the Adriatique and Pontike seas, and the River Istur or Danubius, were called Hyperborei, Sauromataz and Arimaspi: those beyond the Caspian sea, Saces and Massagetæ. Some will haue this name to be giuen them and to *Scythia*, which signifieth to be angrie: Others of their *Shooting*, called still of some of those Nations, and in some other languages *Schuten*, of which our word Shooer is deriued: *Mela* in his third booke and fifth chapter, calleth them all Saces: and in the fragment which beareth the name of *Cato de Originibus*, is mentioned *Scythia Saca*: this word *Saca*, *Berosus* interpreteth a Priest: saying, that *Noah* left to the Scythian Armenians his ritual bookes, which only Priests, and that only among priests, might reade, who were therefore called *Saga*, as *Noah* himselfe had bene. These peopled the countries from Armenia to the Bactrians, all which place was called *Scythia Saca*: ouer which *Saba* reigned in the time of *Iupiter Belus*, *Araxa* with his sonne. *Scythia* possessed all from Armenia Westward, to Sarmatia in Europe. The Grecians fable *Hercules* to be the father of these Nations, begetting *Scythes* on a monster, whose vpper halfe resembled a woman, the nether part a Viper. It were an endlesse and boundlesse worke, to seeke and set out the true and proper beginnings and bounds of this so large a Tract of the world, called Scythia: the particular Nations of them would be but harsh to recite out of *Pliny*, *Mela*, *Strabo*, and others: the multitude whereof he that will may finde in *Ortelius* his *Tesaurus* collected together. The Sarmataz, or Sauromataz, are sometimes made one peculiar people of the Scythians: and sometimes the names are confounded, Sarmatia also being diuided into Europæa and Asiatia, whereof the one is interpreted by *Olucerus*, *Polonia*, by *Ortelius*, *Russia*, and the other *Tartaria*.

Goropius in his *Beccasclana* admiring his owne language, coniectureth that while *Nimrod* and his company fell to *Babel*, or after our pronunciation, *Babbie* at *Babel*, or fruitfull of Vines; whither he imagineth *Noah* descended out of the Arke, and there abode after the Flood. These he supposeth, being not at *Babel*, retained their old and first vniuersall language. But *Margiana* growing too little for their multiplied numbers, they wer forced to send out Colonies. And thus the Saxons, Teutosages, Sauromatiz, *Gotes* or *Gothes*, the Danes, Gelles, and other Scythian Nations, the true posteritie of *Gomer*, and keepers of the first language, as he by Dutch Etimologies gathereth, peopled both Scythia and Sarmatia in Asia, and Europe together with all Germany, France, England, Norway, Denmarke, and some parts of Asia Minor. He that will be further informed of this Reasons, let him reade his *Saxonica Gotodanica*, and other Treatises of his *Beccasclanica* Antiquities.

Ptolemeus distinguisheth Scythia from Sarmatia: he confineth Sarmatia Europæa with the Sarmatian Ocean, and the land vnknowne on the North: with *Vistula* on the West: the Eastern border is *Tanais*: from whence vnto the *Hircanian* sea Eastward, is Sarmatia Asiatia, on the North abutting on the vnknowne parts of the earth, on the South with the *Euxine* sea, and a line drawne right from thence to the *Caspian* sea. Scythia is by him placed to the East of Sarmatia, diuided by the hill *Imaus*, extending vnto the region called *Serica*, hauing on the North vnknowne places; on the South the *Saces*, *Sogdiana*, *Margiana* and *India*. But our purpose is to take them here

Plin. l. 4. c. 14.

Scythia dicitur

in antiquis

Calym. l. 1. c. 34.

Plin. l. 7. c. 3. 6.

saith that Scy-

thes, son of Iu-

pter, inuenced

the bow and

arrows.

d Cato dicitur

de orig. c. 10.

4. Hercules

6. Pseudo-Berosus

lib. 1. c. 3.

et 1.

Herod. lib. 9.

Diad. Sic. lib. 3.

Ortel. Theof.

h Olu. de Met.

Ortel. Theof. c. 3.

6. Gorop. Beccas-

cl.

l. 1. c. 3. 6.

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in their more generall sense, vnderstanding all the North parts of Asia, now Tartaria Asiatica, (for of Europe, sauing wherein the European Scythians agree with the Asian, we are not now to speake :) And of these, first, to consider their ancient Scythian rites, and in the next place their later Tartarian appellation and religion.

in *Iustin. lib. 3.*

Iustin m out of *Trogus* relateth the arguments vied of the Egyptians and Scythians, each seeking to challenge to themselves, to be the ancientest of Nations, in which quarrell the Scythians prevailed. Their manners and customes he thus reporteth. They haue no limitation of lauds, nor tillage, nor house, but alwayes wander thorow places not inhabited, feeding their herds and flockes. They carry their wiues and children with them on carts, which also being couered with hides, they vse for houses. No offence is more hainous amongst them then theft: gold & siluer they as much contemne, as others desire. Milke and hony is their food; their cloathes, skins of beasts, for the vse of wooll they know not: They haue three times sought the Empire of Asia, neuer conquered of others. They chased *Darius* the Persian King out of their coasts: they slew *Cyrus* with all his army: they ouerthrew *Zopyrus* a Captaine of *Alexander* the Great with all his forces. They only heard of, neuer felt the Roman armies; and themselves founded the Parthian Empire.

That which credulous & fabulous antiquitie hath reported, of the monstrous peoples inhabiting the Northerly and vnknowne parts of Scythia, is not heere to be recited, the countries being at this time discovered, and knowne to haue no such men, as either by nature are balde and flat nosed, with huge chins; or haue but one eye, where there are also Gryphons keepers of their treasures, or men with goats feet: or other monsters of men, which *Pliny*, & *Herodotus* and others, haue rather mentioned then beleued; *Amundus* and *Manifer* following them in like relations. Next to these both in place and credit, we may reckon the Hyperboreans, of whom the Delians report that they sent to *Delos* virgins with sacrifice to *Lucina*, bound vp in wheat-strawe: through so many nations inhabiting betwene. Of the Isledones is reported, that when one dieth, his kindred bring thither beasts, which they kill, and cut, and dresse, and eat together with the flesh of the dead man, whose skull also they keepe and gilde, vsing it as an idoll, to which they performe yearly ceremonies: these exequies doth the soune there performe to his dead father. Generally of the Scythian religion thus. Of the gods, they worship first *Vesta*, whome they call in their language *Tabiti*: next of all *Iupiter*, in their speech *Papaeus*, and the Earth supposing her to be the wife of *Iupiter*, and call her *Apia*. In the next place they worship *Apollo* and *Venus*, by the names of *Oeseirus*, and *Artimpasa*, and *Mars* and *Hercules*. Some of them sacrifice also to *Neptune* or *Thammasades*. Images, Altars and Temples, they thinke ought not to be made, except to *Mars*. Their manner of sacrificing is generally this: The sacrifice is presented with the fore-feet bound, the Sacrificer at his backe hauing laid aside his holy vestment, woundeth the same, and while it falleth, calls vpon that god to whom he sacrificeth; and then putteth a halter about the necke, and strangleth it, without kunning any fire, or vowing, or other ceremony, and slayeth it; the flesh plucked from the bones, he casteth into a great Caldron, the bones he vseth for seuell to feede the same (for wood the countrie doth not yeeld:) And if they haue not any such vessell, they put all the flesh with water into the paunch, and so the beast doth feede it selfe. After it is boyled, he which sacrificed offereth the libaments, or offerings of the flesh and inward parts: their sacrifices are, besides other beasts, especially of horses.

Scythian Temples.

Their Temples to *Mars* they builde on this manner. They heape together bundles of twigs three furlongs in length and bredth, & about on them is made a square plaine, three sides thereof are vpright, the fourth is made slope, and bending-wise thereby to get vp: thither they bring euery yeare an hundred and fifty vaines of twigs to supply the waste of them. Vnderneath this work is erected an old iron sword, and this is their image of *Mars*, to which they offer yearly sacrifices, both of other cattel and of horses: and more to this blade then to other gods. Of their captiues they offer one of an hundred, but after another manner. For after they haue offered wine on their heads, they kill them by a certaine vessell, and after lifting them vpon that their heape or Temple,

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they enbrow the Sword-god with the bloud. This they doe about: beneath in the Temple they cut off all the right shoulders of the slaine men, and hurle them vp in the aire together with the hands; wheresoeuer the hand shall fall, there it lieth, and the dead bodie apart. When they haue performed all their solemnities they depart. Swine are so odious to them, that they will haue none of them nourished in their countrey.

There are among them Diuiners, whose rites are these. They bring great bundles of willow twiggcs, which they lay on the ground, and vntie, and laying them asunder one by one, diuine. Some of them practise diuination with the leaues of the Teilsicke, sendeth for three choice men of those diuiners; who for the most part name some man vnto him, which hath forsworne himselfe, hauing sworne by the Kings throne, an oath vied of the Scythians: presently the man is brought forth, who, if he denieth what they art hath accused him of, the King sendeth for twice the number of diuiners: or if they by new practise of their art finde him guiltie, his head is cut off, and the first diuiners share his goods: but if they shall absolue him, more diuiners are sent for; and if the most of them doe absolue him, then those three first are thus done to death. They lade a waine with twiggcs, and binding the diuiners hand and foot, and stopping their mouthes, cast them into the waines, and set all on fire, burning oxen waine and men together, vnlesse some of the oxen by the burning of their harness escape. This punishment inflict they on their false Prophets. They make their leagues with other nations in this sort. They powre wine into a great bowle, mixing therewith the bloud of them which ioyne in league, cutting some part of the bodie with a knife or sword; and then dippe in that bowle or in azer a sword, arrowes, an axe, a dart, and after curse themselves with many words, last of all drinking the wine.

Their Kings are buried amongst the *Gerrhi*, with many ceremonies carrying the dead bodie through all the countries ouer which hee raigned, which cut and shauce themselves; and with him is buried his best beloued Paramour, his Cup-bearer, Cook, Master of his horse, Waiter, Messenger, Horses, and the first fruits of all other things, and also golden cuppes: and then cast on earth, making a very great hill.

When the yeare is gone about, they take fiftie of his principall attendants, which are not slaues, but free-borne Scythians, and strangle them with so many horses of the best, and fasten the dead men on the dead horses with much solemnitie. But to relate all the particulars hereof, and their burialls also of priuate men (whose dead bodies are carried about fortie dayes, from one friend to another, entertained euery where with feastes, &c.) would be too tedious.

The Scythians so farre hate forren rites and religions, that *Anacharsis*, a Scythian Philosopher, hauing trauelled through a great part of the world, and vowed to the mother of the gods, if he returned home in safetie, that he would sacrifice to her with such rites as hee had seene obserued in *Cyzicus*: in the performance of his vow, was slaine by King *Saulim*.

Seyler also being King of the Scythians, when he brought in forren rites, and obserued the madde *Bacchanal* solemnities, which he had seene among the Greekes, lost both his kingdome and life. They cut off the noses of men, and imprinted pictures in the flesh of women, whom they ouercame: and generally their customes of warre were bloudie: what man fouer the Scythian first taketh, he drinketh his bloud: if he fereth to the King all the heads of the men he hath slaine in battell: otherwise he may nor share in the spoile: the skinnies of their crownes slaid off, they hang at their horie bridles: their skinnies they vse to slay for napkins and other vses, and some, for cloathing. Once a yeare the chiefe men haue a solemnitie amongst them, in which they powre wine into a Mazar, of which none may drinke, which hath not slaine an enemy.

These customes were generall to the Scythians in Europe and Asia (for which cause *Seytharum facinorosa patrare*, grew into a prouerbe of immane crueltie, and their Land was iustly called *Barbarous*): Others were more speciall and peculiar to particular nations Scythian.

Of the Barbarous: crueltie of the Scythians, the sea confining was called *Enxions*,
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p Pb. Camerar.
Med. hist. cent.
1. 58. yet the
Turkes (their
of spring)
hold diuers
religions.
q Athens lib.
12. cap 8.
r Herodot lib 4.
Plin lib 7. c. 2.

* Polyb. lib. 1. 9.
* Barbara nec
Scythie tellur.
Gr. T. lib. 1. 6. 3.
c A. Mar. 1. 2. 2.

by the contrary, as the furies were called *Enmenides*, saith *Ammianus*, because they sacrificed strangers to *Diana*, whom they worshipped vnder the name of *Orsiloche*, and hanged vp their heads on the walls of their Temples. The Ile *Lenca*, neere to *Taurica*, was dedicated to *Achilles*, where none of his deuout worshippers durst abide in the night time; for none might spend the night on shore without danger of his life.

u Strab. lib. 11.

The *Massagetae* famous for the ouerthrow of *Cyrus*, esteeme the Sunne alone for God, and offer vnto him a horse. They haue one wife to each man, and yet euery one vseth also his neighbours wife openly, hanging meane while his quier on the waine or cart: The best death and most happy amongst them, is, when they are become old, to be cut in pieces, and to be eaten together with sheeps flesh: if he die naturally, they burie him in the earth, as dying a base and beastly death. Their weapons are of brass, their furniture of gold, of both which they haue much store, little of siron & silver. The *Bactrians*, when they were old or worne with sicknesse, cast their parents to dogges, which they kept for this purpose, and called *Buriall dogges*. The *Bactrian* women are pompous, riding in great state, and lie with their seruants, and with strangers. They haue among them *Brachmanes*; *Zoroastres* the *Bactrian* is accounted first author of the Magi, and of liberall Artes: he liued twenty yeares in a wildernesse with cheefe.

x Ioan. Boem. y Calus. lib. 11. cap. 31.

** Euseb. de prepar. Euang. lib. 6. cap. 3.*

The *Saca* sometimes made neerer, sometimes further inuasions: they possessed *Bactria*, and a great part of *Armenia*, which after of them was called *Sacaena*, and proceeded vnto *Cappadocia*, where, in the midst of their feasting, being in the night surpris'd by the *Persians*, and slaine, they left their name *Saca* or *Sacca* to a yearly solemnitie among the *Persians* in memory of this victory. Of the *Saca*, some hold our Saxons to be descended.

z Grop. Beccof.

a Inlin. lib. 3.

The *Amazons*, of whom is before related, are said to be descended of the *Scythians*, who vnder the conduct of *Phinos* and *Scolopibus*, settled themselves by the Riuer *Thermodon*, and possessed the field of *Themiscyra*: But when they continued to spoile the adioyning countries, they were by secret conspiracie of those people destroyed. Their wiuers became warriours both in defence and offence, and did great acts vnder their two Queenes, *Marthesia* and *Lampedo*: after *Obera* and *Antiope* the daughters of *Marthesia*, in the time of *Hercules* reigned: then *Penthesilea*, who in the *Troian* warres was slaine. Yet the reliques of that nation continued vntill *Mimbria* or *Tenahis* in *Alexanders* time; and by degrees ware out altogether. One of their Queenes instituted the sacrifice to *Mars* and *Diana* called *Tanropolum*, saith *Diodorus*, who addeth that they liued not without men, but that they put the men to domestike drudgeries, and exercised the women in the field. Yet doth he no lesse then *Strabo* make doubt of these *Amazonian*, or *Vnimammian* Nation: and no lesse of the *Hyperborean*, which he thus relateth out of *Hecataeus*, that they dwell in an Iland in the Ocean neere vnto the Pole, in which *Latona* was borne, and *Apollo* was most of all worshipped: and that the Ilanders generally are *Apolloes* Priests, euery day chaunting Hymnes in his praise: they haue also a huge groue, and a round Temple dedicated to *Apollo*, to whom their Citie is sacred. These and other things fable they of the *Hyperbores*, to which *Solinus* addeth many other, of the clemencie of the aire, of the innocence of the men, of their freedome from sicknes, and voluntary seeking for death in the fulnesse of dayes (after they haue made merry, casting themselves from a certaine rocke into the sea) all these pleasures concurring notwithstanding; things contrary both to truth and Nature, except with *Goropius* we turned some parts, at least, of this historie into an allegory. He yet historically interpreteth, that they which placed the *Hyperbores* beyond the *Arimaspi*, these beyond the *Iffedones*, and those also beyond the *Scythians*, and these againe beyond the *Cimmerians*, intended the European *Scythians*, or inhabitants about *Mauris*, the *Liunionians* and *Muscovites*: the *Iffedones* to be in *Scandia*, and all alongst those frozen or Icie seas, as he proueth by Etimologie of the word: North-east, and Eastwards from these in the continent of Asia he placeth the *Arimaspi*, and in the continent of *America Mexicana* he feareth the *Hyperbores*: They which list may haue recourse to his learned discourses of this argument.

The *Scythians* punished no fault more seuerely then theft. They would make them-

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* *Gorop.* thinks, and I with him that these *Amazons* were but the wiuers which exercised armes, and followed warfare with their husbands.

b *Diodor. Sic. lib. 3. cap. 11.*

c The *Amazons* are still one nation further then the relaters of their authors haue traueled. In two places of Asia, two of Africa, two of America; the *Amazons* haue bin, till that men came there and found none.

d *Sol. 31.*

e *Gorop. Bec. lib. 3. pag. 1033.*

f *Alex. ab. Alex. lib. 3. cap. 11.*

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ſelves drunken with the ſmoake of herbes burnt in the fire. They ſware by the Kings throne, by their ſword, and by the winds. When they had ſacked Athens, and piled a heap of bookes to the fire, which others had compiled with ſtudioſous pains; one of the company diſſwaded burning of them, left that the Greekes neglecting the *Muſes*, would become Martiall. * They doubled their numbers at foure, as we do at ten, through vniſkilfulneſſe in numbring.

We might proceed further in theſe cold Scythian narrations, if the deepe ſnowes, long deſerts, beaſty men, and man-kind beaſts, men-eaters, and other monſtrous ad- uentures in the way, did not make it both perplexed and dangerous. Leaving there- fore theſe horrid and vncouth nations: the firſt ciuill countrey Eaſtward is the *Sceres*, the quieteſt and mildeſt of men, fleeing the commerce and traffique with other na- tions; bartering yet with ſuch nations as reſort to them, not valuing wares by words, but by their eyes. Among them is reported to be neither theefe nor whore, nor mur- ther, nor hailes, nor peſtilence, nor ſuch like plagues. A woman after conception, or in her purgation is not deſired. None eateth vncleane fleſh; none knoweth ſacrifices, but every one is iudge to himſelfe of that which is right. They tell, that they liue two hundred yeares, that the common-wealth is gouerned by a Counſell of ſiue thouſand, every one of whom findeth an Elephant to the common-wealth. They haue this name of *Sera* the chiefe Citie, by *Ptolemy*^k placed in 177. 15. and 38. 26. This region he li- miteth on the Weſt with *Scythia extra Imaum*; on the Eaſt, with *Terra incognita*; and likewise on the North (here ſome place the promontary *Tabin*, there the Eaſterne O- cean) on the South with part of India *Extra Gangem*. Our ſilkes haue the name of this region, where it is made of a moſt fine wooll, growing on the leaues of trees. *Tam mul- ticiplici opere*, ſaith *Pliny*. *tam longinquo orbe pelitur ut in publico matrona tranſluceat*. This breth from the Serike Ocean to the Caſpian ſea, 42. nations of Hircanians and Scythi- ans, and from thence Weſtward to the River *Tanais* 34. The region betwixt *Albania* and the Caſpia, he attributeth to the Amazons. The *Sceres* are ſuppoſed to inhabit the countrey now called *Cathay*, which name *Niger* deriueth from a Scythian nation called *Chata*. They had a law againſt Idolatry, and worſhip of Images. They had no Temples.

g Zonar. 42.
lon. 2.

* *Vnde trad.*
diſ. l. 2.

h *Soli. cap. 53.*
Plin. lib. 1.

i to Boem. lib. 2.
cap. 9.
Sirabo lib. 15.

k *Ptol. d. 6. c. 26.*

l *Caſtald. Ortel.*
Theſ.

m *Oroſ. l. 1. c. 2.*

n Dom. Niger.
Aſia com. 8.

CHAP. IX.

Of the Tartarians, and of diuers Nations which they ſubdued; with their Priſtine Rites.



He names of *Scythia* and *Sarmatia*, are now together with thoſe Nati- ons ſwallowed vp and drowned in that Tartarian deluge, which about foure hundred yeares ſince with a ſudden torrent ouerwhelmed the greateſt part of Aſia, that we ſpeake nor of Europe, the heart whereof, quaked & trembled with feare of this tempeſt. From Rome did Pope Innocent the fourth ſend Ambaſſadors, by entreaties to prevent their armes, when as they had already ouer-runne (beſides thoſe countries which ſtill beare their name) *Enſia*, *Polonia*, *Sleſia*, *Morauia*, *Hungaria*, even as farre as *Anſtria*. So farre was the huge vnwealdy Empire of *Alexander*, or of the Romans, ſhort of the Tartarian greatnes, that the expedition of ſome one of the ſubiect of this Empire, hath pierced as farre into the Weſt, as euer *Alexander* into the Eaſt, and that happily among more re- ſolute courages, then the Perſians; Indians, effeminated with wealth & peace, could afford: and *Tamerlane* alone ſome ages after (if we credit that hitorie of his life, tranſ- lated out of the Arabike) ſubdued and obtained more (beſides his owne inheritance) then all that which the Romans had atchieued in that eight hundred yeares and vp- wards, wherein their Empire was growing to the full; but of liim afterwards.

The name *Tartar* is proper to a riuer in Mongul, from whence it was deuſied to the people inhabiting neere the ſame, which after gaue both name & lawes to ſo great a part of the world. For thus writeth *Joannes de Plano Carpini*, which was ſent our Baſſa-

a *Vincent. Bel-*
linc. (ſpec. hiſt.)
lib. 30.

b *Batu.*

c *Alhacen Arab.*
of the life of
Tamerlane.

d *Jo. de Plano*
Carpini. opud
Hab. tom. 2.

* *Tartari vocant. id est, exul-
let. Mercat.*

* *Cingis secund.
Vincentium in
Spec. hist. Cingis,
Haitano.
See Lud. Reg.
Lamyadus in
mellific. &c.
Niceph. Greg.
Hist. Rom lib 3.
calls him Zin-
giscan.*

e *G. Botero Ben.
f Ortel. Theat.*

g *Opmeer. Cbro.
in An. M. 3413.*

h *Cap. 42. apud
Rom. (the La-
tine copy of
M. Paul. is ve-
ry vnperfect)
G Mercat. tab.
vñ.*

* *Vncam sub-
dued.*

dour to the Tartarian Court, from Pope *Innocent*, An. 1246. There is a countrey in the East part of the world called *Mongol*: which had sometimes foure sorts of inhabitants: *Yeka-Mongol*, that is, the great Mongols; *Sumongol*, that is, water-Mongols; these called themselves *Tartars*, of a Riuer which runneth thorow their countrey named *Tartar*: the third *Markar*, the fourth *Meirir*. These all were alike in person and language, but diuided amongst themselves into seuerall Prouinces, and vnto seuerall Princes. In the land of *Yeka-Mongol*, was * *Cyngis*, who began to be a mightie hunter before the Lord: for he learned to steale men. He raunged into other countries, taking as many captiues as he could, and ioyned them vnto himselfe. Also he allured the men of his owne countrey vnto him, who followed him as their ring-leader to doe mischief. Then began he to warre vpon the Sumongols or Tartars, and slew their captaine, and after many conflicts subdued them to himselfe, and brought them all into bondage. Afterward he vsed their helpe against the Merkars, whom also he vanquished in battell. Proceeding from thence, hee fought against the Meirites, and vanquished them also. The *Naumans* hearing that *Cyngis* was thus exalted, greatly disdained thereat: for they had a great and mightie Emperour, vnto whom all the forelaid nations paid tribute. Whole sons (when he was dead) succeeded him in his Empire. Howbeit, being young and foolish, they knew not how to gouerne the people, but were diuided, and fell at variance among themselves. These inuaded *Cyngis* his countrey, putting the inhabitants to the sword, but were after ouerthrowne by the Mongols, & either slaine or made captiues.

Some e fetch the Tartarian pedigree from the ten Tribes of Israel, which *Salmana-
sar* carried captiues: and in their Mappes place hordes of Danites, Nephthalites, &c. in the furthest Northerly and Easterly bounds of Asia; which yet are a great part of the world, not onely from Media (whither those people were conueyed) but from any part of the Assyrian Empire. (The King of Tabor, or Tybur, in these parts, is said to haue come into France, to *Francis* the French King, about the yeare 1540, and was after at Mantua by *Charles* the Emperour burned, for secret sollicitation of him and other Christian Princes to Iudaisme.) And *Opmeerus* reporteth of that their iourney passing thorow Euphrates, miraculously staying his streame (to wonder at the vanitie of Writers) when they went into a region called *Asarich*, which was a yeare and halfe trauell, there to keepe their law; where neuer before had beene any habitation.

M. Paulus h who with his father and vncle liued many yeares in the Court of the great *Cham*, aboue three hundred yeares since, saith that they dwelled at first (if such wandring may be so called) in the North, where they had no Lord ouer them, but paid tribute to a great Signor (there called *Vncam*, and heere in these countries *Presbiter Iohn*) to whom they paid the tenth of their beasts. But this *Vncam* or *Presbiter Iohn* fearing their numbers euery where multiplying, deuised to disperse them through the world: which the Tartars perceiuing, with ioynt consent forooke their former habitation, & departed thence far off into the North, denying further tribute vnto *Vncam*.

After they had there continued a certaine time, they chose to their King about the yeare 1162, one which was calld *Cingis Can*, who ruled them with such modestie and iustice, that they loued and feared him as a god, his fame reducing all the other Tartars in other parts vnder his obedience. He thus strengthened, weary of those deserts, commanded them to arme themselves with bowes, and other weapons, and began to inuade and conquer Cities and Prouinces to his subiection, the principall inhabitants whereof he carried with him, kindly entertaining them, leauing such discreet Gouernours in the same, that the people were secured in their persons and goods. When he had thus subdued about nine Prouinces, he sent his ambassador to * *Vncam*, to demand his daughter in marriage: which *Vncam* with much indignation and many threatnings denying, *Cingis* assembling his forces marched against him, and by the way enquired of his Astrologers and Diuiners touching his successe. They taking a greene reed, clef it asunder, placing the parts thereof a good distance one from another, and writ vpon the one the name of *Vncam*, and *Cingis* on the other; telling the King that whiles they were reading their coniuring charmes, these reeds would fight together, and the victorie should remaine with him whose reed got the better: which accordingly came to

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passe in the sight of the army: *Cingis* his reed ouercomming the other, as after *Cingis* himselfe did *Vncam*, whom he slew in the field, and possessed his daughter and state, wherein he continued sixe yeares conquering Cities and Kingdomes, and at last was wounded, at a Castle called *Thaigin*, in the knee, whereof he died, and was buried in Mount *Altay*.

The next Emperour (after his account) was *Cyn Can* the third, *Barbyn Can* the fourth, or *Allan* the brother of *Mangu*; *Esn Can*, the fifth, *Mongen Can* the sixth, *Cublai Can*, who not only inherited what the former had conquered, but in the sixtieth yeare of his raigne subdued in a manner the rest of (those parts of) the world. The word *Can* signifieth Emperour. Wherefoeuer these Emperours die, they are buried in *Altay* afore-said; they which carry him, killing all they meet within the way, bidding them goe to the other world to serue their Emperour. For this end they also slay the best horses, to serue their dead Lord in another world. When *Mongen Can* was buried, there were more then ten thousand men slaine by the souldiers which conueyed him. In this History of *M. Paul*, obserue that this catalogue of Emperours is vnfound: for *W. de Ru-Oceada* is left out, and *Esn* put in. The cause of this error seemeth to be the giuing of this name *Can* to the chiefe Dukes, as *Barby*, &c. and the want of exact written chronicles in those times amongst them.

For further light into this history, I thinke it not amisse to set downe what *Haithon* or *Anthony* the Armenian hath written of the Tartarian beginnings. This our Author was royally descended in Armenia, where he liued about three hundred yeares since, and at the request of Pope *Clement* the 5, writ the history of the Tartars, from *Cingis* or *Cangim* til *Mango Can*, taken out of the Tartarian histories: the rest he partly saw with his eyes, & partly learned of his vncl, an eie-witnes of the same, who had attended on *Haithon* the Armenian King, in the great *Chams* Court. The countrey where the Tartars first dwelt (saith *Haithon*) is beyond the mount *Belgian*, where they liued like beasts, hauing neither letters nor saith, nor habitation, nor souldiourie, nor reputation among their neighbor-nations. There were of them diuers nations, called by one common name *Mogh*, which were diuided into seuen principal tribes, whose names were *Tatar*, *Tangut*, *Cumat*, *Talar*, *Sonich*, *Monghi*, *Tcheth*. These all being subiects to their neighbours, a poore old man being a Smith (who as they beleue, was ingendered of the Sun-beames) saw in his sleep an armed man on a white horse, which said vnto him, *O Cangim*, The will of the immortal *G o d* is that thou be the Gouernour of the Tartarians, and Ruler of the seuen nations, to free them from their bondage and tribute. This his vision, when he reported to others, they would not beleue him, vntil that the night following, the chiefe men amongst themselves saw the same man, with command from the immortal *G o d*, to yeeld obedience vnto *Cangim*. This they performed with all reuerence, and spread in the midst of them a black felt, with a seat thereon, on which the seuen Princes or chiefe men placed *Cangim*, calling him *Can*, that is, Emperour, and kneeled before him. This happily was then the most sumptuous throne their State could afford, but continued in the royall inuestiture of their succeeding Soueraignes, their exceeding riches and conquests notwithstanding: at two of which solemnities (saith our Author) I my selfe haue bene present. *Cangim* thus inthronized on his felt, commanded them many things: first to beleue the immortal *G o d*: and from thence forwards, the Tartars beganne to call vpon the name of the immortal *G o d*, seeking for his aide in all their enterprises. Secondly, he commanded to make a generall view of all such as were able to beare armes, appointing Captaines ouer tenies, ouer thousand, and ouer ten thousand, which made a full regiment. Hee commanded also those seuen principall heads of their Tribes, to bereaue themselves of their dignities, and for further triall of their obedience, each of them to bring thither his eldest sonne, and to cut off his head each with his owne hand: which they refused not to doe, in reuerence to that Diuine ordinance, whereby he was made their Soueraigne. *Cangim* hauing thus made triall of their fidelitie, subdued many Nations: and one day hauing his horse slaine in battell vnder him, was forsaken of his Tartars, and one day hauing his horse slaine in battell vnder him, was forsaken of his Tartars, despairing

The Tartars
Legend of
Cangim, *Haithon*,
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despairing his recovery after they saw him fall, and might easily haue bene slaine, had not his enemies through ignorance neglected him, to pursue the rest: which *Cangius* perceiuing, conueyed himselfe into a thicket of shrubbes: and when his enemies returned to despoile the dead, an Owle came and sate on the shrubbe, vnder which *Cangius* was hidden, which caused them not to suspect any to lurke there, and so they departed. He the next night fled to his people; who seeing him, and hearing the order of his escape, gaue thanks to the immortall God, who by meanes of that bird had preferred him. They also had (after this) that * fowle in such reuerence; that it is accounted a happie thing to weare one of her feathers on their heads. *Cangius* afterwards assaulting his enemies, brought vnder, both them, and all the countries on that side of Belgian. The exact time of these things *Haithou* could not learne, notwithstanding his much inquirie: which hee imputeth to their want of letters at that time.

* The Owle
observed.

These countries thus conquered, the armed man appeared to him the second time, and commanded him in the name of the immortall God to passe the mountaine Belgian, and go toward the West, where he should conquer Kingdomes, Seignories and Lands. And that thou mayest be assured that this is the will of God, arise and goe with thy people towards the mountaine, to that part which ioyneth on the sea: There thou shalt dismount, and turne thee toward the East, and kneeling downe nine times, shalt worshippe the immortall God, and he which is Almighty shall shew thee the way by which thou mayest commodiously passe. *Cangius* presently commands his people with their wiues and families to accompany him in this enterprise; and when they were come to the sea, forgate not with his followers to performe those nine worships; and staying there that night in his prayers, the next day he saw that the sea had gone nine foorthe backe from the Mountaine, and left a spacious way, by which they with all their substance passed Westward. Hence it is that the Tartars ascribe some happinesse to the number of nine: and he that will offer a present to any Tartarian Signor, must offer nine things*, which custome they vse in their tributes vnto this day, as Master *Senkison* found by experience to his cost. *Cangius* after many aduentures, and many iawes which of him were called *Sasack*, *Cangis Can*, hauing first perswaded his twelue sonnes (wherein I thinke his nephews were also reckoned) to concord, bidding each of them to bring him an arrow, which together, none of them; asunder, the least of them might easily breake, he died.

* The number
of nine.

This Historie of *Cingis* or *Cangius* I haue thus fully related, for knowledge both of the beginnings of their State and Religion: and if these visions seeme fabulous, yet might *Cingis* in his subtiltie deale with them, as *Mahomet* with his Arabians, or *Numa* with the Romans; the one making *Gabriel*, the other *Ageria*, authors of their policies: and what hee in part pretended, might by Fame and Time bee augmented. Although I see not, but that this Historie of *Cingis* may as well bee credited, as that of *Alexander*, in *Iosephus*, to whome appeared one in the habite of the Iewish High Priest, commaunding him to vndertake that enterprise, with promise of assistance, for which cause, hee whom the world worshipped as a King, and as a god, did worshippe, * himselfe prostrate before *Iadad* the High Priest. And the same Author also saith, that the Pamphylian sea diuided it selfe to giue way vnto his Macedonian souldiers, hauing no other way to destroy the Empire of the Persians.

k Antiq. lib. 11.
1 vol. Antiq. lib.
2. in fine.

m Io. de Plano
Carpini.

To returne to our Frier with whom we began; he reporteth^m that *Cingis*, after his victory against the *Naimani*, warred vpon the *Kyibayani*, but were ouerthrowne, and all the Nobles, except seuen, slaine. Hauing breathed himselfe awhile at home, he invaded the *Huyra* Christian people of the Nestorian sect, whom they ouercame, & received of the letters, of which before they were ignorant. After this, he subdued the *Saroyar*, *Karanites*, & *Indurat*. This done, he waged war against the *Kythayans* or *Cathayans*, whose Emperour he shut vp into his chiefe City, where *Cyngis* besieged him, till that victual failing in his Camp, he commanded that they should eat every tenth man of the army. They of the City fought valiantly with engines, darts, arrowes: and when stones

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wanted, they threw Siluer, especially molten Siluer. But by vndermining, the Tartars made way from the Annie into the middelt of the Citie, where they issued vp, and opened the gates by force, and slew the Citizens. This is the first time that the Emperour of the Kythayans being vanquished, *Cyngis Cham* obtained the Empire. The men of Kytay are Pagans, hauing a speciall kinde of writing by themselves, and, as it is recorded, the Scriptures of the Old and New Testament. They haue also recorded in Histories the liues of their fore-fathers, and they haue Eremites, and certaine houses made after the manner of our Churches, which, in those dayes, they greatly resorted vnto. They say, that they haue diuise Saines also, and they worship one G O D. They adore and reuerence CHRIST I E S V S our L O R D, and beleue the Article of eternall life, but are not baptized. They doe also honorably esteeme and reuerence our Scriptures. They loue Christians, and bestow much almes, and are a very courteous and gentle people. They haue no beards, and they agree partly with the Mongals in the disposition of their countenance. There are not better artificers in the world. Their Country is exceeding rich in Corne, Wine, Gold, Silke, and other Commodities.

* Kytayans, &
their Religion.

After the conquest of Cathay, *Cyngis* sent his sonne *Thosui Can* (for so they termed him also) against the people of Comania, whome he vanquished. Another sonne hee sent against the Indians, who subdued India *Minor*. These Indians are the blacke Saracens, which are also called *Ethiopians*. Thence he marched to fight against *Christians*, dwelling in India *Major*, whose King was commonly called *Presbyter Iohn*, who by a stratageme repelled them out of his dominion. In travelling homewards, the said Annie of the Mongals came vnto the Land of *Buirchaberth*, the inhabitants whereof are Pagans, and conquered the people in battaile. This people haue a strange custome; when any mans father dieth, he assembleth all his kindred, and they eat him. They haue no beards, but with an yron Instrument plucke out the haire, if any grow. *Cyngis* himselfe went vnto the Land of *Kergis*, which they then conquered not. And in his returne home his people suffered extreame famine: and by chaunce finding the fresh entrails of a beast, they cast away the dung, sodde it, and brought it before *Cyngis*, and did eat thereof. Hereupon *Cyngis* enacted, That neither the bloud, nor the entrails, nor any other part of a beast, which might be eaten, should be cast away, saue sonnes; the first *Occoday*, the second *Thosui Can*, the third *Thiaday*, the name of the fourth is not knowne.

* Blacke Sa-
racens.

Cyngis being dead, *Occoday* was chosen Emperour. He sent Duke *Bathy* his nephew, the sonne of *Thosui Can*, against the Countrey of *Alusoldan*, and the people called *Bisfermini*, who were Saracens, but spake the Language of Comania, whome he subdued. Thence they marched against *Orma*, a Port Towne on the Riuer *Don*, where were many *Gazarians*, *Alanians*, *Russians*, and *Saracens*, which he drowned with the Riuer running through the Citie, turning it out of the chanell. Thence they passed into *Russia*, and made foule hanocke there, destroying *Kiou*, the chiefe Citie. They proceeded against the *Hungarians* and *Polonians*, and in their returne invaded the *Mordians*, being Pagans, and conquered them in battaile. Then they marched against the people called *Byleri*, or *Bulgaria magna*, and vterly wasted the Countrey. From hence they proceeded towards the North against the people called *Baslari*, or *Hungaria magna*, and hauing conquered them, subdued also the *Parositar* and *Samogetar*, thence proceeding vnto the Ocean Sea.

Occoday as
Tart. Imp.

At the same time *Occoday* sent *Cypodan* against *Kergis*, who subdued them in battaile. These are Pagans, hauing no beards at all. They haue a custome, when any of their fathers die, in token of lamentation, to draw (as it were) a Leather thong ouerthwart their faces, from one eare to the other. Hence hee marched with his forces Southward against the *Armenians*, which they conquered, with part of *Georgia*, receiuing tribute of the other part; and from thence into the *Dominions* of the mightie *Soldan*, called *Demur*, whome they vanquished in fight. And to be short, they went on further, sacking and conquering euen vnto the *Soldan* of *Aleppo*, whose Countreies they subdued. They marched against the *Caliph* of *Baldach*, and

The *Kergis*.

and exacted at his hands the daily tribute of foure hundred Byzantines, besides Baldakines, and other gifts. Thus farre of their Conquests out of Frier *Iohn* afore said, who was in person with *Bathy*, or *Baydo*, and at the Court of *Guns* the Emperour.

n *Haithon Ar-*
men.

* *Cumania*.

o *Mat. Paris*.

p *Mat. à Mi-*
choud de Sarmat.
lib. 1.

* *Tartarian*
Sorcerie.

q *Jo. de Plano C.*

Haythou calleth *Baydo* the second sonne of *Oeday*, or *Hocosta Can*, affirming, That he sent his three sonnes; *Ischi* into the West, as farre as Tygris; *Baydo* towards the North, and *Chagoday* towards the South. He sent also one *Baydo* (whether the same, or another) with thirtie thousand horse, against the Soldan of the Turkes, whose Realme he subdued in the yeare 1244. He addeth, That *Baydo* hauing conquered *Cumania**, (which he confineth on the East with the *Corasmians*, on the West with the *Euxine*, on the North with *Cassia*, happily *Casan*, on the South with the *Riuer Etil*) he subdued *Russia*, *Gazaria*, *Bulgaria*, and so passing into *Austria*, following the streame of his victories, in the passage of a great streame was there drowned. His heires succeeded him in the places which he had conquered; which Seignorie *Tochay* possessed in *Haithon* time. This Historie of *Baydo* his death is not likely: For *Yvo* of *Narbona*, in an Epistle to the Archbishop of *Burdeaux*, recorded by o *Mat. Paris* in the yeare 1243, sayth, That in the same present Summer they had departed out of *Hungarie*, and layd siege to *Neustat*, wherein this *Yvo* then was: and in the yeare 1246, Frier *Iohn* was with the said *Baydo*, who also rehearseth that *Hungarian Expedition*, and his returne vnto those parts about *Volga*, or *Etil*. Likewise *William de Rubruquis*, a Frier Minorite, was sent to *Beatin* (so he calleth him) from *Lewes* the French King, in *An.* 1253.

And to this agreeth *Mathias à Michon* in his *Sarmatian Historie*, who witnesseth, That in the yeare 1241 the Tartars, vnder *Batou*, came into *Russia*, & destroyed *Kiou*, a Citie before stately and beautifull, hauing in it three hundred Churches and more, very faire, of which some remaine to this day among the shrubbes and bryers, receptacles for wilde beasts. It was the Seat of the Metropolitan, who had vnder him many Bishops through *Moldauia*, *Valachia*, *Russia*, and *Muscovia*. He sent *Peta* into *Polonia*, who destroyed the Countrey, and on *Ashwednesday* turned *Cracouia* into ashes, abandoned before both of the Prince and People; and after ouerthrew *Duke Henric*, and other Noblemen, with the forces of the Countrey assembled against them, together with *Pompo*, the great Master of the Dutch Order in *Prussia*: in which battaile, a certaine Tartarian Standard-bearer, carrying in a great Standard the Greeke letter *X*, and on the top of the staffe a blacke and terrible Image, with a long beard, began with enchantment strongly to shake the head of the Image: whereupon a smoake and cloud of intolerable stinke was presently dispersed ouer the *Polonians*, & they became heartlesse and vnable to fight. *Duke Henric* and *Duke Boleslaus* and *Pompo*, with the flower of their Nobilitie, was here slaine, and the Countrey miserably spoyled. From hence they went into *Morauia*, where they put all to fire and sword more then a moneth together: and thence to *Hungarie* to *Bathy*, who entred *Hungarie* with 50000 souldiers; where first ouerthrowing those forces which King *Bela* had sent to prohibit their passage, they after chased the King himselfe, with the power of his Kingdome opposing himselfe against them, out of the field, who fled into *Austria*, and after into *Sclauonia*, leauing his Countrey a prey to the Tartars: who making spoile on that side of *Danubius*, the next Winter passed ouer the *Riuer*, then frozen, & filled all with bloud and slaughter. *Bathy* sent *Cadan* to pursue the King into *Sclauonia*, still fleeing before him, who wasted *Bosna*, *Serua*, and *Bulgaria*. And after two yeares sackage in *Hungarie*, they passed by the fennes of *Mzotis* into *Tartaria*, and happily had returned to make fresh spoyles in Europe, if the Embassage of Pope *Innocent* had not diuerted their purpose: or rather, that *Oeday*, their great Cham, being about that time poisoned, they were to expect a new Commission from his successor, which was *Cume*; who when he was installed, euen in the presence of Frier *Iohn*, the Popes Legat, erected a Banner against all Kingdomes of the Christians, except they would be subiect to him: for their intent was to subdue all the world, as *Cyngis Cham* had ordained; and the superscription of his Seale was, *G O D in Heauen*, and *Culine Cham upon Earth*, the strength of *G O D*, the Seale of the Emperour of all men.

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But *Cume* in short time after died, and left the Empire to *Mangu Can*; to whome receiving gracious entertainment, made vnto him seven petitions: first, That he and his people should become Christians: secondly, That there should bee perpetuall peace betweene the Tartars and Christians: thirdly, That in all Countries conquered by the Tartars, the Churches and Clergie-men of the Christians should be free from seruitude and tribute: fourthly, That he would redeeme the Holy Sepulchre and the Holy Land from the Saracens: fifthly, That he would destroy the Caliph of *Baldack*: sixthly, That himselfe might haue aid, as need should require, in his defense, of such Tartars as were neere vnto Armenia: seventhly, That such parts of Armenia which the Saracens now possessed, and the Tartars should recouer from them, might returne to the Crowne of Armenia. *Mangu-can* answered, after deliberation with his Nobles, to the first, That himselfe would be a Christian, and perswade other his subjects, but force none thereunto: and to the rest in order, that his requests in all should be fulfilled, and to that end he would send his brother *Haolon* into those parts, as is before alreadie shewed. Thus was *Mangu* baptized by a Bishop, then Chauncellor of Armenia, and all his household, and many Nobles of both sexes. But before Ierusalem could be recouered, *Mangu* died, and *Cublai*, or *Cublai Can* succeeded, in whose time *M. Paulus* was an eye-witnesse of the Tartarian proceedings, who affirmeth, That this *Cublai* exceeded in power, not his predecessours onely, but all the Kingdomes of Christians and Saracens, although they were ioyned in one. Before he obtained the Soueraignetie, he shewed himselfe a valiant souldior: but after he was Emperour, he neuer fought field but once against *Naiam* his vncle, who was able, out of the Provinces wherein he gouerned, to bring together foure hundred thousand Horse, to whome *Caidu* should haue added a hundred thousand Horse more. These both conspired against their Master and Lord *Cublai*: but before their forces were ioyned, *Cublai* stopping the passages, that none might passe to carrie newes, suddenly assembled, within tenne dayes iourney of *Cambalu*, three hundred and threescore thousand horse, and a hundred thousand footmen. With this power riding day and night, hee came suddenly on his enemies, and hauing first consulted with his Diuiners, after this manner, gaue the on-ser, and tooke *Naiam* prisoner, whome he strangled betwixt two Carpets, least the Earth should drinke, or the Sunne should see the bloud of that imperiall familie. *Naiam* had bene secretly baptized, and now also had the Crosse for his Banner, which occasioned the Iewes and Saracenes to scoffe at the Christians: but *Cublai* vnderstanding hereof, called them all before him, & said, That the Crosse would not helpe such wicked men as *Naiam*, who was a Traitor to his Lord; say yee not therefore, that the God of the Christians is vniust, to forsake his followers; for he is the chiefe Bountie and Iustice. *Cublai* by his Captaines conquered the Kingdomes of Mien, Bengala, Mangi, &c.

After *Cublai Can* succeeded *Tamor Can*, soune to *Cingis*, the eldest sonne of *Cublai*: in whose time, *Haithon* (which then liued) sayth, That there were besides, three great Tartarian Princes, but subiect to the great *Can*: *Chapar*, which ruled in Turquestan, who was able to bring into the Field foure hundred thousand horsemen armed: *Hoch-tay*, in the Kingdome of *Cumania*, who was able to arme fixe hundred thousand horsemen to the warres, but not so resolute as the former. *Carbanda*, the third, ruled in *Tauris*, able to assemble an Armie of three hundred thousand horse, well provided. And all these liued in the Westerne bounds of the Tartarian Empire, euery way inferior in wealth and numbers to the Southerly and Easterly parts thereof.

Cume 3. Imp.
Mangu 4.
r *Haithon* de
Tart.

Cublai 5. Imp.
f *M. Paul.* l. 2.

An. 1286.

CHAP. X.

*A Continuation of the Tartarian Historie, and the question discussed,
whether Cathay and China be the same.*



ince this *Tamor Can*, wee haue not so continued a Historie of their Empire and Emperours as before, and yet we haue had succeeding testimonies a long time of their State and Magnificence, but neither so diligent obseruers, nor so exact Writers as the former: besides that, their Histories seeme in some things more fabulous. Of this later sort are *Odoricus*^a, a Frier, which liued three yeares in the Emperours Court, and travelled as farre as Quinsay, who died in the yeare 1331; Sir *Iohn Mandeuile*^b our Countreyman spent many yeares in those Countries a few yeares after *Odoricus*; and writ the Historie of his Trauels in the Reigne of *Edward* the third of England, *Ecbiant Can* being then Emperour of the Tartars: in which, if many things seeme not worthe credit, yet are they such as *Odoricus*, or some others, not of the worst Authors, had before committed to writing, and happily by others after his time, in those dayes when Printing wanted, foisted into his booke. Once, he setteth downe the distances and passages of Countries so exactly, as I thinke hee could not then haue learned but by his owne Trauels. After his time *Nicholo di Conti*, a Venetian, travelled through India and Cathay, after fise & twentie yeares returning home: and going to *Eugenius* the fourth, then Pope, to be absolved, because he had denied the Christian Faith to saue his life, his enioyned penance was, truly to relate to *Poggini* the Popes Secretarie his long peregrination: This was in the yeare 1444. About the same time *Iusafa Barbaro*, a Venetian, in the yeare 1436, had learned of a Tartarian Embassadour (which had bene at Cambalu, and returning by Tana, was entertained of the said *Iosafat*) some particulars touching the great Cham and Cathay, some part whereof he heard after confirmed by the mouth of *Usun-cassan*, the mightie Persian King, in the yeare 1474: So that from the yeare 1246 thus farre we haue a continued succession of the Cathayan Historie, besides that which an Arabian hath written in his Historie of *Tamurlane*, now extant in English.

I am the more curious in naming these Authors, least any should thinke that which is written of this people to be fabulous (all these, in a manner, concurring in the most substantiall things) or should confound, as diuerse & lately haue done, the Countries and Affaires of China and Cathay. The cause of both these errors is, because that in these last hundred yeares and more, in which more of the World then euer before hath bene discovered, yet nothing of moment is found out of this Countrey or People. Whereunto may be answered, That since, diuers of the great Tartarian Lords, before subiects to the great *Cham*, hauing made themselves absolute Lords of their seuerall States, the way hath not bene so open to passe, being otherwise of it selfe exceedingly both long, difficult, and dangerous: and the adioyning Princes recouering themselves from Tartarian seruitude, will neither suffer their owne to goe out, nor others freely to enter their Dominions; as the Muscouite, the King of China, and others. *M. Ant. Iankinson*, which went as farre thither-ward as Bogharre, could not passe further for warres in those parts. Neither haue any gone thither by Sea. And yet euen in this time we haue not altogether wanted witnesses. *Ludonicus Vertomannus*, a hundred yeares since, in Bengala met with diuerse Christians, who affirmed, That there were in their Countrey diuers Signiors, Christians, subiect to the great *Cham*. These were white men, of a Citie called Sarnau. In *M. Hakluts*^c painefull labours wee may reade of diuerse passages out of Russia and Persia by Carauans into Cathay. *Ramusius* also, in his Annotations^d before *M. Paulus*, telleth of one *Chaggai Memet*, a Persian Marchant, who had bene at Campion and Succuir in Catay (*Damircan* then

a *Odoricus ap. Hak.*

b Sir Iohn Mandeuile.

c *Nic. di Conti. ap. Ramus.*

d *Ios. Barbaro.*

e *Ludouicus Reg. Litera Japonica. Centugo Contingit in Th. Pol. part. 4. &c.*

f *Hak. 10. 1. pag. 303.*

g *L. Vertoman.*

h *To. 1. pag. 33. & seq.*
i *Ramusius.*

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Also in the Epistle of *Emmanuel Carnalini*, a Iesuite, dated at Malaca in Ianuarie, 1599, is contained the transcrip of *Ierome Xaverius* his letter from Lahor, the Citie Royall of the great Mogor, dated August 1598. Wherein the Iesuite relateth, That whiles he was in conference with the Prince, there entred into the Pallace an old man of *Mahomet's* Religion, threescore yeares of age, who affirmed to the Prince, That he had come from Xatai by the way of Mecca. Presently some which knew him, affirmed, That he had distributed in almes a hundred thousand pieces of Gold at Mecca. The Prince asking if it were so, he affirmed, That he did it because he was old, & could not long liue, nor carrie those things away with him. Being demanded of the State of Xatai, he answered, That he had there liued thirteene yeares in the Citie Royall, Xambalu, the King whereof was very mightie, and had in his Empire a thousand and fiftie Cities, some of them very populous. He said, he had often seene the King, with whom no man speaketh but by a supplication, nor is answered but by an Eunuch. Being asked how he had access thither, he answered, That he was the person as well of the Embassador of the King of Caygar, as of a Marchant, being detained in the first Citie by the Magistrate, he shewed his Commission, and was presently sent to the King, who returned in a moneth, riding 90. or 100. myles a day, with change of Horses, bringing him letters of admissiō. No man was troublesome to him in the way. They punish thees seuerely (which also is obserued of the Cathayans in *Tosapha Barbaro* and in *Marcon Paulus* aforesaid.) The people hee affirmed were white, comely, long-bearded, and very personable. In Religion he said they were *Sanites*, (or Christians, professors of *Iesus*) and some among them *Muslinites*, or Iewes, and many Mahumetans, who hoped to draw the King, being a Christian, to their Sect. The Iesuite addeth, That he farther conferred with him another day about their Religion, who told him, That they had many Churches, and some very great; many Images, both painted and carued, especially of the Crucifixe, which they religiously worship. Euery Church hath his Priest much reuerenced. The Priests liued single, and kept Schooles, wherein they instructed the youth, which should after take Orders: they had also one among the Priests supereminent, and were all maintained at the Kings costs, as were the Churches also both built and repaired. They ware blacke clothes, and on holy dayes, redde; with Cappes much like the Iesuites, but greater. He added, That he had often seene the King goe to Church: That there were many of both Sexes, which in Cloysters liued a Monasticall life, some obseruing also a single life in their own houses. He reported, That the Countrey was rich, and had in it many Mines of Silver: the King had foure hundred Elephants, which they said were brought from Malaca. And from Pegu also he said, that Marchants resorted thither, which voyage was halfe a yeare (it seemeth through the Sea betweene China and Japan.) *Xaverius* addeth, That while he was at Caximir, he heard of many Christians in Rebat, a Kingdome adioyning to Xatai, who had Churches, Priests, and Bishops, to whome he had written three wayes in the Portugall and the Persian Tongues.

The greatest obiection against this Historie, that distinguisheth Cathay from China, is the report of *Iacob Pantogia*, a Iesuite, in a letter dated from Panguin, the Seaz Royall of China, in March 1602, in which he blameth a double error of our Mappes, both for making China larger then it is, and for adioyning to the same this questioned Kingdome of Cathay, whereas (saith he) China, or Sina, is Cathay, and this Panguin, where now we liue, is Cambalu. This he proueth by the incredible riches which he here saw, agreeing to that which is commonly reported of Cathay, and by the resti- monie of certaine Moores and Mahumetanes, whome he found in Panguin, which visually, euery fifth yeare, resort thither vnder shew of an Embassage, and paying of tribute; indeede for gaine, by way of traffique: (their tribute meane-while obtaining sufficient retribution out of the Kings Costers, who sustaineth them and theirs, all the time of their abode in China, at his owne costs, besides other gifts.) Of these Marchants, which resorted thither out of Persia and the Countrey of the Mogores, the Iesuits by enquirie learned, that this countrey of China was called Cathay, & had no other name

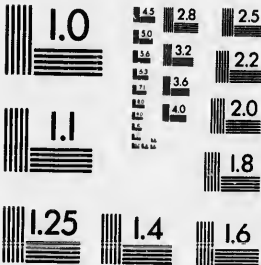
Emmanuel Carnalini
val. Ep. 9. vide
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du l'histoire des
Indes Orientales
c. 16.

This agrees
with Vertomannus
report.

Iacob Pantogia



(ANSI and ISO TEST CHART No. 2)



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name in Persia, and among the Mogores, nor did they know any other Countrey so called. And asking further, how they called the Citie Panquin, they answered, Cambalu: whereupon the Iesuite concludeth without all scruple, as is said. And againe, in the Chinian Epistles, dated 1607, is reported, That ^m *Benedictus Goes* (sent sixe yeares after of the Iesuites by the way of Mogor to finde out Cathay) remained in the borders of China, in the Prouince of Xanti, from whence he writ, *An. 1606*. That he could finde no other Catay then the Kingdome of China. This report furthereth *Pantagias's* opinion.

But if it be not sufficient to oppose the former report of *Xamier* to these of *Pantogia* and *Goes*, and the different qualities of the Chinians and Cathayans (as in their proper places shall follow) both in things priuate and publike, diuine and humane; I answer, That the name Cambalu is by *M. Paulus*ⁿ and others interpreted the *Citie of the Prince*, or *Camb*. And *Perrera*^o interpreteth Pachin, or Panquin, where the King of China alwayes resideth, to signifie the Towne of the Kingdome, as he was there aduertised, the same signification (in manner) remaining to the diuers appellations in differing Languages, as a common name to be applied to any Citie Royall*. This *Perrera* was himselte a longtime prisoner there, and accounted it a wonder in one Citie to meete with a few Moores, who were detained in China, hauing come thither twentie yeares before, and were permitted the vse of their Religion; of which they could say almost nothing, but *Mahomer* was a Moore, and their father was a Moore, and I am a Moore, with some other wordes of their Alcoran; wherewithall, and in abstinence from Swines flesh, they liue (sayth he) till the Deuill take them all. And yet the report of *Xamier* telleth vs, That the Moores are many and mightie in Cathay; of Iewes I remember not the mention of them in any Chinian relation: of Christians, which (he saith) is the Religion in Cathay, there are not to my knowledge; except some late gleanings of the Iesuites, any reported to be at all in China, but at Xensi^p at Xucheo, which also were aliens, as appeareth by their complexion, long beards, and the vse of Bells.

And whereas in China theecs and malefactors are seldome executed (and none hath power to execute any without speciall Commission from the King) but either they die by stripes, hunger, or imprisonment, except some few once in a yeare: *M. Paulus* and *Iosaph Barbaco*, from the relation of eye-witnesses, affirme, That in Cambalu was such suddaine and rigorous execution of Iustice, that one taking a Iarre of Milke from a womans head, and beginning to drinke, vpon the womans out-cry was apprehended, and presently with a sword cutt in sunder, that the bloud and milke issued together; a Tartarian Embassador affirming both this, and that he had seene the like execution vpon another, for taking a peece of Bayes from a woman, so chopped in twaine. But the relation of the Chinian and Cathayan differing Rites will further cleare this point. As for the name of Cathay, ascribed to China by the Moores, I answer, That

William de Rubruquis q, who was in the Court of *Mangu Can*, supposeth Cathay to be *Serica Regio*, described by *Ptolomey* farre more Northerly then the Iesuite reporteth China to be, by his own Astralabicall obseruation. And to these *Seres* *Ptolomey* ioyneth the *Sime*, or *Chinois*, on the South, and our later Geographers generally concur in this opinion. He also which readeth *Joannes de Plano Carpini*^s, shall find, that the Tartars conquered the Kara-Kitai, or blacke Cathayans, and then the Emperour of Kithai, by vndermining his Citie, as is said, in the dayes of *Cyngis*; and yet a great part of Kitai remained yet vnconquered, and withstood his forces, and namely that part which is neere the Sea. And this wealthie Countrey of Great Cathaya hath many Prouinces, the more part whereof doe yet withstand the Moals or Tartars (it is the last period in *Will. de Rubruquis*). I hence gather, that the name Kitai was applied to a great part of the North-east corner of Asia, happily no lesse generall to many Regions on that side, then India to the Southerly parts. And why may not the name of Cathay*, as well by the Mogores and Persians, be giuen to the North parts of China (one parcell of the North-east of Asia) as the name of India, not onely to so great a part of Asia, but to America also, which was called India, because the first

* *Rich. Johnson* from a Tartarian Marchant learned the way to Cathay, and in Cathay it selfe he reckoneth 75. daies iourney. *Hak.*

q *Will. de Rubr. Hak. 10. 1.*
r *Ptol. 66. c. 16.*

s *Jo. de plano Carp. c. 1.*

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discouersers that thought they had encountered the Indian Continent? And these parts of China, may much fitter retaine the name of Cathay, to which Empire it had so long bene subiect, and by the Cathayan conquest was first knowne to our world.

But they knew no countrey else so named: True; for the Lawes of the Cathayans forbidding egress of the Natiues, and ingresse of Aliens, and a more forcible law of Mountaines and deserts, wilde beasts, and wilder men; the manifold smaller and more beggerly Segnories betweene, every one challenging their ninth (if not themselves confiscating, or theirs robbing all) now in so long a space may bury even the name and knowledge of the great *Cam*, whereas neither armes of Princes, nor traffique of subiects, can open any new, or retaine the olde notice of Nations. What dreames did the West conceiue of the East in Asia, and South in Afrique, till the armies first, and Merchants after, of the Cathaginians, Macedonians, and Romanes discouered them? And yet how did those floods of Barbarous people afterwards drowne with barbarous ignorance the knowledge of all Arts: and this of Geography amongst the rest? And till the Tartarians, like a terrible thunde: clap, with the lighting and noise of their Armies, brought a more sudden then welcome knowledge of themselves to the world, who euer in Persia or Assyria had heard of their names or of diuers people else, (and these Cathayans among the rest) first knowne by their conquests? Further the Iesuite himselte to *Panquin* ascribeth iust fortie degrees: and *Marcus Paulus* his Father and Vnkle went from *Boghar* (the altitude whereof Maister *Lenkynson* at his being there, obserued to be thirtie nine degrees, and ten minutes: *u Hac.* *x Abilsada* *ap. Ramus.* *y Lib. 1. c. 1.*) afterwards with *Marcus* himselte, *sempre alla volta di Grasso & Tramontana*; whereas a course directly East, or inclining to the South, must haue bene taken, if China had bene Catai. Neither is it likely that their journey would haue bene so much letted by Frosts and Snowes. The same may bee gathered out of the discourses following in *Marcus Paulus*, where hee abuteth the countreyes in succeeding linkes to Cathay, from the East, to the Northwards, and from the North-east declining Westward in reckoning from thence. And whereas *Pantogia* raiseth the most Northerly part of China but to two and forty degrees at the most, wherein as to an eie-witness wee yeeld him credit: How can it stand with reason, how can it be likely that in those temperate climes, the world can yeeld but a few Nations, and those base Moors, and Ethnikes, when as a good part of Spaine, halfe Italy, Greece, all France, Germany, and Hungary (to omit other wealthy parts of the world) are subiect to the same parallels? And indeede herein *Pantogia* hath well helped vs, whereas our moderne Mappes haue caused no small scruple to a diligent obseruer, in placing Cathay, a country reported to bee so fertile and ciuill in so Northerly a clime, very indiscreetely raising *Cambalu* to the height of threescore degrees, and paralleling Cathay with Norway: which cannot stand with other things thereof reported, howsoeuer the Tartars themselves were happily of a more Northerly climate then this mentioned. Others goe not so farre, yet they place *Cambalu* too farre within land, which *Paulus* saith is within two daies journey of the Sea. It seemeth that now this great Tartarian Prince hath no strength at sea, and therefore is the lesse knowne. And here in participate other great and mighty Princes, *Prester John* (so called) of *Athiopia* in Africa, and the *Sophi*, and great *Mogor* in Asia; ranked iustly amongst the greatest Emperours of the world: who hauing some part of their Dominion adioining to the Sea, make little or no vse thereof. *Abilsada Ismael* a Syrian Prince who wrote an exact Geography in Arabian about three hundred yeares since, placeth *Cambalu* in 144. 8. Long. and 35. 25. Latit. it may haply bee 45. degrees in Latitude, one Figure being falsified, or else inuerter for 53. And as this Latitude disagreeeth from that of *Panquin*, so the Longitude a great deale more.

Thus much haue I thought good to dispute touching that difficult and hard question of *Cathay* and *China*: which though it will bee tedious to some, yet to the curious

a Hond. tab.

b Ab. Ismael cited by Ramus. vol. 2.

curious may seeme short enough; although somewhat else may bee obserued to this purpose in the particulars of China, and Cathay following: this confirming my opinion further, that *Chaggy Memet*, *Mar. Polo*, *Mandevill*, *Odericus*, *Nicolo di Conti*, and others, eie-witnesses, speake of *China* or *Mangi*, and of *Cathay*, as diuers Countreys.

e M.P.L. 2. 35: And *Farsur* King of *Mangi* possessed his Countries, now knowne by the name of *China*, in peace till *An. 1269*. being counted a richer countrey then *Cathay* it selfe, which was conquered before, if we vnderstand it properly: and *Cambalu* seemeth to be the Citie wherein *Cingis* the first *Cham* besieged and tooke the Cathayan Emperour. *Paulus* also mentioneth among the greatest Cities of *Mangi*, *Panghin*, and *Nangbin*, which sound to be the same with *Panquin* and *Nanquin*; reporting further that *Mangi* alone had in it a thousand and two hundred great, rich, and industrious Cities, (as much as is reported of whole *China*, and more) and that after *Cublai Can* had conquered that State, he divided it into nine tributary kingdomes, gouerned by so many Vice-royes vnder him, (which possibly the *Chinois* recovering diuided into fiftene, as now they reckon them :) And these Citties he fortified with Garrisons, not of the Naturall inhabitants, but of Cathay. And these things are reported by him who long liued in these parts, & non interfuit solum sed etiam præsuit, & quorum pars magnafuit, possessing the place of Gouvernour vnder the *Can* three yeeres (according to the Tartarian custome) in *Ianguid* one of the chiefe Cities of *Mangi*, hauing vnder it seuen and twenty other Cities: and the whole prouince of *Mangi* hee placeth Southeast from *Cathay*. And wherefore doth the King of *China* alwaies abide in *Panquin*, in the Northerly part of his Kingdome, but, as all which write hereof asseuerme, because of the Tartars which from those parts conquered the kingdome? which if they were so base a people as *Pantagru* asseuermeth, could not bee so dreadful to the *Chinois*; that their King for their sakes should there make his residence in the skirts and borders of the Kingdome. *Alb. m.* a learned Arabian wrote the Historie of *Tamerlans* life, wherein he telleth of the great *Cham* of *Carabalu*, and the King of *China*: as diuers Printees of diuers countreys, one of which accrewed to *Tamerlaine* by marriage of the *Chams* onely Daughter, and the other by conquest. What needed such a wall (which *Scaliger* saith he hath seene in the Mappes of *China*) made by the *Chinois*, if the Tartars were not mighty neighbours, especially themselves being so mighty and populous.

e Albacen his
history of *Tam*
translated by
Jean du Bec.

f Scal. Can. 15. 3

For my part I cannot but thinke that in so great a tract as is situate to the North of *China*, there is now as there haue beene of old many Cities, and a Tartarian or Cathayan Kingdome, although it remaine yet void. And who knoeth that there was such a Kingdome as *China* a hundred yeeres agoe? or who hath sailed that way to seeke this, since? and how long was it before it was knowne in our world that there was such a Prince in the world as the great *Negus* above mentioned in *Ethiopia*; especially hee hauing no ships for warre or marchandise, nor many (scarse any) good hauens by Sea to make himselfe knowne: and within land Nature hath as it were imprisoned him, barring vp the passages with Mountaines and deserts: which seemeth now to be the case of the *Cathayan*; furthered by the ialousie of many great Princes not to admit any forreiner in, or license any of theirs to passe out, for feare of inuasion. *Sed plenum alea est* saith *Scaliger*, *de his aliquid statuere quæ nobis per caliginem duntaxat nota sunt*. It is hard to determine in these misty mysteries. Even as in Nature it falls out that the sunne shines there many howers before it ariseth to vs, so in Historie it may happen that there may shine a Tartarian Sunne in *Cathay*, when as a darke night in this longinquitie of distance hideth him from our eyes. Let euery Reader iudge as pleaseth him: I am afraid betwixt *Cathay* and *China* I shall get a checke for staying longer then becommeth a pilgrim. Let vs now therefore mindle our *Pilgrimage*, and take view of the Tartarian Religion: with thanks to the Iesuites for their paines, but loth to follow them in nouelties except we be forced: the rather, because none are so ready to blame men therein as their societie; which though they be new sprung vp, yet are *Veterarij*, so

g Scal. lib. de reb.
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(so Scaliger fitly^h calls them) pretenders of Antiquitie, but *nihil illis antiquius quam antiquare antiquitatem*. It is indeede for their nouelties that wee forsake them. *Id verius quod prius*. Truth and Antiquitie haue kissed each other. But let vs leaue the Iesuites, which in more necessarie matters haue left the true Antiquitie, and come to our Tartarian taske.

h Scal. elench. 28. S. i Steph. verba paululum muta- ta, in lib. de Lips. Lat.

CHAP. XI.

Of the Religion of the Tartars, and Cathayans.



Iohannes de Plano Carpini thus writeth of their religion. They beleue that there is one God, the maker of all things visible and inuisible, the Author of good things and punishments, yet doe they not worship him with prayers, praises, or any certaine rites. They haue also Idols of Felt, in the fashion of a man, and the same they set on both sides of their Tent-doores, and vnder them they put a thing of Felt fashioned like a Dugge. These they account the keepers of their Cattell, Authors of their Milke and yong store. Others they make of silke, and doe them much honour. Some place them in a faire Chariot covered, before the doore of their station; and who- soeuer stealeth any thing out of that Chariot is slaine without all pittie. Their Captaines haue one alway in the midst of their Tent. To these Idols they offer the first fruits of their Milke: and the first morsels of their meate, and first draught of their drinke, at meales. And when they kill a beast, they offer the heart to their Idoll, leauing it be- fore him till the morning, and then they take and eate it. They make an Idoll also to their chiefe Emperour, and offer thereunto with great solemnitie, as well other crea- tures as horses, which none after dare ride on till death. They breake not a bone of the beasts which they kill for meate, but burne them with fire. They bend themselves to this Idoll toward the South, as to a God. They worship the Sunne, Lights, and Fire: Water also, and the Earth, offering thereunto the first of their meates and dringes, and in the morning before they eate or drinke. They haue no set rites prescribed by Lawe, nor doe they compell any to deny their religion simply: although in some of their cus- tomes they are very rigorous. Thus they martyred *Michael* Duke of Russia, because he refused to doe reuerence to the Image of *Cingis Can*, which had bene their first Em- perour: and compelled the yonger brother of *Andrew* Duke of Saruogle in Russia, to marry his said brothers wife according to their custome, after that they had slaine her former Husband.

They haue certaine traditions, according to which they reckon these things follow- ing to be sinnes. To thrust a knife into the fire or any way to touch the fire with a knife, or with their knife to take flesh out of the Cauldron, or to hew with an hatchet neare to the fire. For they thinke that they should so cut away the head of the fire. They ac- count it sinne also to leane on the whip wherewith they beate their horses (for they ride not with spurs). Also to touch arrowes with a whip, to take or kill yong Birds, to strike an horse with the raine of their bridle, and to breake one bone against another. Like- wise to poure out meate, milke, or any kinde of drinke, vpon the ground: or to make water within their Tabernacle, which whosoever doth willingly, is slaine: but otherwise he must pay a great summe of money to the inchanter to bee purified: who causeth the Tabernacle with all things therein to passe betwene two fires. Besides if any hath a morsell giuen him which hee is not able to swallow, and for that cause casteth it out of his mouth, there is an hole made vnder his Tabernacle, by which hee is drawne forth, and slaine without all compassion. Likewise whoso- euer treads vpon the threshold of any of the Dukes Tabernacles: hee is put to death. Thus are these *Gnattes strayed*, when as hostile inuasions, mura- ther, and such other *Camels*, are easily amongst them *swallowed*. They thinke that

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Their Sorceries.

Their sicknesses and Funerals.

* *Vind. 30. c. 86*

Their conditions.

b *Mat. Paris.*

after death they shall live in another world, and there multiply there cattell, eate, drinke and doe other actions of life. At a new Moone, or a full Moone, they begin all new enterprises. They call her the great Emperour, and bow their knees and pray thereto. The Sunne they say is the Moones mother, because she hath thence her light.

They are given to Divinations, Auguries, Sooth-sayings, Witchcrafts, Inchantments: and when they receiue answer from the Diuell, they attribute the same vnto God, whom they call *Itoqa*, & the Comanians call him *Cham*, that is, Emperour, whom they maruellously feare and reuerence. offering to him many Oblations, and the first fruits of their meate and drinke. According to his answers they dispose all things. They beleene that all things are purged by fire: therefore when any Embassadours, Princes or other Personages whatsoeuer, come vnto them, they and their gifts must passe betwene two fires to be purified, least peraduenture they haue practised some Witchcraft, or haue brought some poison or other mischiefe with them. And if fire fall from heauen vpon men or beasts, which there often hapneth; or if they thinke themselves any way defiled or vncleane, they thus are purified by their Inchanters. If any be sicke, a speare is set vp in his Tent with blacke Felt welted about it, and from thenceforth, no stranger entred therein. For none of them which are present at his death, may enter the hord of any Duke or Emperour, till a New Moone. When he is dead, if he be a chiefe man, he is buried in the field where pleaseth him. And he is buried with his Tent, sitting in the midst thereof, with a Table set before him, and a platter full of meate, and a Cup of Mares milke. There is also buried with him * a Mare and Colt, a Horse with bridle and saddle: and they eate another Horse, whose bones the women burne for the soule of the dead, stuffing his hide with straw, setting it aloft on two or foure poles, that hee may haue in the other world a Tabernacle and other things fitting for his vse. They bury his golde and siluer with him: the Chariot or Cart in which he is carried forth is broken, his Tent is destroyed, neither is it lawfull to name his name, till the third generation. They obserue also other funerall rites, too long to rehearse. They lament their dead thirty daies, more or lesse. Their Parents and those of their Family are thus cleansed. They make two fires, and pitch neere thereunto two speares, with a line from the top of the one to the other, fastening on the same line some peeces of Buckram, vnder which, and betwixt the fires, passe the men, beasts, and Tents. There stand also two women; one on this side, the other on that, casting water, and repeating certaine charmes: if any thing fall, or be broken, the inchanters haue it. And if any be slaine of Thunder, the men in the Tent must thus be cleansed and all things in the Tent, being other wise reported vncleane, and not to be touched. No men are more obedient to their Lords then the Tartars. They seldom contend in words, neuer in deedes. They are reasonably courteous one to another: their women are chaste; adulterie is seldome heard off, and theft is rare, both punished by death. Drunkenesse common, but without bralls among themselves, or discredit among others. They are proud, greedy, deceitfull. They eate Dogs, Wolves, Foxes, Horses, and in necessitie, mans flesh, Mice, and other filth, and that in as filthy a manner, without Cloathes, and Napkins, (their bootes and the gaffe can serue to wipe their greasie hands:) they haue no bread, hearbes, Wine, meate or Beere, nor doe they wash their dishes. It is a great sinne amongst them to suffer any of their fooode to bee lost: and therefore they will not bestow a bone on a dogge, till they haue eaten the marrow.

Yuo. Narbuenfis in an Epistle recited by *Mat. Paris* b *An. 1243.* reporteth the confession of an English man, which was taken with other Tartars by the Christians. He saith that they called by the Name of Gods the ancient founders and fathers of their Tribes, and at set times did solemnise feasts vnto them, many of them being particular, and but foure onely generall. They thinke that all things are created for themselves alone. They be hardy and strong in the breast, leane and pale-faced, rough and husshouldred, hauing flat and short noses; long & sharpe chinnes, their vpper iawes low and declining, their teeth long and thinne, their eie-browes extending from their foreheads down to their noses, their eies inconstant & blacke, their thighs thick, and legges short, yet

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uour; and vanquishing, they shew no compulsion. They all persist as one man in their
purpose of subduing the whole world.

Their proud swelling titles appeare in the copies of those Letters of Duke Baioth. *c Vincent Rel.*
ney & Chin Can, expressed by *Vincentini*. One of them beginneth thus, By the precept of *Spec. Hist. lvi.*
the lining GOD, Cingischam *sonne of the sweet and worshipfull GOD saith, that GOD* *c. 51. & 52.*
is high above all, the immortall GOD, and upon Earth Cingischam onely Lord, &c.
These Letters of the Emperour, the Tartars called the Letters of God: and so begin-
neth Duke Baioth *ney* to the Pope, who had sent Frier *Acelline*, with *Alexander. Albe-*
riens, and *Simon*, thither in Embassage. *The word of Baiothney, sent by the diuine disposi-*
tion of Cham, Know this O Pope, &c.

Frier *Iohn* ^d saith, he stileth himselfe *The power of GOD, and Emperour of all men*: *d Jo. de P.C.*
and hath in his seale ingrauen words of like effect, as is already shewed. *Mandeuil* hath
the same report.

Will. de Rubrquis ^t saith, that they haue diuided Scythia amongst them, from Da-
nubius to the sunne-rising, euery Capitaine knowing the bounds of his pastures which
they feed, in the winter descending Southwards, ascending in the Summer Northwards.
Their houses are moueable, remoued on great Carts which containe twenty foote be-
tweene the wheels; their houses on each side ouerreaching fise foote, drawne by aboute
twenty Oxen. When they take them downe, they turne the doore alwaies to the South.
ouer the Maisters head is an image of felt, called the *Maisters brother*: and another
ouer the head of the good wife or Miltres, called her *brother*, fastened to the wall: and
betwixt both of them is a little leane one, which is the keeper of the whole house.
Shee hath also at her beds feete a Kids Skinne, filled with Wooll, and a little image
looking towards the Maidens and Women. Next to the doore on the womens side
(which is the East, as the mans side is on the West) there is an image with a Cowes
Vdder for the women, whose office it is to milke the Kine: on the other side another
with a Mares Vdder for the men. When they make merry, they sprinkle their drinke
vpon these Images in order, beginning at the Maisters. Then goeth a seruant out of
the house with a cup full of drinke, sprinkling thrice toward the South, and bowing
the knee at euery time: and this is done for the honour of the *Fire*. Then performeth
hee the like superstition toward the East, for the honour of the *Aire*: next to the West
for the honour of the *Water*: and lastly to the North, in the behaife of the *Dead*.
When the Maister holdeth a cup in his hand to drinke; before he tasteth thereof hee
poureth his part vpon the ground: if hee drinketh sitting on horse-backe, hee first
poureth part thereof on the Mane of the Horse. After the seruant aforesaid hath dis-
charged his cups to the foure quarters of the world, hee returneth to the house: and
two other seruants stand ready with two cups, and two basons, to carry drinke vnto
their Maister, and that Wife, which lay with him the last night, sitting together on a
bed. Their Sooth-sayers or Inchanters are their Priests.

M. Paulus thus reporteth of their Religion. They say that there is a God on high *g L. i. c. 46.*
in heauen, of whom lifting vp their hands, and smiting their teeth three times together,
every day with censer and incense they desire health, and vnderstanding. They place a *h L. 2. c. 26.*
Table aloft, in the wall of their house, in the which is written a name, that represen-
teth this God. They haue another which they call *Natigay* (or *Iogay*) of Felt or o-
ther stufte, in euery house. They make him a Wife and Children, and set his Wife on the
left hand, his children before him, which seeme to doe him reuerence. This they call the
God of earthly things, which keepeth their Children, beasts, and corne: and vvhen
they eate, they annoint his mouth with the far, and the mouthes of his Wife and Chil-
dren, and then cast out the broth out of the doore vnto other Spirits. And when their
God hath had his part, they take theirs. Of this *Natigay*, they with like ceremonies
of lifting vp their hands, and smiting of their teeth, desire temperature of the Aire;
fruits of the Earth, Children and such like. Their wives are exceeding chaste and *L. 2. c. 26.*
obseruant: and though they be many, yet can *Rachel* and *Leah*, yea ten or twentie
of them, agree with a marvellous vnion, intent vnto their houshold, and other busi-
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in this sort.

nelle, whereby they are gainfull, and not chargeable to their Husbands. When they marry, the Husband covenanteth with the father of the Maide, who having given him power to take her wherefoever he shall finde her, he seeketh her among some of her friends where she hath then of purpose hidden her selfe, and by a kinde of force carrieth her away. They marry with any except their owne Mother and Sister. Their Widdowes seldome marry, because of their service to their former Husbands in an other world, except the sonne marry his fathers wiues, or the brother, his brothers, because they can there in the next world, bee content to resigne them to their former Husbands againe. The women buy, sell, and provide all necessities into the house, the men intending nothing but their armes, hunting and hauking. If one hath buried a Male-childe, and another a Female, the parents contract a marriage betwixt those two, and painting in papers, servants, horses, clothes, and houshold, and making writings for the confirmation of the Dower, burne these things in the fire, by the smoke whereof they (in their sinokie conceits) imagine all these things to bee carried and confirmed to their children in the other world: and the parents of the two dead parties claime kindred each of other: as if they indeede had married their children while they lived.

In *Xaindu* did *Cublai Can* build a stately pallace, encompassing sixteene miles of plaine ground with a wall, wherein are fertile Meddowes, pleasant Springs, delightfull streames, and all sorts of beasts of chase and game, and in the midst thereof a sumptuous house of pleasure, which may be remoued from place to place. Here he doth abide in the monethes of *June, July, and August*, on the eight and twentieth day whereof, he departeth thence to another place to doe sacrifice on this maner. Hee hath a Herd or Droue of Horses and Mares, about ten thousand, as white as snow: Of the Milke whereof none may taste, except he be of the blood of *Cingis Can*. To the Tartars doe these beastes great reuerence, nor dare any crosse their way, or goe before them. According to the direction of his Astrologers or Magicians, he on the eight and twentieth of *August* aforesaid spendeth and powreth forth with his owne hands the Milke of these Mares in the Aire, and on the Earth, to giue drinke to the spirits and Idols which they worship, that they may preferue the men, women, beasts, birds, corne, and other things growing on the earth.

Their Sects
and orders.

Tebeth and
Chefmir.

Bachsi.

Sensim.

These Astrologers, or Necromancers, are in their Art maruellous. When the skie is cloudie and threatneth raine, they will ascend the rooffe of the palace of the *Grand Can*, and cause the raine and tempests to fall round about, without touching the said Palace. These which thus doe are called *Tebeth*, and *Chefmir*, two sorts of Idolaters, which delude the people with opinion of their sanctitie, imputing these workes to their dissembled holinesse: and for this cause they goe in filthy and beastly manner, not caring who seeth them, with dirt on their faces, neuer washing nor combing themselves. And if any be condemned to death, they take, dresse, and eate him: which they doe not if any die naturally. They are also called *Bachsi*, that is of such a Religion or order, as if one should say a Frier-Priester, or Minor, and are exceedingly expert in their diuinish Art. They cause that the bottles in the Hall of the great *Can* doe fill the bolles of their owne accord, which also without mans helpe, passe ten paces through the Aire, into the hands of the said *Can*, and when he hath drunke, in like sort returne to their place. These *Bachsi* sometimes resort vnto the officers, and threaten plagues or other misfortune from their Idols, which to prevent they desire so many muttons with blacke heads, and so many pounds of incense, and *Lignum Aios* to performe their due sacrifices. Which they accordingly receiue and offer on their Feast day, sprinkling Broth before their Idols. There bee of these, great Monasteries, which seeme like a small Citie, in some whereof are two thousand Monkes, which shauo their heads and beards, and weare a religious habite, and hallow their Idols seals with great solemnitie of hymnes and lights. Some of these may bee married. Otherthere are, called *Sensim*, an order which obserueth great abstinence and strictnesse of life, in all their life eating nothing but Branne, which they put in hot water, and let it stand till all the white of the meale be taken away, and then eate it being thus

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thus washed. These worship the Fire, and are condemned of the other for Heretikes, because they worship not their idoles, and will not marry in any case. They are shauen, and weare hempen-garments of blacke or bright yellow, and although they were silke, yet would they not alter the colour. They sleepe on great mattes, and liue the austere life in the world.

Of their Astrologers in Cambalu were not fewer then fise thousand; Christians, Catayans, and Saracens, maintained with soode and rayment at the great *Cans* charge. These, by their Altrolabe foretell of the change of weather, mortality, warres, diseases, &c. And if any enterprise any great worke, he resorteth vnto them, and telling the houre of his natiuitie, by their Art is informed of the successe. They hold the soule to be immortal, and according to euery mans merits in his life, to passe into a more noble creature, till it be deified, or ignoble, as to a pesant, and then to a dogge, and so by degrees to the vilest. They shew much reuerence to their parents, to whom if any be vngatefull in their necessity, there is an office and officers appointed to trie and punish the offence. In the Emperours hall none dare spit, but for that purpose carieth a little vessell to spit in: nor dare any there make any noyse or lowd talking. The Tartars were at first very vncharitable to the poore, and would curse them, saying, That if God had loued them, he would haue provided for them: but after the Idolatrous *Bachsi* had commended Almes for a good worke, there was great prouision made for them, and euery day at least twenty thousand dishes of Rice, Mill, & Panike, by certaine Officers distributed amongst them. And for this liberality they adore him as a God.

Cingis amongst his first Lawes enacted (as saith *Vincentius*) the punishment of death to be inflicted vpon offenders in those three vices, which before time had been most rise amongst them, namely, lying, adultery, and theft: of which yet towards o-ther men that were not Tartars they made no conscience.

They are great Vsurers, taking tenne in the hundred for a moneth, besides vsf vpon vsf; inso much, that a souldier in Georgia, which had borrowed fise hundred peeces of coine called *Tperpera*, retaining the same fise yeares, was constrained to repay seuen thousand. And a Tartarian Ladie for seuen yeares vsf offittie sheep, demanded seuen thousand *Tperpera*. They are so couetous, that though they abound in cattell, they will scarce allow any to their owne expence, while it is sound and good, but if it die, or be sicke. They are addicted to sodomie or buggerie. They eate sometimes for necessity mans flesh, sometimes to delight themselves, and sometimes to terrifie others, reckoning it a great glory to haue slaine many, and that by varietie of cruelty. Their heads they shauie from eare to eare, in manner of a horse-shoe: wearing long lockes at their eares and neckes. There be some of the Tartars, which when they see their fathers grow old and diseased, they giue them fatte meates which may choake them. And when they are thus dead, they burne their bodies, reseruing the ashes as a precious iewell, sprinkling their meates with that powder. But if any thinke not this enough (which I am afraid the most will deeme too much) let him resort to the large reports of *Vincentius* in his three last Bookes; an Author, I confesse, otherwise fabulous, and monkish, but heerein to be beleueed, as receiuing his Reports from the eie-witnesses.

Likewise *Nicephorus Greg.* vnder the name of Scythians hath written of them, their Expeditions, and Customes: their contempt of golde, and ignorance of the vsf of it before these Conqueits: and of the miseries which heereby the Turkes sustained, hauing the Tartars on one side, the Christians on the other, and in their bowells a more implacable enemy, famine against them. Settling themselves (saith he) in the parts of Mesopotamia, Chaldea, Assyria, they left their owne, and learned the rites and religion of these Mahumetans.

*Niceph. Greg.
hist. Rom. lib. 2.*

CHAP. XII.

Of the festiuall solemnities, and of the magnificence of the Grand Can.

a Marche
Panim.

brochday



WE haue already spoken of the solemne sacrifice obserued on the eight and twentieth day of August: We reade in our Author *Marchu's* *an-lu*, an eye-witnes of these his relations, of other the *Grand Cans* grand solemnities. Of which, two are principall, one on his birth day, which in *Cublai Cans* time was the eight and twentieth of September. On which himselfe was royally clothed in cloth of gold, and twenty thousand of his Barons and souldiers were all apparelled in one colour, and like (excepting the price) to himselfe, euery one hauing a girdle wrought of Golde and Siluer, and a paire of shooes, some of their garments richly set with pearles and jewells, which they weare on the thirteene solemnities, according to the thirteene Moones of the yeare. On this day all the Tartars, and seuerall Princes subiect, present him with rich gifts; and all Sects of Religions pray vnto their gods for his health, and long life.

But their chiefe feast is on the first day of their yeare, which they beginne in February, celebrated by the *Grand Can*, and all the Countreies subiect to him: in which they are all arrayed in white, a colour in their estimation portending good lucke. And then he is presented with many clothes and horses of white colour, and other rich presents, in the same religiously obseruing the number of nine; as nine times nine horses, if they be able, and so of peeces of gold, cloth, and the rest. Then also the Elephants (which are about fife thousand) are brought forth in sumptuous furniture: and Camels couered with silke. And in the morning they present themselves in the Hall as many as can, the rest standing without in their due order. First, those of the Imperiall progeny; next, the Kings, Dukes, and others, in their due place. Then cometh forth a great man or Prelate, which crieth out with a lowd voyce; Bow downe your selues, and worship: which they presently doe, with their faces to the earth. This Prelate addeth, God saue and preserue our Lord long to liue with ioy and gladnesse. They all answer; God grant it. The Prelate againe: God encrease his Dominion, and preserue in peace all his subiects, and prosper all things in all his Countreies. Whereunto they answer as before. Thus they doe worship foure times. After this, the said Prelate goeth to an Altar there, richly adorned; on which is a redde Table with the name of the Great *Can* written in it, and a Censer with Incense, which hee incenseth in stead of them all, with great reuerence performed vnto the Table. This done, they returne to their places, and present their gifts, and after are feasted.

When *Cublai* had ouerthrowne *Naiam* his vncke (as before is said) vnderstanding that the Christians obserued their yearly solemnity of Easter, hee caused them all to come vnto him, and to bring the Booke of the foure Gospels, which he incensed often with great Ceremonies, deuoutly kissing it, and caused his Barons to doe the like. And this he obserueth alway in the principall feasts of the Christians, as *Christmass* and *Easter*. The like he did in the chiefe feasts of the Saracens, Iewes, and Idolaters. The cause (he said) was because of those foure Prophets; to which all the world doth reuerence: *Iesus* of the Christians, *Mahomet* of the Saracens, *Moses* of the Iewes, and *Sogomambar Can* the first Idoll of the Pagans: and I (saith hee) doe honour to them all, and pray him which is the greatest in Heauen, and truest, to helpe me. Yet he had best opinion of the Christian faith, because it contained nothing but goodnesse: and would not suffer the Christians to carry before them the Crosse, on which so great a man as *CHRIST* was crucified. He also sent *Nienlo & Massio*, the Father and vncke of *Marco Polo* our Author, in embassage to the Pope, to send him 100. wise men which might conuince the Idolaters, that boasted of those their magicall wonders, whereas the Christians that were there, were but simple men, not able

to answer them, which if it had beene effected, hee and his Barons would haue beene baptized.

Odoricus saith, that in his time the *Can* celebrated, besides the former, the feasts of his circumcision, marriage, and coronation. But before the conquest of Cathay they observed not any day at all with festiual solemnities.

Cubla *Can* was of meane stature, of countenance white, red, and beautifull. Hee had foure wiues, which kept severall Courts, the least of which contained at least ten thousand persons. He had many concubines; every second yeare hauing a new choice of the fairest maidens in the prouince of *Vngut*, most fertile (belike) of that common-
dity: which passe a second election at the Courts, and the fairest and fittest of them are committed to Ladies, to prooue and to instruct them. Their parents holde it a great grace so to haue bestowed their children: and if any of them proue not, they impute it to their disastrous planet. They hold it for a great beauty, to haue their noses flat betweene the eyes.

In December, January, and February, he abideth at *Cambalu*, in the North-East part of the prouince of Cathay, in a Pallace neare to the City builded on this manner. There is a circuite walled in, foure square, each square containing eight miles, hauing about them a deep ditch, and in the middle a gate. A mile inwards is an other wall, which hath six miles in each square; and in the South side three gates, and as many on the North. Betwixt those walls are souldiers. In every corner of this wall, and in the midst, is a stately pallace, eight in all, wherein are kept his munitions. There is a third wall within this, containing foure miles square, each square taking vp one mile, hauing sixe gates and eight pallaces, as the former, in which are kept the *Grand Cans* prouisions. And betweene these two walls are many faire trees, and meadows stored with many beasts. Within this is the *Grand Cans* Pallace, the greatest that euer was seene, confining with the wall abovesaid, on the North and South. The matter and forme thereof is of such cost and Art, with such appurtenances of pleasure and state, as were too long heere to recite. Hee for a superstitious feare suggested by his Astrologers of a rebellion which sometime should be raised against him in *Cambalu*, built a new city neere thereunto called *Taidu*: foure and twenty miles in compasse, and yet not able to receiue the Inhabitants of the old city, whence he removed such as might moue suspicion, hither. This city was built by line, in foure squares, each whereof contained sixe miles, and three gates, so straight, that vpon the wall of one gate one might see the gate right against it. In the midst of the citie is a great Bell, which is rung in the night, to warne men to keep within doores. The great *Can* hath twelue thousand horsemen vnder foure Captaines to his gard. He keepeth leopards, wolues, and lions to hunt with, and with them to take wilde asses, beares, harts, &c: and one sort of eagles able to catch wolues. The two maisters of his hunting game had ten thousand men vnder each of them, the one part clothed in redde, the other in skie-colour: and when the Emperour hunteth, one of these Captaines goeth with his men and dogges on the right hand, the other on the left, compassing a great quantity of ground, that not a beast can escape them. From October to March, they are bound daily to send in a thousand head of beasts and birds. He hath also when he trauelleth, ten thousand falconers diuided in diuers companies, himselfe abiding in a Chamber carried vpon foure Elephants, whence he may see the game, hauing also his tents pitched for his solace neare thereby. None may carry hawke or hunting-dogge out of his dominion, nor may hawke or hunt neare the Court by many dayes iourneys, nor at all, in their times of breeding, from March to October.

But he that list to be more fully informed heerein, let him reade *Marcus Paulus* * *Vn. li. c. 31.* and others * which haue written of this Argument. It is religion to vs further to spend our discourse of religion.

CHAP. XIII.

Of the alteration of Religion among the Tartars : and of the diuers sorts, sects, and nations of them now remaining.



a Mag. Georg.
Pereop. Desert.
Zagathay, Carai
& Morzas.

b Mart. Bronio.
Tartaria.

After so long narration of the Religion of the auncient Tartars, and of the Cathayans, where their Emperours fixed their abode: it followeth to consider of the times following, wherein they haue bene diuided both in policie and faith. *Magnus* diuideth them into five principall sorts: which may likewise be subdiuided into many inferior branches or *Hords*. The first of these he calleth *Tartaria minor*, or the lesse, which is in Europe betwixt *Boristhenes* & *Tanaïs* comprehending *Taurica Chersonesus*, inhabited by the *Pereopis* Tartars, or as *Broniovius* termeth them *Perecopenses* of *Perecopia* a towne and Castle in *Taurica*: they are called also *Ossunenses* and *Crimis*, of two Townes bearing those names. These are now subiect to the Turke both in state and religion, hauing some Townes and Mahumetane Temples, and monasteries and Turkish garrisons, and a few Temples and persons Christian, of the Armenian, Grecian and Westerne profession. They liue in their homely cottages in the winter, but in the summer, wander in their carts as the other Tartars, then whom they are somewhat more ciuile. They pay three hundred Christians yearly to the Turke for tribute: of whom their *Can*, since the time of *Zelim*, receiueth a banner, and his approbation to the Empire, giuing his children or brethren in hostage. They elect also an heire apparant to their empire whom they call *Galgā*, and if the *Can* will preferre his sonne to that dignitie: hee killeth all his brethren, as the Turkes also deale with theirs.

It should seeme that they deriue their pedigree from *Cingia*, descended (if I may coniecture, where certaine historie faileth) of some of the sonnes of *Bathy*, the great Conquerour in those parts of the world. *Lochlon Can* was the first which ruled in *Taurica*: long since *Bathy's* time. They vse the Chaldean and Arabian letters: they haue their *Cadues* to administer religion and iustice, as haue the Turkes. Of these European Tartars *Broniovius*, *Magnus*, and others haue writtē a Discourse, to whom I referre such as desire to know further of their affaires.

c L. Cbalcond.
lib. 3.

A. Guag. de Sa-
mat. S. 11. m. ab.
Herberst. Petr.
Rertius in tab.
Olytreus, Anton.
Gensfrans de im-
perii ex 4. scē.
Mahum &c.
d Ph. Camerar.
in Med. histor.
Cent. ca. 98.

They count the Don or riuer *Tanaïs* holy, in respect of the commodities which it yeeldeth therein. These Tartars^d passing through the confines of Polonia and Podolia, to help the Turke in the warres of Hungary, the wayes being secured and defended with the garrisons, they vsed a new stratagem to make way, by driuing a multitude of Bulls before them, which contrary to their expectation, affrighted with the Ordnance, recoiled vpon their driuers, treading them downe, and scattering them. The *Chan*, when *St. Bather* King of Poland was dead, sent his embassadours to bee elected their King; affirming, that their Pope should be his, their *Luther* his also: and for dainties, horse-flesh would content them. His suite was reiectēd with laughter.

The second part in this diuision is attributed to *Tartaria Deserta*, so called of the Desert huge tract of Countrey betwene *Tanaïs*, the *Caspian* Sea, and the lake *Kitay*: sometime knowne by the name of *Sarmatia Asiatice*. It containeth many Tribes: of which the principall are, *Zavolhenis*, called *Bulgar Tartars*, of *Volga*: betwene which riuer and *Tarch* they haue their abode. This they called the great *Hord*, and the Emperor thereof *Vlcan*, in the yeare 1506. subdued by the *Crim*-Tartars before mentioned: and after that by *Basilium* the Muscouite, to whose large stile *Bulgaria* is added, taking that name of *Volga*, as it were *Volgaria*, or of *Bulgar* a towne vpon that riuer. *Cazan* and *Albacan* Hords of these *Zavol* Tartars haue bene subiect also many yeares to the said great Duke, ^e who caused the Prince of *Casan* (being taken prisoner, when he was yong) to be baptized. Neare vnto *Cazan* is *Vachen*, the people whereof are Gentiles; and the *Cheremizes* halfe Gentiles, halfe Tartars,

e Anth. Ienkin.

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and *Atagat* or *Nagay*, Mahumetan Tartars, which in the yeare 1558. were tho-
row ciuile warres, famine, and pestilence, destroyed to the number of about a hun-
dred thousand. These Nagayans haue their diuers hords subiect to their seuerall
Dukes, whom they call *Murzes*, hauing no vse of money, corne, or Arts. They, in the
time of their distresse, would for one loafe of bread, worth sixe pence, haue sold sonne
or daughter to Maister *Isenk*, if hee would haue bought a thousand, although other-
whiles they deride the Christians, as liuing on the toppes of weedes (so they call our
corne.) This our Author and Countreyman trauelled downe the Riuer Volga to A-
stracan, which riuer, after it hath runne about two thousand English miles, hath
passed to Manguslaue an other part of the Desart Tartaria. Through this Sea hee
mor Soltan hee found and saluted in a little round house, the Prince wherof *Ti-*
stell, made of reedes, covered without with felt, within with carpets, accompanied
with the great Metropolitan of their Countrey, esteemed of amongst that field-peo-
ple, as the Bishop of Rome is in most parts of Europe. And had hee not presented
himselfe to him with the great Dukes Letters, hee had bene spoyled of all that hee
had.

f *Reymaq*, *Imy-*
ret, *Famjetum*
taberna.

They passed thence with a Carauan of Merchants twentie dayes, not finding wa-
ter, but as they drew out of olde deepe wells, brackish and salt: and passed some-
times two or three dayes without the same. After that, they came to a Gulfe of the
Caspian Sea agayne, where the water is fresh, and sweete. Nor so the people: For
the Customers of the King of Turkeiman tolled of euerie five and twenty, one; and se-
uen ninths, for the said King and his brethren. Into this gulfe the Riuer *Oxus* did
sometimes fall, but is now intercepted by the Riuer *Ardock*, which runneth toward
the North: and (as it were) loath to view so cold a Clime and barbarous Inhabi-
tants, after hee hath runne with a swife race a thousand miles, (as it were) in flight,
hee hideth himselfe vnder ground for the space of five hundred miles, and then loo-
king vp, and seeing little amendment, drowneth himselfe in the Lake of Kithay.

Thence they had three dayes iourney to *Sellizure*, where finding *Azim Can*,
to whome hee presented a ninth, hee receiued there the like festiuall entertainment
as before with *Timor*, that is, the flesh of a wilde horse and mares milke without
bread. Hee and his brethren ruled all from the Caspian Sea to Vrgence, and had
continual warres with the Persians; and is called *Turkeman*: for the other Hords of
that huge Tartarian Desart, the *Kirgessen*, *Melgomazan*, *Seibanski*, *Thumen* (which
still is said to remaine vnder the obedience of the *Grand Can*) *Bascheridi*, *Hesliti*,
haish names of harsher people in those most harsh and horrid Desarts, will hasten
my Pen and your Eares, to some more pleasing subiect. The Thumen and their
neighbours are great Inchanters, and by their Arte (they say) raise tempests and o-
uerthrowe their enemies. The *Kirgessen* obserue these stinking holies: Their priest
mixeth blood, milke, and cow-dung together with earth, and putting them in a
vessell, therewith climeth a tree, and after his deuour exhortation to the people,
hee besprinkleth them with this sacred mixture, which they account diuine. When
any of them die, they hang him on a tree in stead of buriall.

g *Minimo con-*
tenta Nainra.

h *Ortelim*.

The Tartars in Turkeiman vse to catch wilde horses with hawkes tamed to that pur-
pose, which seising on the necke of the horse, with his beating, and the horses cha-
sing, tireth him, and maketh him an easie prey to his maister, who alwayes rideth with
his bow, arrowes, and sword. They eate their meate, and say their prayers sitting on
the ground crosse-legged, spending the time very idly. As maister *Isenkinson* with his
company trauelled from hence towards Boghar, they were assailed with forty thieues;
of whome they had intelligence somewhat before, and therefore certaine holie men
(for so they account such as haue bene at Mecca) caused the Carauan to stay while
they made their prayers and diuinations touching their successe. They tooke cer-
taine sheepe and killed them, and tooke the blade-bones of the same, which they
first sodde, and then burnt, mingling the blood of the said sheepe with this poulder of
their bones with which blood they wrote certaine Characters, vsing many other ce-
remonies

monies and wordes, and thereby diuined, that they should meete with enemies, which after much trouble they should ouercome: which accordingly proued true. Of the faithfullnesse of these holy men hee had good prooffe, both here and elswhere they refusing not to expose themselves to danger, and to forswear themselves rather then betray him and the Christians to their theeuish Countreynen. For these robbers would haue dismissed the *Bussarmans*, so they call their Catholics, if they would haue deliuered the *Capbars*, that is, infidells, as they esteeme the Christians, vnto their power. One of their holy men (which the enemies had surprized) by no tormentes would confesse any thing to the prejudice of his fellowes. But at last they were forced to agree, & giue the theeues twenty ninths, that is, twenty times nine seuerall things, and a Camell to carry the same away. This Countrey of Turkeman or Turchestan is the first habitation of the Turkes, and the people were called by that name, both in *Haithons* time, and in the time of *Mamritius*. Their religion then was the same with that which we haue aboue related of the Tartars, worshipping the foure Elements &c. as in the Turkish History you haue heard. *Pliny* nameth the Turkes nearer *Meotis*; but whether in deuouring the people with their swords, as they did the pastures with their cattell, they came from hence, or these from thence, or that *Pliny* might easily wander in so wandering a subiect; all auerre, that from hence they went first into Persia, and in succeeding ages haue made many fertile Countries, like their Turcomania, where Maister *Jenkinson* saith groweth no grasse, but heath whereon their cattell feed: The *Ottoman*-horse blasting with his breath the ground he treads on, (hath according to their owne Prouerbe) there neuer groweth grasse more. The Turkeman Nation is (saith *Haithon*) for the most part Mahumetan, and many of them without Law at all. They vse the Arabian Letters.

These Deserts and Theeuies haue almost made vs forget our diuision; according to which wee should haue told you, that from the Caspian Sea hither you must (according to *Maginus*) call the Tartars generally *Zagathayans*, so called of *Zagathay*, the great *Cans* brother, sometime their Prince. Which name I comprehendeth also diuerse other Nations more ciuill then the former, possessing the Countries sometime known by the names of *Bactriana*, *Sogdiana*, *Margiana*, now *Ieslbas*, that is, Greene heads, of the colour of their Turbants: differing from the Persians, whome they call for like cause, Redde-heads. These haue cruell warres continually with the Persians, whome they call *Captars* (as they doe the Christians,) for their supposed heresie, of which in the Persian relation hath bene shewed, and for that they will not cut the haire of their vpper lips, for which they are accounted of the Tartars great sinners. In *Boghar* is the seate of their Metropolitane, who is there more obeyed then the King, and hath sometime deposed the King, and placed an other at his pleasure. There is a little riuer running through the City, whose water breedeth in them that drinke thereof (especially strangers) a worme, of an ell long, which lieth in the legge betwixt the flesh and the skinne, and is plucked out about the ankle, with great Arte of Surgeons well practised heerein. And if it breake in plucking out, the party dieth. They plucke out an inch in a day, which is rolled vp, and so proceede till shee bee all out. And yet will not the Metropolitane suffer any drinke but water or mares milke, hauing officers to make searh and punish such as transgresse, with great severity: *Zagatai* liued the space of one hundred twenty and one yeares before *Marcus Paulus*, and was (as hee saith) a Christian, but his sonne followed him in his kingdome, not in his religion.

Heere in this Countrey is Samarcand the Citie of Great *Tamerlane* (of some called *Temir Cushman*, that is, as *Mathias a Michon* interpreteth it, *Happy Sword*) whose army contained twelue hundred thousand: whose conquests exceed (if Histories exceed not) all the Great *Alexanders*, *Pompeys*, *Casars*, or any other Worthies of the World. And one of the greatest Monarchs now of the earth, The Great *Mogore* is said to defend of him.

Of him are many Histories written by some that haue liued since his time, and could not well know his proceedings, it being generally deplored, that this *Achilles* wanted

i Niceph. Cal.
lib. 11. ca. 30.

k Marcus Paulus
lib. 1. l. 1.

l G. Boet.

m Ant. Jenking.

n Michonius
lib. 1. ca. 8.

o Iesuit. epist.
Rel. Mogor.
p Leunclau. Pe.
ron. Louius &c.

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wanted a *Homer*, which *Alexander* applauded in him, but wanted for himselfe: on-
ly one *Alhacen* (an Arabian which then liued) hath written largely thereof, and that
(as he sayth) by *Tamerlans* commaund, which *lean du Bec*, Abbot of Mortimer, in his
voyage into the East Countre, met with, and had it interpreted to him by an Arabian,
and we vpon his credit: which if any thinke to be insufficient, I leaue it to his choise
rours, and *Og* his father was Lord of *Sachetay*, who gaue to his sonne *Tartarian* Empe-
name signifieth heavenly grace in their Tongue) his Kingdome while he yet liued, ap-
pointing two wise Counsellors, *Odmar*, and *Aly*, to assist him. He was well instructed
in the Arabian learning, and a louer of learned men. Nature had set in his eyes such
rayes of maiestie and beautie, that men could scarce endure to looke on them. He
wore long haire, contrarie to the Tartarian custome, pretending, that his mother came
of the race of *Sampson*. He was strong, and had a faire legge: whereas *Leuclanius*
sayth he was called *Tamurleng*, of his lameness. His first Warre was against the Mus-
couite, whome he ouercame: The second against the King of China, with like suc-
cesse (I mention not his batailles in ciuill warres:) The third against *Bainket* the
Turke (whome he captined) passing thither by the way of Persia; where *Guines*, Au-
thor of the Sophian Sect, a great Astrologer, and accounted a holy man, encouraged
him with Prophecies of his good successe. This Warre he made against *Bainket* in
behalf of the Greeke Emperour, and others, whome the Turke oppressed. He went
primarily to Constantinople, and had sight of the Citie, with all kindnesse from the Em-
perour. He inuaded Syria and Egypt, ouerthrew the Soldan, and wonne Cairo; de-
stroyed Damascus, visited and honoured Ierusalem, and the holy Sepulchre, and gran-
ted great Priuiledges thereunto. The Princes of Lybia and Barbarie, by their Embas-
sages in Egypt, acknowledged his Soueraignetic: In his returne by Persia he was
encountred by *Guines*, who brought with him an infinite number of sundrie kindes of
beasts, which he made tame, and by which he taught men. As soone as he saw *Tamer-
lan*, he made his Prayers towards the Heauens for his health, and for the Religion of
the Prophet, excommunicating the *Ottomans*, as enemies to the faithfull beleeuers.
Tamerlan gaue him fiftene or sixtene thousand of his prisoners, which he instructed
in his opinion: and after conquered Persia, and so returned to Samarcand, where he
had vowed to erect a Church and Hospitall, with all sumptuous Magnificence.
Thence hee went to Mount Althay, to burie his vnkle and father in law, the Great
Cham, in whose Stare he succeeded. He enriched Samarcand with the spoyle got-
ten in his Warres, and called the Temple which he there built, the Temple of *Salomon*,
wherein he hanged vp Trophies and Monuments of his victories, and caused all his
batailles therein to be ingrauen, thereby (said he) to acknowledge the Goodnesse of
GOD. His Religion was not pure Mahumetisme, for he thought GOD was delighted
with varietie of worships; yet he hated Polytheisme and Idols, onely one GOD he
acknowledged, and that with much deuotion, after his manner. Thus he beat downe
all the Idols in China, but honoured the Christians, with great admiration at the
strict life of some Votaries. When *Aly* his Counsellor was dead, he built a stately
Tombe for him at Samarcand, and caused Prayers to be said three dayes for his
soule. Being nere his end, he blessed his two sonnes, laying his hand on the head
of *Sanochio* the elder, and pressing it downe, but lifting vp the chinne of *Le-
trochio* the younger, as it were prefaging vnto him the Empire, although the
elder were proclaimed. But this Empire was too great, and too suddenly erected
to continue.

These three sorts of Tartars which wee haue hitherto mentioned, are all, for the
most part, Mahumetans. There are some yet (as *Michonius* affirmeth) neere the
Caspian Sea, which are not Mahumetans, nor shaueth their haire of their heads after the
Tartarian manner; and therefore they call them *Calmuch*, or Pagans.

The fourth are those which in greatnes are first, namely the Cathayans, called *Carab-
bas* (that is, black-heads) of their Turbants, as the former, *Iesetbas*. But of their religion,
further then that which hath bene before expressed, we can say little. And it seemeth
by

q Cic. Orat. pro
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r Some say
30000.

Lib. 1. cap. 75

by the relations mentioned in the former chapters, that they are Gentils or Christians, and not of *Mahomet's* error. *Chaggi Memet*, a Persian Marchant, related (as in part is said before) to *Ramusius*, that he had bene at Campion, *Daimir Can* then reigning, and that vntill *Camul*, the Westerly part of Tanguth, they were Idolaters and Ethnikes: from thence Westwards, Musulmans, or Saracens. In the Epistle of *Carnal*, the Iesuite, it is reported by a Mahometane Marchant, that they were Christians, happily because of Images which the Idolaters and Pseudo-Christians doe equally worship.

u *Carual. Epist.*

The fifth and last forme of our Tartars are those which abide in those places, whence the Tartars first issued to ouerwhelme all Asia with their Armies, of which is related at large in the ninth Chapter: of which, for want of probable intelligence, I can say little more. Our Mappes place there the Hords of the Danites, Nephthalites, Ciremifians, Turbites, and other, which some deriue from the dispersion (as is said) of the tenne Tribes. Here is Tabor also, whose King was by *Charles* the fifth, Emperour, in the yeare 1540 (as before is said) burned at Mantua, for soliciting to Iudaisme.

Pope *Innocent*, King *Lewis* of Fraunce (by meanes of *Will. de Rubruquis*) and the King of Armenia, solicited (as you haue partly heard) both the great *Can*, and his chiefe Princes, to become Christians: and it is likely that the Tartars might, if diligence had bene vsed, and some Superstitions had not darkened the Christian profession, haue bene thereunto perswaded, which many also of them were, as appeareth in *Hauthon*, *Mat. Westmonast.* and *Vincentius*.

But the Saracens, which had before polluted those Countries where the Mahometan Tartars now abide, by that subtiленesse of their Law to their lawlesse lusts of Rapine and Poligamie, preuailed (as *Michaninus* * reporteth) with *Batbi* and those other Tartars, to embrace *Maomet*, and refuse CHRIST. They say, *Essa Roebolla*, that is, I E S U S is the Spirit of the LORD; *Mahomet Rossolai*, that is, *Mahomet* is the Iustice of GOD. They obey (saith he) the Pentateuch of *Moses*, are circumcised, obserue the legall Ceremonies: they haue no Bells, but euery day cry, *Labi illo ilolob*, which signifieth, that there is but one GOD. They professe themselves Ismaelites, the Christians they call *Dzinizis*, that is, Pagans; and *Gaur*, Infidels. They obserue three Feasts: the first *Kuiram*, to which they prepare themselves, with their thirrie dayes Lent, and in that Feast offer Rammes, Birds, &c. The second they celebrate for *All Soules*, for which they fast a moneth, visit the graues, and doe workes of mercie. The third they keepe for themselves and their owne saluation, and fast twelue dayes.

* *Lib. 1. c. 5.*

y See the Saracen Historie.

z *l. 1. apud Ram.*

Iosafa Barbaro * (a Venetian, which liued amongst the Tartars about the yere 1437) saith, That they embraced not the faith of *Mahomet* generally, but as euery man liked, vntill about that time, in the daies of *Hedighi*, a Captaine vnder *Sidahameth Can*, who first compelled them thereunto, being before free vnto their Idolatries, if they pleased. And of the other Tartars neere the Zagathayans, he saith, That many of the were Idolaters, and carried Idols in the Carts: yea, some of them vsed to worship whatsoever Beast they first met with, after they went abroad in the morning. Their neighbors, the *Moxis*, at a certaine time in the yeare, take a Horse, which they set in the field, with his foure legges tyed to foure posts, and his head to another post, fastened in the ground. This done, one of the standing in a conuenient distance, shooteh him to the heart. Afterwards they flea him, & obseruing certaine ceremonies about the flesh, eat the same. The skinne they fill with chaffe, and in each of his legges thrust a straight sticke, that he may stand vp right, as if he were aliue. Lastly, they goe to a great Tree, and loppe therefrom as many boughes as they thinke good, and make a Rooome or Sollar in that Tree, where they set this Horse on this feet, and worship him, offering vnto him Foxes, and diuers Beasts which beare rich Furses; of which offerings the Trees hang full.

Master *Lenkison* mentioneth a Nation liuing among the Tartars, called *Kings*; which are also Gentiles, as are also the *Kirgessen* (of whome wee haue spoken) and the *Colmackes*, which worship the Sunne, as they doe also a redde Cloth, fastened to the toppes of a Pole, and eate Serpents, Wormes, and other filth. Neere to which he placeth (in his Mappe of Russia) certaine Statues, or Pillars of Stone,

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which sometimes were *Hoords* of Men and Beasts feeding, transformed by diuine power (if it be not humane error) into this stonie substance, retaining their pristine shape. These Nations are either Tartars, or, in manner of life, like vnto them, and may therefore pass vnder that generall appellation. And this may suffice touching the Tartarian Nation and Religion; which in the West and South parts of their abode is Mahumerane, in the more Northerly and Easterly, partly Heathenish, partly Iewish, or Moorish, or mixed, or as may best aduantage them, and most please them, wandring in opinion in like sort as in their habitation.

But I haue shewed my selfe no Tartarian, whiles I dwell so long on this Tartarian Discourse, happily herein as tedious to the Reader, as staying in one place would be to the Tartar; a thing to him so abominable, as in anger he wisheth it as a Curse, *Would God thou mayest abide in one place, as the Christian, till thou smell thine owne dung.* Indeede this Historie, not throughly handled before by any one, drew me along, and I hope will purchase pardon to this prolixitie.

CHAP. XIII.

Of the Nations which lined in, or neere, to those parts, now possessed by the Tartars: and their Religions and Customs.



From those Countries, inhabited by the Persians and Zagathayan Tartars Eastward, we cannot see with *M. Paulus* his eyes (the best guides we can get for this way) any Religion but the Saracen, till we come to Bascia, a Prouince somewhat bending to the South, the people whereof are Idolaters and Magicians, cruell and deceitfull, liuing on Flesh and Rice, Seuen daies iourney from hence is Cheshmur, wickedly cunning in their deuillish art, by which they cause the dumbe Idols to speake, the day to grow darke, and other maruellous things, being the well-spring of Idols and Idolatrie in those parts. They haue Heremits after their Law, which abide in their Monasteries, are very abstinent in eating and drinking, containe their bodies in strait chastitie, and are very carefull to abstaine from such sinnes, wherewith they thinke their Idols offended, and liue long. There are of them many Monasteries: They are obserued of the people with great reuerence. The people of that Nation shed no bloud, nor kill any flesh: but if they will eate any, they get the Saracens, which liue amongst them, to kill it for them. North-Eastward from hence is Vochan, a Saracenicall Nation; and after many dayes iourney ouer Mountaines (so high, that no kinde of birds are seene thereon) is Beloro, inhabited with Idolaters. Cascar (the next Country) is Mahumetane, beyond which are many Nestorian Christians in Carchan. There are also Moores, or Mahumetanes, which haue defiled with like superstition the Countreies of Cotah and Peyrn (where the women may marrie new husbands, if the former be absent aboute twentie dayes, and the men likewise) and of Ciarcian, & Lop. From Lop they crosse a Desert, which asketh thirtie dayes, and must carrie their victuals with them. Here (they say) spirits call men by their names, and cause them to stray from their company, and perish with famine. When they are passed this Desert, they enter into Sachion, the first Citie of Tanguth, an idolatrous Prouince, subiect to the great Can: there are also some Nestorians and Saracens, where they haue had the Art of Printing these thousand yeares. They haue Monasteries replenished with Idols of diuers sorts, to which they sacrifice, and when they haue a male child borne, they commend it to some Idoll, in whose honour they nourish a Ramme in their house that yeare, and after on their Idols festiuall, they bring it, together with their sonne, before the Idoll, and sacrifice the Ramme, and dressing the flesh, let it stand till they haue finished their prayers for their child's health: in which space (they say) their Idoll hath sucked out the principall substance of the meat: which they then carrie home to their house, and assembling their kinsfolke, eat it with great reuerence & reioicing, sauing the bones in goodly vessels.

a This Mari-
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The Priests haue for their Fee the Head, Feet, Inwards, Skinne, and some part of the Flesh.

b Funerall ob-
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When any of great place dieth, they assemble the Astrologers, and tell the houre of his natiuitie, that they may by their Art finde a Planet fitting to the burning of the corpes, which sometime, in this respect, attendeth this fierie constellation a weeke, a moneth, or halfe a yeare: in all which time, they set before the corpes a Table furnished with Bread, Wine, and other Viands, leauing them there so long as one might conueniently eate them, the Spirit there present (in their opinion) refreshing himselfe with the odour of this prouision. If any euill happen to any of the house, the Astrologers ascribe it to the angrie soule for neglect of his due houre, agreeing to that of his Natiuitie. They make many staves by the way, wherein they present this departed soule with such cares, to hearten it against the bodies burning. They paint many papers, made of the Barkes of Trees, with pictures of Men, Women, Horses, Camels, Money, and Rayment, which they burne together with the bodie, that the dead may haue to serue him in the next world. And all this while of burning is the Musicke of the Citie present, playing.

Chamul, the next Prouince, is idolatrous, or heathenish: for so we distinguish them from Saracens, Jewes, and Christians, which I would were not as guiltie of Idolatrie as the former, in so many their forbidden Rites, although these haue all, and the other, part of the Scriptures, whereof those Heathens and Idolaters are vterly ignorant. Here they not onely permit, but account it a great honour to haue their wiues and sisters at the pleasure of such strangers as they entertaine, themselves departing the while, and suffering all things to be at their guests will: for so are their Idols serued, who therefore for this hospitalitie (they thinke) will prosper all that they haue. And when as *Mangu Can* forbade them this beastly practise, they abstained three yeares; but then sent a pitifull Embassage to him, with request, That they might continue their former custome, for since they left it, they could not thrive: who, ouercome by their fond importunitie, graunted their request; which they with ioy accepted, and doe still obserue.

Rheubarbe.

In the same Prouince of Tanguth is Succuir, whose Mountaines are clothed with Rheubarbe, from whence it is by Marchants conueyed through the world. Campion is the mother Citie of the Countrey, inhabited by Idolaters, with some of the Arabian and Christian Nations. The Christians had there, in the time of *M. Polo*, three faire Churches. The Idolaters had many Monasteries, abounding with Idols of Wood, Earth, and Stone, couered with Gold, and artificially made, some great, tenne paces in length lying along, with other little ones about them, which seeme as their disciples, to doe them reuerence. Their religious persons liue, in their opinion, more honestly then other idolaters, although their honestie is such, as that they thinke it no sinne to lye with a woman, which shall seeke it at their hands; but if the man first make loue, it is sinnefull. They haue also their Fasting-dayes, thre, foure, or five in a moneth, in which they shedde no blood, nor eate flesh. They haue many wiues; of which, the first married hath the first place and preheminance. Here *M. Paul* liued about a yeare.

c Ramusius.

Touching the Religion and Customes in Tanguth, the reports of *Caggi Memet* in *Ramusius* (who of late yeares was in Campion) are not much different. He sayth, That their Temples are made like the Christians, capable of foure, or five thousand persons. In them are two Images of a man and woman, lying in length fortie foot, all of one Piece, or Stone: For which vse they haue Carts with fortie wheeles, drawne of five or sixe hundred Horse and Mules, two or three moneths journey. They haue also little Images, with sixe or seuen heads, and tenne hands, holding in each of them severall things, as a Serpent, Bird, Flower, &c. They haue Monasteries, wherein are men of holy life, neuer coming forth, but haue foode carried them thither dayly: Their gates are walled vp; and there are infinite of Frier-like companions passing to and fro in the Citie. When any of their kindred die, they mourne in white. They haue Printing, not much vnlike to that which is vsed in Europe; and Artillerie on

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on their walls very thicke, as haue the Turkes. All the Carayans and Idolaters are forbidden to depart out of their natie Countrey. They haue three Sciences, *Chimia*, *Limia*, and *Simia*: the first, Alchymie; the second, to make enamoured; the third, iugling, or Magicke.

Succir also is, according to his report, great and faire, beautified with many Temples. Their Rheubarbe they would not bestow the paines to gather, but for the Marchants, which from China, Persia, and other places, fetch it from them at a cheape price. Nor doe they in Tanguth vse it for Physicke, as we here, but with other ingredients make perfumes thereof for their Idols: and in some places they burne it in stead of other firing, and giue it their horses to eat. They set more price by an hearbe which they call *Mambroni cini*, medicinable for the eyes, and another called *Chiat Catali*, growing in Caray at Caciausu, admirable against very many diseases, an ounce whereof they esteeme as good as a sacke of Rheubarbe; whose description you may see at large, according to the relation and picture of the said *Chaggi*, in *Ramusius*: for (to adde that also) they haue many Painters, and one Countrey inhabited onely by them: These Tanguthians are bearded as men in these parts, especially some time of the yeare.

Northwards from Tanguth is the plaine ^d of Bargu, in customes and manners like to the first Tartars, confining with the Scythian Ocean, fourscore dayes iourney from Ezina, in the North parts of Tanguth, and situate vnder the North starre. Eastward of Tanguth (somewhat inclining to the South) is the Kingdome of Erginul, addicted likewise to Ethnike superstitions, wherein yet are some, both Nestorians and Mahumetans. Here are certaine wilde Bulls as bigge as Elephants, with manes of white and fine haire, like silke; of which, some they tame, and betwixt them and their tame Kine engender a race of strong and laborious Oxen. Here is found a beast also, as bigge as a Goat, of exquisite shape, which euermore full Moone hath an apostemation or swelling vnder the bellie, which the Hunters (at that time chasing the said beast) doe cut off, and die against the Sunne, and it proueth the best Muske in the world.

The next Easterly Countrey is Egrigaia, idolatrous, and hauing some Christians of the Sect of *Nestorius*. But Tenduc, next adioyning, was at that time gouerned by King George, a Christian and a Priest of the posteritie of *Presbyter Iohn*, subiect to the *Grand Can*. And the *Grand Can* giue commonly their daughters in marriage to this generation and stocke of *Presbyter Iohn*. The most part of the inhabitants are Christians, some Idolaters and Mahumetans being there also. There be also that are called *Argon*, descended of Ethnikes and Moores, the wisest and properest men in those parts. All the people, from hence to Cathay, are Christian, Mahumetan, and Gentile, as themselves like best. In Thebet, the next Countrey, the people in times past (saith ^e *W. de Rubr.* *c. 28. Oloricus* saith the same.) bestowed on their parents no other Sepulchre then their owne bowels, and yet in part retaine it, making fine cuppes of their deceased parents skuls, that drinking out of them in the midst of their iolitic, they may not forget their progenitors. They haue much gold, but hold it an high offence to imprison it, as some doe with vs, in Chests or Treasuries: and therefore hauing satisfied his necessitie, they lay vp the rest in the earth, fearing otherwise to offend God. Cambalu is in the Northeast parts of Cathay: and fortie miles Westward from hence (all which way is enriched with Palaces, Vineyards, and fruitfull Fields) is Gouza, a faire Citie, & great, with many Idoll-Monasteries. Here the way parteth, leading Westward into Cathay, and South-Eastward vnto Mangi, or China. Tanisu and Caciausu are Prouinces, which trend Westward from hence, inhabited with idolatrous Nations, and here and there some of the Arabian and Christian profession, full of Cities. Cunchin and Sindinsu are Ethnikes; as is Thebeth: where they haue a brutish custome, ^f not to take a wife that is a virgin; and therefore, when Marchants passe that way, the mothers offer vnto them their daughters, much struing which of them may be the most effectuell bawd to her child. They taking to their pleasure such as they like, gratifie them with some Jewell, or other Present, which on her marriage-day she weareth, and the which hath most of such presents, bringeth the most accepted dowrie to her husband, as testimonies of the great fauour of their Idols.

^f *Li Vert.* re-
porteth the
like custome in
Calicut.

This Thebeth contained sometimes eight Kingdomes, with many Cities, but was now desolated by the Tartarians. There are great Nectromancers, which by their infernall skill, cause Thunders and Tempests. They haue Dogges as bigge as Asses, with which they catch wilde Oxen and all sorts of Beasts.

Caindu is an Heathenish Nation, where, in honour of their Idols, they prostitute their wiues, sisters, and daughters to the lust of trauellers; which being entertained in the house, the good man departeth, and the woman setteth some token ouer the dore, which there remaineth as long as this stallion-stranger, for a signe to her husband, not to returne till the guest be as well gone from her house, as honestie from her heart, and wit from his head. They make money of Salt, as in Cathay of Paper. In Caraian also (a large Prouince adioyning) there are some Christians and Saracens, but the most Ehnikes, which are not discontented, that other men should lye with their wiues, if the women be willing.

g The Serpents
of Carazan.

Carazan is of like ir-religion; their soules captinated to the *Old Serpent*, and their bodies endangered to mightie huge bodies of Serpents, tenne paces long and tenne spannes thicke, which that Countrey yeeldeth. They keepe in their dennes in the day, and in the night prey vpon Lions, Wolues, and other Beasts, which when they haue deuoured, they resort to some water to drinke, and by their weight leaue so deepe impression in the sand, that hereby men knowing their haunt, doe vnderfer this their Tract with sharpe stakes, headed with yron, couering the same againe with sand; by this meanes preying on the spoyler, and deuouring the deuourer; esteeming nothing more sauourie then the flesh, nor more medicinable then the gall of this Serpent. More Serpentine then this diet, was that custome which they vsed, when any proper and personable Gentleman, of valorous spirit, and goodly presence, lodged in any house amongst them: in the night they killed him, not for the spoyle, but that his soule, furnished with such parts of bodie and minde, might remaine in that house. Much hope of future happinesse to that house did they repose in so vnhappy attempts. But the great *Can* killed this Serpent also, ouerthrowing this custome in the conquest of that Prouince.

h Naked pride.

Cardandan confineth on the Westerne limits of Carazan. They make blacke lists in their flesh; raising the skinne, and put therein some blacke tincture, which euer remayneth, accounting it a great ornament. When a woman is deliuered of a child, the man lieth in, and keepeth his bed, with visitation of Gossips, the space of forty dayes. They worship the ancientest person of the house, ascribing to him all their good. In this Prouince, and in Caindu, Vocian, and Iaci, they haue no Physicians, but when any be sicke, they send for their Witches or Sorcerers, and acquaint them with their maladie. They cause Minstrells to play, while they daunce and sing, in honour of their Idoles; not ceasing till the Deuill entrench into one of them, of whome those Sorcerers demand the cause of the parties sickenesse and means of recouerie. The *Demoniaks* answereth; for some offence to such or such a God. They pray that God of pardon, vowing that when hee is whole, hee shall offer him a sacrifice of his owne blood. If the Deuill see him vnlikely to recouer, he answereth, that his offences are so gricuous, that no sacrifice can expiate: but if there be likelyhood of recouerie, he enioyneth them a sacrifice of so many Rammes with blacke heads, to be offered by these Sorcerers, assembled together with their wiues, and then will that god be reconciled. This is presently done by the kinsmen of the sicke, the sheepe killed, their blood huffed vp towards Heauen. The Sorcerers and Sorceresses make great lights, and incense all this visited house, making a smoke of *Lignum Aloes*, and casting into the aire the water wherein the sacrificed flesh was sodden, with some spiced drinckes, laughing, singing, dauncing in honour of that God. After all this reuel-rout, they demand againe of the *Demoniaks*, if the God be appeased: if so, they fall to those spiced drinckes, and sacrificed flesh with great mirth, and being well apayed, returne home; if not, they (at his bidding) renew their superstition, ascribing the recouerie (if it happen) to that Idoll: and if he dieth notwithstanding, they shift it off to the want of their full due, fleeing, or tasting the same before, to the Idols desfrauding.

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Cities, but was which by their bigge as Affes, they prostitute g entertained in en over the dore, her husband, not e from her heart, Paper. In Ca and Saracens, but d lye with their Serpent, and their s long and tenne ennes in the day, when they haue aue so deepe im- derfer this their e with sand; by teeming nothing when any proper e, lodged in any yle, but that his ne in that house, happie attempis e in the conquest make blacke list ncture, which e- n is deliuered of a s, the space offer- ng to him all their o Physicians, but d acquaint them e and sing, in ho- them, of whome nes of recouerie. They pray that n a sacrifice of his h, that his offen- hood of recoue- heads, to be offe- then will that god the sheepe killed, esses make great Ales, and cast- with some spiced all this reuel-rout, if so, they fall to g well apayed, re- scribing the reco- hey shift it off to Idols defrauding. Thus

Thus they doe in all Catay and Manzi. Thus much out of the large Reports of Paulus. Rubruquius telleth the like of Gular and Caracoram, where he had been in these Catayan Prouinces, concerning their Christopher or Giant-like Idols, and Idoll Temples: in one of which he saw a man, with a crosse drawne with inke on his hand, who seemed by his answers to be a Christian, with Images like to that of Saint Michael and other Saints. They haue a Sect called *Iugures*, whose k Priests are *Shanen*, and cladde in saffron-coloured garments, vnnarried, an hundred or two hundred in a cloister. On their holy-dayes they place in their Temples two long formes, one ouer against another, whereon they sit with bookes in their hands, reading softly to themselves. Nor could our Author (entering amongst them) by any meanes breake this their silence: They haue, wherefoeuer they goe, a string about them full of nut-shells, like the Popish bead-rolls; alway they are vitering these words, *On mam ballant, G o n thou knowest*, expecting so many rewards, as they make such memorials of G o n. They haue a Church-yard, and a Church-porch, with a long pole on it (as it were a steeple) adioyning to their Temples. In those porches they vse to sit and conferre. They weare certaine ornaments of paper on their heads. Their writing is downwards, and so from the left hand to the right; which the Tartars received from them. They vse Magicall characters, hanging their Temples full of them. They burne their dead, and lay vp the ashes in the top of a *Pyramis*. They beleue there is one G o n, that *he is a Spirit*: and their Images they make not to represent G o n, but in memoriall of the rich after their death, as they professed to *Rubruquius*. The Priests (besides their saffron-iackets buttoned close before) weare on their left shoulder a cloake, descending before & behind vnder their right arme, like to a Deacon carrying the Houseboxe in Lent. They worship towards the North, clapping their hands together, and prostrating themselves on their knees vpon the earth, holding also their foreheads in their hands. They extend their Temples East and West in length; vpon the North-side they build (as it were) a vestrie; on the South a Porch: The doores of their Temples are alwayes opened to the South. A certaine Nestorian Priest told him of so huge an Idoll, that might be seene two dayes before a man came at it. Within the Quier, which is on the North side of the Temple, they place a chest long and broad, like a table, and behind that chest stands their principall Idoll, towards the South: round about which, they place the other lesse Idols: and vpon that chest they set candles, and oblations. They haue great Bells, like vnto ours. The Nestorians of those parts, pray with hands displayed before their breasts, so to differ from that *Iugurian* Rite of ioyning hands in prayer. Thus saith *H. de Rubruquis*, who was there *An. 1253*. In Thebet (saith *Odericus*) resideth the *Abassi*, or Pope of the Idolaters, distributing religious preferments to those Easterne Idolaters, as the Roman Pope doth in the West.

k Hypocritical shaucings.

CHAP. XV.

Of other Northerne people adioyning to the Tartars.



About the mouth of the river Ob, is said to be an ancient Idoll, in forme of an old woman, holding in each arme a child, and a third at her feet, called by her worshippers (the *Iugri*, *Ob*, and *Candari*) *Zlata Baba*, that is, the golden old wife, to which they offer precious Furres, and sacrifice Harts, besmearing the mouth and eyes of the Idoll with the blood. In the time of their sacrificing, the Priest demands of the Idoll touching things to come, and sometime receiueth answer.

The *Samoyeds* are Idolaters and Witches, obseruing diuellish superstitions, as witnesseth *Richard Iohnson*, who in the fifth of January, 1557. saw amongst them, as followeth. The *Samoyeds* about the bankes of *Pechere*, ate in subiection to the Muscouite,

a *Zlata Baba*, Orcl. G. B. B.

b R. Iohnson, apud Hak. 10. 11.

couite, and when they will remoue from one place to another, then they will make sacrifices, in manner following. Euery kindred doth sacrifice in their owne tent, and he that is most ancient, is their Priest. And first the Priest doth begin to play vpon a thing like to a great sue, with a skinne on the one end like a drumme; his drumme-sticke is about a span long, and one end is round like a ball, couered with the skin of an Hart. Also the Priest hath as it were a white garland on his head, and his face is couered with a peece of a shirt of male, with many small ribbes, and teeth of fishes and wilde beasts hanging thereon. Then he singeth, as wee vse here in England to hollow, whoope, or shout at Hounds, and the rest of the company answer him with this Outes *Igha, Igha, Igha*, to which the Priest with his voice replieth. And they answer him with the selfe-same words, so many times, till in the end, he become, as it were, madde, falling downe as he were dead, hauing nothing on him but a shirt, and lying on his backe. I perceiued him yet to breath, and asked why he lay so: they answered, Now doth our God tell him what we shall doe, and whither we shall goe. And when he had lien still a little while, they cried thus three times together, *Oghao, Oghao, Oghao*, and as they vse these three calls, hee riseth with his head, and lieth downe againe; and then he rose vp and sang with like voices as he did before, with the like answer, *Igha, Igha, Igha*. Then he commaunded them to kill sue Ollens, or great Deere, and continued singing still, both he and they as before. Then he tooke a sword of a cubit and a spanne long (I did mete it my selfe) and put it into his belly halfe way, and sometime lesse, but no wound was to be seene; they continuing their sweet song still. Then he put the sword into the fire, till it was warme, and so thrust it into the slit of his shirt, and thrust it thorow his bodie, as I thought, in at his nauell, and out at his fundament, the point being out of his shirt behinde, I laid my finger vpon it. Then he pulled out the sword, and fate downe.

This being done, they set a kettle of water ouer the fire to heate, and when the water doth seeth, the Priest beginneth to sing againe, they answering him. For so long as the water was in seething, they fate and sang not. Then they made a thing being foure square, and in height and squarenes of a chaire, and couered with a gowne very close the fore-part thereof, for the hinder-part stood to the tents side. Their tents are round and are called *Chome*, in their language. The water still seething on the fire, and this square seat being readie, the Priest put off his shirt, and the thing like a garland, which was on his head, with those things which couered his face, and he had on yet all this while a paire of hosen of Deere-skinnes, with the haire on, which came vp to his buttocks. So he went into the square seat, and fate downe like a Taylor, and sang with a strong voice or hollowing. Then they tooke a small line made of Deere-skinnes of foure fathomes long, and with a small knot the Priest made it fast about his necke, and vnder his left arme, and gaue it to two men standing on each side of him, which held the ends together. Then the kettle of hot water was set before him in the square seat, which seat they now couered with a gowne of broad-cloth without lining (such as the Russes vse to weare). Then the two men which did hold the end of the line, still standing there, began to draw, and drew till they had drawn the ends of the line stiffe, and together; and then I heard a thing fall into the kettle of water, which was before him in the tent. I asked what it was, and they answered, his head, shoulder, and left arme, which the line had cut off, I meane the knot, which I saw afterward drawne hard together. Then I rose vp, and would haue looked whether it were so or not, but they laid hold on me, and said, that if they should see him with their bodily eyes, they should liue no longer. (And the most part of them can speake the Russian tongue, to be vnderstood, and they tooke me to be a Russian) Then they began to hallaw with these words, *Oghao, Oghao, Oghao*, many times together: in the meane while I saw a thing like a finger of a man, two times together, thrust thorow the gowne from the Priest. I asked them that fate neere to me what it was, that I saw, and they said, not his finger, for he was yet dead; and that which I saw appeare thorow the gowne, was a beast, but what beast they knew not, nor would not tell. And I looked vpon the gowne, and there was no hole to be seene. At last the Priest lifted vp his head, with his shoulder and

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and arme, and all his body, and came out to the fire. Thus farre of their seruice, which I saw during the space of certaine houres. But how they doe worship their Idols, that I saw not: for they put vp their stuffe to remoue from that place where they lay. And I went to him that serued their Priest, and asked him what their God said to him, when he lay as dead. He answered, that his owne people doth not know, neither is it for them to know, for they must doe as he commanded.

The Hollanders in the yeare 1594. sent to discover a way to Cathay and China, by the Northeast, which by Master *Barrrough*, *Pet* and *Iacman* English men, had beene long before in vaine attempted. *William Barentz* was the chiefe pilot for this Discouerie. This yeare they sailed through the Straits of *Vaygats*, and thought themselves not farre short of the Riuer *Ob*. The next yeare they returned for the same discouery. They landed in the *Samogithians* or *Samoyeds* countrey, and named a place, because they there found Images carued of wood, *Idoll-nooke*. They gaue names to places learned of certaine *Muscovites*, that the inhabitants of *Nona Zemla*, had neither Religion nor Ciuilitie prescribed them by any Law, but worshipped the Sunne, Moone, and North-Starre, and euery yeare offered vnto them sacrifices of Deere and other things. On the nine and twentieth of *August* there arose a thicke fogge, whereupon *Olmer Brunel* (which had beene three seuerall yeares sent by the King of Denmarke, for the discouerie of *Groenland*) reporteth that in threescore and sixteene degrees, he had often obserued such thicke fogges, that some perished thereby. These happened most commonly in *October* and *November*. The last of *August* they had speech with the *Samoyeds*: they were of a short stature, scarcely foure foote high, with long haire, broad faces, great heads, little eyes, short and bow-legs, very swift, clothed with beasts skins, whereof the hairy side was outward. They know no God. The Sunne (whose presence they are long deuiued of in the Winter, which is recompensed in their nightlesse Summer) is worshipped amongst them. And when the Sunne is declining out of their sight, the Moone, or North-Starre, is his receiuer or successeur (if you will) in that tribute of their deuotions. They haue, besides, many Idols rudely carued. In times past they had no King, but now they chuse one to that dignitie. They burie their dead, and offer yearely their sacrifices for them to the Sunne, Moone, and North-Starre, of their Deere, which they burne, except the head and feet. They eat the fleshe of wilde beasts, either raw, or dried in the aire; which makes them haue very vnfauourable breath. On the sixth of *September* two of them went on shore, on the continent of *Moscouia*, and encountered with a Beare, which killed one of them: his crie brought in others of their fellows (which were also straggling about) to his rescue, but the Beare laid hold also vpon one of them, and could not be driuen to forsake his prey, till himselfe became a prey in recompence. The two torne carkasses were there buried. They tooke off from one Beare, which they killed, an hundred pound of fat, which serued them for their lampes: the skinne was nine foot large, and seuen wide.

In the yeare 1596. There were sent other two shippes, to prosecute this Discouerie, which on the fourth of *June* had sight of a triple Sunne, attended and guarded with a double Rain-bow, one encompassing them, the other crossing them ouerthwart. After many dreadfull combats with the ice, and one of the shippes departing from the other, they were forced to Winter in *Nona Zemla*; where they built them a house to serue them for a fortification against the sauage Beares, tempestuous stormes, continuall snowes, ice, and vnspokeable cold; and (if worse may be) a worse then all these they endured, a continuall night of many weekes, wherein neither the Sunne, nor any of his courtly traine, the least rayes to bee the harbengers of his desired presence, did present themselves to their eyes: and the fire could scarcely preuaile against the insulting tyrannie of the cold, to warme them. The Beares together with the Sunne forsooke them, but plentie of Foxes remained, and with the Sunne the Beares also returned: sometime laying violent siege to their house. From the fourth of *November* till the seuen and twentieth of *Iannarie* they saw no Sunne. Their watch also or clocke was by violence of the cold forced to stand still, that they could not measure their times.

c Hak. Voy. to, v.
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Ind. Orient.
d Navig. 1.
" Navig. 2.

e Description
of the Sa-
moyeds.
f Navig. 3.

times. Thus did they waite in expectation of the Sunnes returne, that they also (not able further to pursue the voyage) might returne home, which eleuen of them did in October following.

But seeing these North-easterne seas are so frozen and vnpassable, I will therefore in an inkie sea finde an easier passage for the Reader, with more both ease and securitie, to this mightie Kingdome of China, whereof we are next to speake.

CHAP. XVI.

Of the Kingdome of China.

a Ptol. Geog.
l. 7. c. 3.
b Es. 49. 12.
Opor. in parat.
Ann. Annol.

c Scal. Can.
156. lib. 3.
d Pierre du
Farric lib. 4.
del' histoire des
Indes Orient.
cap. 17.

* Gotard. Ar-
thus hist. India
Orient. cap. 49.

e Jac. Pantog.



Hina is supposed of some, to be that countrey, whose people of *Ptolomey*^a are called *Sina*. Some thinke them to be the people mentioned by the Prophet *Esaie*^b, whereunto *Iunius* also inclineth. The Arabians call them *Tamin*: and the Portugals first of all other (because they could not pronounce it aright) called them *Chinians* (saith *Joseph Scaliger*)^c: *Pierre du Farris*, saith, that before that time in all the East they were called *Chys*, and the inhabitants of Cellan were called *Chingales*, because they were mixed with the Chinois; and Cinamom, was of the Persians named *Darchini*, that is, wood of China, as some thinke: he addeth their opinion that deriue that name from the Chinian salutation, in which they vse the word *Chij*, *Chij*, as a nickname therefore giuen them: and others that thinke the Citie Chincheo gaue name to the whole Region: but it were tedious to recite heere the seuerall opinions in this question; the difficultie whereof ariseth from this, that the Chinois themselves know not this name, but call their countrey *Tamen*. Leauing therefore these deriuations and names of Cin, Cauchin China, Battechina, and the rest; let vs come to the Countrey it selfe. It bordereth * on the North, with Catay and the Tartars; on the South, with Cauchin China; on the East, with the Sea; on the West, with the *Bramas*. It reacheth from seuentene degrees to two and fortie of Northerly Latitude, and lieth after their owne description * almost foure square. On the West it is separated and secure from vnneighbourly neighbours, by a sandie wildernesse; on the North, by a wall, which Nature hath partly framed of high mountaines, and Art hath supplied with the labour and industrie of men. It is diuided into fiftene Prouinces; sixe whereof border on the Sea, *Cantan*, *Foquien*, *Chequiam*, *Nanquin*, *Xantum*, *Paquin*: the other nine bee inland, *Quiansi*, *Huquam*, *Honan*, *Xienssi*, *Xanssi*, *Suehnan*, *Queichen*, *Iunnan*, *Coansi*. Some reckon these names somewhat differently. The King holdeth his Court in Paquin; his predecessours, before the Tartarian conquest of this countrey, are said to haue resided in Nanquin, or (according to the more ancient writers) in Quinsay. *Pantogia* reporteth his owne iourney from Macao to Paquin, the space of sixe hundred leagues, in all that space travelling but one day by land, for shortning his way, otherwise all the way by water, carried in a Riuer, called of the Chinians a little sea for the greatnesse, abounding with sea-fish, an hundred leagues yp from the sea, and after that in another Riuer of like bignesse, whose waters were thicke and mirie, which they clarifie with allume, before they can drinke it: all the rest of the streames that he passed were made by mens hands. These Riuers are abundantly stored with shipping of two sorts; one for sayling, and the other for habitation: and from Nanquin to Paquin the space of three hundred leagues, it seemed to be, as it were, a continued street of shippes: and though they came in the morning betimes to Nanquin, yet were there the same houre aboue fise hundred saile of vessels, vnder saile readie to enter, which were laden with prouision for the Citie. The Kings shippes in that Region about Nanquin, are reported to bee about ten thousand, to carrie his tents and tributes, besides a thousand saile belonging to priuate men. The shippes wherein the *Mandarines*, or Magistrates and Officers are carried, are not inferioriour in sumptuous statelinessse to the shippes Royall in Europe. The Riuers are no

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lesse adorned and beautified with Cities, Townes, and Villages, so many, as that in all this way they had alway sight of one or other: and so great, that sometime they sailed two or three houres with the streame alongst the walls of some Citie. Their Townes and Cities haue high walles.

Nanquin standeth in two and thirty degrees, and is eight or ten leagues from the sea, with a River leading thither. It hath three faire bricke walles, with large and stately gates. The streetes are of two leagues, or of two and a halfe in length, wide, and paved. The compasse is at least eleuen or twelue leagues, and containeth by coniecture two hundred thousand houses, and (according to all the opinions of the Iesuistes there abiding) equalling, or exceeding in people foure of the greatest Cities in Europe. There are diuers other Cities within a dayes journey hercof, which are great and famous for traffique, of which Hanchueum and Sucheum are chiefe, which are of the Chinians called Paradise, for the plentie of all things. Sucheum is as Venice in situation, hauing her streets part by water, and part on land; so rich in traffique, that the China-bookes do reckon twelue millions of reuenue to accrew from hence to the Kings coffers: and he that seeth these Cities (saith the Iesuiste) will beleue those reports.

To stay heere a while, That *Quinsay*, whilome the royall seate of the Kings of Mangi (as *Venetus* recordeth) now supposed to be swallowed vp with some Earth-quake, or in *Bellona*s all-consuming belly deuoured, may seeme to be heere raised from the graue: the waterie streets; the trade and reuenue, exceeding alone (if some account truly) any one the richest Kingdome in Europe: the situation in the midst of China, and neere to the sea; the signification, *Quinsay* being interpreted, *The Citie of heauen*: and so is *Suntien* (in the discourse of this Kingdome, translated by *R. Parke*) said to signifie. All these reasons doe moue me to coniecture, that *Quinsay* is now by euersion of Earth-quake, warres, or both, and by diuersion of the Court from thence, conuerted into this smaller Sucheum, the name also a little inuerred, remaining, as diuers languages and dialects will suffer, almost the same. Or perhappes sickening with so long warres (begunne in the time of *M. Paulus*, and continuing in the dayes of our country-man *Mandenile*, almost an hundred yeares after, both of them seruing the great *Can* in these warres.) *Quinsay* at last, after so long and tedious a consumption, died, and bequeathed what situated those spoiles, of her land-greatnesse vnto Nanquin, of her sea-treasures vnto Sucheum, both succeeding, but not together equalling (that wonder of the world) *Quinsay*, & encompassing an hundred miles, and twelue thousand bridges, sixteene hundred thousand households, with the country adioyning, then the ninth part of the Kingdome of Mangi yeelding sixteene millions and eight hundred thousand ducats of gold, besides six millions, and foure hundred thousand ducats for the custome of salt, in yearly reuenue to the great *Can*. Well then may it be seene Sucheum, and Nanquin, both to haue risen out of the ashes of such a Phoenix. Hereto agreeth the report of *Nicolo de Conti* (who was there about the yeare 1440.) that the King had then built *Quinsay* anew, thirtie miles circuit. But let vs listen, to *Pantogia*.

These Cities of China want that elegance and magnificence, which stately Temples, and sumptuous buildings doe afford vnto our Cities of Europe. Their houses are low, without the ornament of porches, galleries, windowes, and prospect into the streets. In the Winter^m they haue store of ice and snow; euen about Nanquin. They haue abundance of all things necessarie to the life of man, fruits, fesh, and fish, with prices correspondent. They haue two, and some where three, harrets in the yeare. Few mountaines, but plaines of an hundred leagues. Wine they make of Rice. They eate thrice a day, but sparingly. They drinke (be it water or wine) they drinke hot, and eat with two stickes of luory, ebony, or like matter, nor touching their meat with their hands: and therefore little naperie serueth them. Their warme drinks and abstinence from fruits, are great preseruatiues of their health, which for the most part they enjoy. The Chiniansⁿ haue thicke beards (not above twentie haire) short noses, small blacke eyes, long garments, and, if they would resemble a deformed man, they paint

f All their Ci-
ties are alike,
except in big-
nesse.

g After I had
written this,
I was further
confirmed in
my opinion by
the relation of
the Citie of
Quinsay, large-
ly written by
Contugo Contu-
gum la 4. parte
del thesoro poli-
tico cap. 47.
who is of the
same mind.
h Botero Relat.
part. 2.
i Lib. 1. cap. 8.
k M. Paulus
lib. 2. cap. 68.

l Of *Quinsay*
see a particular
and large dis-
course by *Con-*
Contughi.

m *Ant. Dal.*
mitida.

n Description
of the Chines
him

him with short habite, great eyes and beard, and a long nose. They are white, but not so much as in Europe. They haue Artificers of all trades: and in idlenesse none may liue. The impotent are well: rouided for in Hospitals. They haue no Gentlemen, but euery man is a Plebeian vntill his merits raise him. Preferment is atchieued onely by learning. This maketh them generally studious. Their letters are not reduced into alphabeticall order, nor are properly letters, but characters, whereof they haue sortie thousand; and therefore in that they frame not difference of syllables, but of sence, in diuers languages, yea in Iapon, their writing is vnderstood, not their speaking. Their paper is like a thinne transparent parchment, and beareth inke but on one side. Their writing is downe wards, not side-ways, as ours. They haue in ordinary and daily vse eight or ten thousand of those characters. Their words are monosyllables. Rhetorique is the onely science which they ayme at: for he obtaineth places of honour, which can most fitly place his words, and most eloquently write of the subiect propounded. They haue not publike Schooles, but in the Cities are publike trialls or commencements euery third yeare, whither these Probationers resort, and are examined, and are accordingly preferred. They haue three degrees: ° Graduates of the first degree are called *Sinsai*; of the second, *Quingin*; of the third, *Chuen*. Euery Citie yeeldeth triall for the first degree. For the second, onely the Metropolitane Citie of the Prouince; whereunto they of the first degree doe resort euery third yeare, and in a publike house, doe the second time make an Oration, of some obscurer theme then the former. There are such multitudes of them, that some are sometime killed in the entrance of that their Commencement-house. For the third degree, they are examined onely at the Court the third yeare after. And out of this Order are taken their *Mandarines* or Magistrates, after some studie in the law of the Land. While they are writing their Probationary Themes, they are shut vp, with one to attend them, foure and twentie houres, with penne, inke, paper, and candle, and hauing subscribed their names, certaine Registers copie the said Orations, without setting to the Authors names, and then seale vp their first patterns. Those namelesse copies are by appointed Officers examined, and those chosen which they approue for best; the names & authors are known, by comparing these copies with the principall. In the first degree they obtaine certaine immunities to themselves and their families; provided that he proceed in his studies, or else they will degrade him. He that hath obtained the third degree of *Loytia* (as they terme it, or as we may stile it, *Doctor*) writes it vp ouer his doores, that all men may honor his house: and this is the highest Nobilitie whereto they can ascend. To the elder brother of these fellow-commencers, is a triumphall arch erected, besides other solemnities. They haue bookes, written by certaine wise-men or Philosophers two thousand yeares since or more, of Politicall and Morall Philosophie; the Authors whereof they honor for Saints, especially one *Confucius*, to whom the *Mandarines* doe therefore once in the yeare offer sacrifice, and the Kings doe honor his posteritie, vnto this day. And he alone in the pith and weight of his Sentences, may be compared to *Plato* or *Seneca*, though farre short of their elegant and eloquent phrase. Their Printing is somewhat differing from ours, not ioyning the letters, but for euery leafe making a table with letters or characters on both sides. They print also white letters in blacke, more artificially then we. Poetrie, Painting, and Musicke, are amongst them commendable qualities. Their learning is not so exceeding, as the first Chinian relations report, in the Mathematickes and other liberrall Sciences. The principall *Mandarines* admire the Iesuites in these things, who esteeme the greatest learning of the Chinois, after their valuation, to be nothing superiour to that of the Romans, in the dayes of *Cicero*: (although it cannot be denied, that Rome euen then approached neare her highest toppe of humane Science) It were an endlesse worke to recite the admirable things of this huge Kingdome; and therefore I remit the Reader to those diuers Authors, which haue written treatises of them.

Yet out of these I hope the Reader will pardon me, to obserue some thing touching their politie and gouernment. This kingdome is by themselves called *Tamen*, and the inhabitants

° Descrip. Mat.

° Loytia, or, Louca.

° Peters.

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Inhabitants, *Tamagines*: *China* is a mere stranger in *China*. The King is absolute Monarch, and in revenue exceedeth all the Princes in Europe, and Aske together: which ariseth out of that which is properly called *Census*, the poll-money of his subjects (paying three Mases, or halfe ducats) exceeding thirte Millions: and his Tributes, *Tributum*, out of the profits of the earth and their handicrafts, amounting to fixe and twenty millions after their own bookes: His Customes in Canton (one of the least Prouinces) are neere eight millions. *Pantogia* summeth the whole at a hundred and fifty millions. His expences are exceeding great; all the *Mandarines*, Eunuches or Courtiers, Souldiours, Hospitals, and Priests receiuing Stipends out of his Exchequer. The Kingdomes adiacent are willingly refused of his King, whose predecessors sometime possessed, after freed them, as bringing more burthen, then profit: which of late appeared in *Corea*, which the Japonites invaded, the *Chinois* defended, as abutting on the Frontiers: but when the enemy left invading, the defender soone after voluntarily relinquished these new subjects. The King hath one wife and many Concubines, whose children inheriting the lawfull Wife bee barren: as euen now it happened; *An. Dom.* 1602. the sonne of a Concubine, as his apparant heire also is. These women are so straitly kept that they are neither suffered to goe abroad, nor to speake vnto their kinsfolks, which likewise receiue no increase of honour or authoritie by their kinswomens advancement. His Courtiers are Eunuches, whom their poorer Parents haue gelded in their youth in hope of this Court-preferment, where after they are admitted by that Manderine appointed to this office, they are trained vp vnder elder Eunuches to bee made seruiceable. Of this drosse of mankind are supposed to bee in the Court a hundred and threescore thousand. This King is esteemed more tyrannicall, then his predecessors, neither doth he euer come abroad, as they were wont once in the yeere, to sacrifice in the Temple sacred to Heauen and Earth. His Palace is farre more spacious, but not equall in workmanship to those in Europe. It is compassed with a triple wall, the first whereof might enuiron a large towne. Herein besides the many lodgings of the Eunuches, are hills, groves, streames, and other things of pleasure. The Iesuite our Author saith, that he passed eight huge Pallaces before he came to the lodgings of those Eunuches, which were appointed to learn how to order their Clockes or Watches, wherewith they had presented the King: and there were as many beyond. And ascending vp a towre, he saw Trees, Gardens, houses, exceeding all that euer hee had scene in Europe, who yet had bene in many the most sumptuous buildings therein. Within the third wall, is the King, with his women, children, and such seruants as are thither admitted. When the Heire apparant is proclaimed, all his other sons are sent away soone after, and confined to certaine cities, where they nothing participate in affaires of State: otherwise are honoured as the Kings kindred, living in pleasure in their Pallace-prisons, vnto the third and fourth generation. The Kings Title is, *Lord of the world, and Sonne of Heauen*. The *Mandarines* haue their habite (both in attire and language) in their iudiciall proceedings peculiar. Of these *Mandarines*, (to omit them which are officers in each Citie) there are three principall in each Prouince. The first hath to deale in cases Criminall, and is called *Ganchasfu*: The second is the Kings Fosterer or Treasurer, and is called *Puchinsu*: The Lieutenant for the warres, named *Chunpin*. These all are in subiection vnto the *Tuan* or Vice-roy of the Prouince. All these Magistrates beare office three yeares together, chosen alwaies out of other Prouinces, to auoide corruption. They haue an annual officer called *Chaien*, who maketh inquisition of all crimes, both of private persons, and Magistrates themselves. None may execute the sentence of death, but by especiall Commission from the King. And therefore the Malefactors are consumed in the prisons. But they haue authoritie with certaine Cates to beate men on the legges in such terrible crueltie, that a few blowes may either lame or kill the partie. And therefore no King is more feared then these *Mandarines*, who goe (or are carried rather) on mens shoulders in sumptuous chaires (such is their fashion) attended with fifty or threescore Sergeants going before them, two and two in a ranke, armed and furnished with Halberds, Maces, Battle-axes, Chaines, and these Cates: some crying to giue way, wherewith and the noise of those Chaines,

and Canes both men and dogges, with mute silence giue place. In the midst of their Cities are pallaces of the Kings for these officers to reside in. In Panquin and Nankin the multitude of these Magistrates is incredible, one of these Cities containing more then two thousand and five hundred, as many as some-where are of Citizens. These all twice a day heare causes, and execute iustice. In Panquin are fixe *Mandarines*, Presidents of so many seuerall Councells. The first of these is called the heavenly *Mandarine* for that his most ample power, which entreateth with the King for the preferment, Degradation, or correction of all the *Mandarines* in the Kingdome: for not one of them is there whose office is not by his Maestie confirmed or abrogated. The second is Maister of the ceremonies, both in humane magnificence, and diuine sacrifice. The third is Head of the councill of warre. The fourth, is chiefe Treasurer. The fift is Surueyor, and Procurer generall of the Kings buildings in his Palace, in the walls of Cities, and such like. The last dealeth as Chiefe vnder the King in causes criminall. These fixe are inferiour to one order of *Mandarines*, which are of the Kings Priuy Councell. These Magistrates are no way comparable in wealth to the Nobles in Europe. Their sentence against guilty persons is without solemne furniture of words: as, Let him haue twentie strokes, more or lesse, which by those Canine Cane-men is suddenly executed, the party lying grouelling on the ground. These Canes are cleft in the middle, three or foure fingers broad: twenty or thirty blowes will spoile the flesh, fifty or threescore will aske long time to be healed, a hundred are vncurable. They vse also the Strappado, hoisting them vp and downe by the armes with a cord. They be about measure patient in hearing causes: and their examinations are publike. Condemned persons haue a pillory-boord fastned about their necke, & hanging downe before them to the knees, in which his felony or treason is expressed, which boord neither suffereth them well to eate or sleepe, and in fine killeth him. There be in euery Metropolitane Citie foure principall houses for those three officers before mentioned: the fourth, for the *Taiffu*, wherein is the principall gaole or prison, walled about, high and strong, with a gate of no lesse force: within the same are three other gates before you come where the prisoners lie, in the meane space are such as watch & ward day and night. The prison within is so great, that in it are streets & market-places, & neuer void of seven or eight hundred men, that goe at liberty. But by following *Perera* (sometime a prisoner there) into his prison, I find my selfe almost imprisoned, and therefore will flee hence into their Temples, & there take sanctuarie. Here they deale as madly with their Gods, as there with their men.

CHAP. XVI.

Of the Religion vsed in China.

a M. Polo saith that in Zipangu (or Japon) they called it *Cin*. Longobard saith that the *Mandarines* called the country about Canton *Mangines*, that is, Barbarous rude and vnciuill; as far from the Cities Royall.

b Gi. Bat. Bm.

c M. Polo.



Ow much the greater things are reported of this so large a Countrey, and mighty a kingdome, so much the more compassion may it prouoke in Christian hearts, that amongst so many people there is scarce a Christian, who amongst so ample reuenues, which that King possesseth, payeth either heart, or name, vnto the King of Heauen, till that in so huge a vintage, the Iesuits of late haue gleaned a few hadsuls to this profession. *M. Paulus*, *N. di Conti*, & *Odoricus* call this country a *Mangi*, which somewhat better agreeth with *Tamen* & *Tamagine*, as *Perera* saith: they call the selfes, then *China*, which he thinketh from the neighbor country of *Canchin-China* was applied to this. It had (after *Paulus*) twelue hundred Cities, after *Odoricus*, two thousand, and yet both they describe an other large country of *Catay* more Northerly, that here againe we may preuent such scruples. Their Religion was then, & continueth still (though with some alteration) Idolatrous or Ethnike, & it is thought that a great part of Asia, especially the Islands as far as *Zeilan*, & euen to *Madagascar*, borrowed some of their superstitions from hence, as hither they sometime paid their tribute, vntill a fulnes and feare of surfet, caused the *Chinois* as you haue heard to let themselves bloud, and willingly to relinquish all that which they doe not now enjoy. They were before the Tartarian conquest giuen

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to Astrologie, and obserued Natiuities, and gaue directions in all matters of weight. These Astrologers or Magicians told *Farfur* the King of *China* or *Mangi*, that his king-
dome should neuer bee taken from him, but by one which had a hundred eyes. And
such, in name, was *Chinfaubaian* the Tartarian Captaine, which dispossessed him of his
state, and conquered it to the great *Can* about 1269. This *Farfur* liued in great delica-
cie, nor did euer feare to meete with such an *Argus*. Hee brought vp yearly two hun-
dred thousand Infants, which their Parents could not prouide for: and euery yeare one
certaine of his Idol-Holy-daies feasted his principall Magistrates, and all the wealthiest
Citizens of *Quinsay*, ten thousand persons at once, ten or twelue daies together.
There were then some few Nestorian Christians; one Church at *Quinsay*; two at *Cing-*
hianfu, and a few others. They had many Idol-Monasteries. They burned their dead:
the kinsmen of the dead accompanied the corpse, clothed in Canuas, with musicke and
hymnes to their Idols: and when they came to the fire, they cast therein many papers
wherein they had painted slaues, Horses, Camels, &c. as of the Cathayans is before re-
ported, to serue him in the next world. They returne, after their funerall rites are fini-
shed, with like harmony of instruments, and voices, in honour of their Idoles, which
haue receiued the soule of the deceased.

Odericus affirmeth that at *Kaitan* or *Zaiton*, he found two Couents of Minorite-Fri-
ers, and many Monasteries of Idolaters, in one whereof he was, in which (as it was told
him) were three thousand Votaries, and a hundred thousand Idols. One of those Idols
(lesse then some others) was as bigge as the Popish *Christopher*. These Idols they
feede euery day with the smoke of hot meates set before them: but the meate they
eate themselues. At *Quinsay* a Chinian conuert ledde him into a certaine Mona-
stery, where hee called to a Religious person and said: This *Raban Francus*, that is,
this religious Frenchman cometh from the Sun-setting, and is now going to *Camba-*
leth, to pray for the life of the great *Can*, and therefore you must shew him some
strange sight. Then the said religious person tooke two great baskets full of broken re-
liques, and led mee vnto a little walled parke, and vnlocked the doore. We entred in-
to a faire Greene, wherein was a Mount in forme of a Steeple, replenished with hearbs
and trees. Then did he ring with a Bell, at the sound whereof many creatures, like
Apes, Cats, and Monkeyes, came downe the Mount, and some had faces like men, to the
number of foure thousand, putting themselues in good order, before whom hee set a
platter, and gaue them those fragments. Which when they had eaten, hee rung the se-
cond time, and they all returned to their former places. I wondered at the sight, and de-
manded what creatures they were. They are (quoth he) the soules of Noble men which
wee here feede for the loue of *God*, who gouerneth the world. And as a man was ho-
norable in his life, so his soule entreth after death into the body of some excellent beast,
but the soules of simple and rusticall people possesse the bodies of more vile and brut-
tish creatures. Neither could I dissuade him from the opinion, or perswade him that a-
ny soule might remaine without a body.

Nic. di Conti saith, that when they arise in the morning, they turne their faces to the
East, and with their hands ioined, say: *GOD in Trinitie* keepe vs in his Lawe.

Their religion at this time is idolatrous and Pagan, wherein the common peo-
ple are somewhat superstitious, but the King himselfe and the *Mandarines*, as seeing
the vanitie thereof, and not able to see the truth, are in manner irreligious and pro-
fane: the first worship that which is *Nothing in the world*, and these finde nothing
in the world, but the world and these momentary things to worship. Yet doe they
acknowledge a Deitie of the Heauen and Earth, whereof the former Kings haue bene
more superstitiously obseruant: and this *Vanlia* also, when as some few yeares since his
pallace was fired with lightnings, being guiltie of his owne vnworthinesse, hee com-
manded his sonne to pray vnto heauen for reconciliation. And although the *Manda-*
rines confine their happinesse with their lues, yet some of them are found admirable
in their grauitie and constancie of resolution. This appeared lately, when as the King, in
loue of his second wife or concubine, would haue preferred her son to the title of Prince
and hope of succession, neglecting the elder, which was the sonne of her, who among
his

d The name
signifieth a
hundred eies.

e *Odericus ap.*
Hak

f *Nic. di Conti*
ap. *Ramus.*

g *Gular. Arshuf*
cap. 52.

h *Pantag.*

- his women had the fourth place, contrary to the lawes and customes of China: they all assembled together and presented a petition to the King, that forasmuch as hee would not bee admonished to obserue their auncient lawes in proclaiming the lawfull heyre apparant, that hee should seeke him new officers, and for their parts they resigned their Manderine-robcs; which the King (relenting) caused them to resume, with promise of satisfaction to their demanda. There haue not wanted of them which haue publickly in writings (after their manner) expostulated with him of his vnjust courses: and one on this sort, *Although O King, I know the gibbes is already pitched for mee, and the fire kindled to burne mee, yet will not I cease to reprehend thine iniuries and publike enormities.* Amongst all their Idols, ⁱ they obserue with great reuerence *One*, which they paint with three heads, continually looking each on other. Others they haue resembling the pictures of the Apostles. These were the Philosophers wee spake off, whereof three are principall, *Confusius*, *Xequiam* and *Tanxu*. The first is in first and chiefe account for the inuention of part of their letters, for his holinesse, and for his bookes of Morall vertues. Vpon the daies of the
- ^k *Dialog. Mac.* New and full Moone, ^k his disciples which are in manner all their men of learning, Mandarincs and Students, doe assemble themselves at the common schoole or commencement-houfe, and before his Image (which is worshipped with burning of Incense and Tapers) they doe bow their knees thrice, and bend their heads to the ground. The followers of the second are called *Cen* in China, and in Iapon, *Bonzi*, which haue their heads and beards, and doe for the most part inhabit the temples of *Xequiam*, or of other Saints of that profession, reherfing certaine prayers after their manner on bookes, or beades, and haue some inckling of the life to come, with rewards answerable to the well or ill spent life. The third sort, which follow *Tanxu*, differ in their long haire and some other ceremonies from the former, but they both liue in great contempt, as men vnlearned and ignorant, and are not permitted to sit beside the Magistrates, but kneele before them, and are subiect to their punishment no lesse then the Vulgar. They weare on their heads a Tirc like to a Miter (saith *Nannes* :) twice was I at Cantan, and could finde none of them which could so much as teach me their owne mysteries. *Confusius* his precepts prescribe the light of Nature as guide, ascribing much to the heauens, to Fate, to the worshipping their forefathers images, without mention of other God; in other things approaching neere to the Truth.
- ^m On the said Holidais of the New and full Moone, a little before sunne rising, in all the Cities of this vast Kingdome, and in all the streets thereof at one and the same houre, they make publication and proclamation of fixe Precepts. First, Obey thy Father and Mother: Secondly, Reuerence thy elders and superiours: Thirdly, Keep peace with thy neighbours: Fourthly, Teach thy Children and posteritie: The fift enioineth euery one to discharge his office and calling. The last prohibiteth Crimes, as Murther, Adultery, Theft, and such like. These things doe their *Mandarines* cause to be obserued; otherwise Atheists, not hauing reason or reasoning of the immortalitie of the soule, and future rewards, which yet some of their bookes and pictures of their *Pao* or God, resembling those infernall torments, might learne them. Both *Mandarines* and others haue many images in their houses to which they sacrifice. But ⁿ if they obtaine not their requests, they will whip and beate these Gods, and then set them againe in their places and with new incense seeke their reconcilcment, renewing their prayers, and their stripes also, if their prayers be reiectcd. And in a word the *Mandarines* are the Gods (or Diuels rather) whom the people most feare, as dreading blowes from them, which themselves at pleasure can and doe inflict on the other. This God-beating they vse with Lotts. ^o For when any is to vndertake a iourney or any matter of weight, as buying, lending, marrying, &c. They haue two sticcs flat on the one side, otherwise round, as bigge as a Wallnut, tied together with a small thread, which after many sweet oraisons they hurle before the Idoll. If one or both of them fall with the flat side vpwards, they reuile the Image with the most opprobrious termes: and then hauling thus disgorged their choiler, they againe craue pardon with many fawning promises. But if at the second cast they finde no better fortune, they
- ⁱ Discourse of China. l. 2.
- ^k Melchior Nannes.
- ^m Nic. Longobard.
- ⁿ Admiranda Reg. Sin.
- ^o Maffaus l. 6. Disc. of China.

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passe from words to blowes, the deafe God is hurled on the earth into the water or fire, till at last with his vicissitude of sweet and sowre handling, and their im-
portunate reiterations of their calls, hee must needs at last relent, and is therefore
feasted with hennes, musicke, and (if it bee of very great moment, which they con-
sult about,) with a hogges head boiled, dressed with hearbes and flowers, and a pot
of their Wine. They cut off the billes and clawes of their fowles, and the hogges
snowte, and doe throwe vpon it graines of rice, and sprinkling it with Wine, set it in
dishes vpon the Altar, and there make merry before their Idols. They obserue an other
kinde of Lotts with stickes put together in a pot, and drawing out the same, consult,
with a certaine booke they haue, of their destinie.

But to returne to their varietie of Idols. Frier *Gaspard de la Cruz*, being in Canton,
entred a certaine Religious house, where he saw a chappell, hauing therein, besides ma-
ny other things of great curiositie, the image of a woman with a Child hanging about
her necke, and a Lampe burning before her. The mystrie hereof (so like the Popish
mystrie of iniquitie,) none of the Chinois could declare. The Sunne, the Moone,
Starrs, and especially Heauen it selfe, are Gods of the first forme in their Idoll-
schoole. They acknowledge *Laocoon Tzaney*, the Gouernour of the great God (so
it signifieth) to be eternall and a Spirit. Of like Nature they esteeme *Causay*, vn-
to whom they ascribe the lower Heauen and power of life and death. They subiect
vnto him three other spirits, *Tanquam*, *Teyquam*, *Tzhiquam*: the first supposed
to bee Authour of raine; the second, of humane natiuitie, husbandry, and warres;
the third is their Sea-*Neptunne*. To these they offer victuals, odours, and Altar-
clothes: presenting them also with plaies and Comedies. They haue Images of the
Deuill with Serpentine lockes, and as deformed lookes as here hee is painted, whom
they worship, not to obtaine any good at his hand, but to detaine and holde his
hand from doing them euill. They haue many hee and shee-Saints, in great veneration,
with long Legends of their liues. Amongst the cheefe of them are *Sichia*, the
first inuentour of their religious Votaries of both sects; *Quamina*, an anchoress; and
Neema a great Sorceresse. Frier *Martin*, in one Temple in *Ucheu*, told a hundred
and twelue Idols. In time of trouble they haue familiaritie with the Diuell, as *Pe-*
dro de Alfaro obserued, beeing in a Ship with the Chinois, in this sort. They cause
a man to lye on the ground grouelling, and then one readeth on a booke, the rest
answering, and some make a sound with Bells and Tabors. The man in short space be-
ginneth to make visages and gestures, whereby they know the Diuel is entred, and then
doe they propound their requests, to which hee answereth by word or Letters. And
when they cannot extort an answer by word, they spread a Red mantle on the ground,
equally dispersing all ouer the same a certaine quantitie of Rice. Then doe they cause
a man that cannot write to stand there, themselves renewing their former inuocation;
and the diuell entering into this man causeth him to write vpon the rice. But his answers
are often full of lies.

It were tedious to tell of their opinions touching the Creation. All being a rude
and vnformed Chaos, *Tayn* (say they) framed and serled the Heauen and Earth. This
Tayn created *Panzon* and *Pauzona*. *Panzon* by power of *Tayn* created *Tanhom*, and
his thirteene brethren. *Tanhom* gaue names to all things, and knew their vertues, and
with his said brethren multiplied their generations, which continued the space of ninety
thousand yeares. And then *Tayn* destroyed the world for their pride, & created another
man named *Lozizam*, who had two hornes of sweet sauour, out of which presently
did spring forth both men and women. The first of these was *Alaxan*, which liued nine
hundred yeares. Then did the heauen create another man. (*Lozizam* was now va-
nished) named *Atzion*, whose mother *Lutim* was with childe with him onely in see-
ing a Lyons head in the ayre. This was done in Truchin, in the prouince of Santon: hee
liued 800 yeares. After this, *Usao* & *Hanzani*, and *Ocheutey* with his son *Exonlom*, and his
Nephew *Vitei* the first King of *China*, (they say) were the inuenters of diuers Artes.

They haue many Monasteries of foure differing orders of Religion, distinguished by
the severall colours of their habit, black, yellow, white & russet. These foure orders are

p. The picture
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q. Discourse
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r It seemes
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said to haue their Generals (whom they call *Tricon*) which reside in Pánquin. These ordaine Prouincials, who againe haue subordinated to them the Priors of seuerall houses or Colledges, in those their houses acknowledged chiefe. The Generall is clothed with silke in his owne colour, and is carried on mens shoulders in an Iuory chaire by foure or sixe men of his habite. They liue partly of reuenues giuen them by the King, and partly by begging: which when they doe, they carry in their hands a certaine thing, wherein are prayers written, whereon the almes are laide, and the giuer thereby cleared of his money, I should haue said, of his sinne. They are shauen, vse beades, eate together, and haue their Cells, assist at burials, arise two houres before day to pray vnto the heauen and *Singnian*, who (they say) was the inuenter of that their manner of life, and became a Saint, in which their deuotion they continue vntill breake of day, singing and ringing of belles. Once, both the Friers which formerly, and the Iesuites which later haue beene there, affirme a great conformitie betwixt their and the Chian ceremonies. They may not marry in the time of their Monkish deuotion, but they may (acquainting the Generalls therewith) at their pleasure relinquish their vowe. The eldest sonnes may not enter into religion, becaule they are bound to sustaine their aged parents. At the admittance of any is a great Feast, made by their friends. At the launching of any Ship, they dedicate the same to the Moone, or some Idoll: and besides there resort thither these Monkes, to make sacrifices in the poepe, and reuerence the Deuill, whom they paint in the fore-castle, that hee may doe them no harme. Else vould shee make an vnfortunate voyage. The religious men, as is said, are shauen, the people weare long hayre, in combing whereof they are womanishly curious, these hoping by their lockes to bee carried into heauen, the other, professing a state of greater perfection, refuse any such helpe. There bee of their religious more austere, which liue (in Deserts and solitarie places) the liues of Heremites. They haue hilles consecrated to Idols, whither they resort in heapes on pilgrimage: hoping hereby to merit pardon of their sins, and that after their death they shall bee borne againe more Noble and wealthy. Some of these will not kill any living creatures, especially such as are tame, in regard of this their Pythagorean opinion of the transmigration or passage of soules into beastes. The Iesuites conuerted one man neere vnto Nanquin, which had thirtie yeares together obserued a fast; not strange among the Chinois, neuer eating flesh or fish, and on other things feeding temperately. Vsurers are punished in China, with the losse of that money so employed.

Of their Priests is before shewed, that they haue both secular and regular: the one weareth long haire and blacke clothes, and hath priuate habitation: the other liue in couents, and are shauen. Neither may marry, though both doe (and not here alone) far worse. They much commend in their bookes the consideration & examination of a mans selfe, & therefore do esteeme highly of them which sequester themselves, from humane society to diuine contemplation, that (as they say) they may restore themselves to the selfe & to that pristine state, wherein the Heauen created them; And therefore haue not onely Colledges of learned men, who leaving the affaires of state and secular distractions, doe in priuate villages liue together, obseruing these contemplations with mutual conferences: but even women also haue their Nunneries, & liue a Monastickall life vnder their Abbesses after their manner: although euen such as are married liue closely enough; their feete to this ende so straitly swaddled in their infancy, that they grow but little, (and to haue little feete is with them great commendation) whereby they can not but lamely walke abroad, And if any Widdow refuse a second marriage, shee obtaineth hereby much praise, and many priuiledges. Their *Bonzis* are so little accounted of, that the Iesuites wearing their habite were little set by, and therefore taking the Mandarin-habit, of that apparell in learned men were exceedingly honoured of all sorts.

Many are the ceremonies which they there obserue in Funerals. As they honour their parents in their life time, (being otherwise liable to greivous punishments, yea some of their Mandarins will sue for the Kings licence to leaue their publike function to giue priuate and more diligent attendance to their parents) So after their death they mourne

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three yeates in white hattes and garments. The first moneths they girde vnto them a rough vesture with a rope, like the bare-foote Friers. This is not onely obserued of the meane sort; but the mightiest *Mand rins*, after newes of their fathers death, leave their function, and in their priuate houses bewaile their losse. The weal-thier sort keepe them aboute ground two or three yeares in a Parlour fitted for that purpose, whicher they daily resort vnto them, to salute them, and to burne Incense, and set meats before them. Sometimes also the *Bonzijs*, or Priests, resort thither with their Dirges and holy things. Their wiues, children, and neighbours come likewise to bewaile them. The Mandarins will not vse those things which before they did: not the same Apparell, House-hold-furniture, Salutations. They colour part of the paper in which they write, with another colour. They obserue not their wonted proper names, but call themselves otherwise, as disobedient, or such like. Musicke is banished: their diet is hard. When the corpse is to be buried, all the kinned come together, and asseemble as many Priests as they can, which on muscicall instruments, and with their voyces tune, their mournfull Ditties. The place whither the corpse is carried, is adorned with diuers Images. The coffin is very large, the prouiding of which they commit not to their heire, but themselves in their liues take order for the same, bestowing great care & cost for the best wood & workmanship which they are able to procure, wherein spending sometime seecuty, eightie, or a hundred ducats. They hold it vnfortunate to die before they haue prouided the same. They are no lesse curious for the place of their buriall, thinking that hereon dependeth the fortune of their posteritie, and therefore sometime spend a whole yeare in consultation, whether it shalbe toward the North, or some other region. Their Sepulchres are in the fields, where they fortifie them, and oft times resort thither to performe their obsequies. To be buried within the walls were a thing most miserable, neuer to be forgotten. And for some time after they will eate no flesh, in regard of that passage of soules before spoken of. This opinion is of more authoritie and credite with them then that of Hel or Heauen, although (as is said) their Bookes and Pictures depaينت terrible things in that kinde. Others adde, that as soone as one is dead, they wash him, and clothing him in his best apparell, all perfumed, set him in his best chaire, and there all his neereff kindred kneeling besfe him, take their leaue with teares. They coffin him (as before) and place him in a roome richly furnished, and couer him with a sheet, in which they paint his portraiture. A Table standeth by full of viands, with candles on it. Thus do they keepe him fiftene dayes, euery night the Priests executing their superstitious exequies, burning and shaking certaine papers before them. By the Sepulchre they plant a Pine tree, which is sacred, and may not be cut downe, nor conuicted to any vse, if the weather ouerthrow it. Their funerall pompe is in manner of Procession, with candles carried in their hands. They burne vpon the graue many papers, painted with men, cattell, and prouision for his vse in the next world.

The times religious are the new Moones, and full Moones (as yee haue heard) in which they make great banquets, and then also they muster their souldiers, who alone may weare weapons in China. They solemnize also their birth-dayes, whereunto their kindred do resort of custome with presents, and receiue good cheare. The Kings birth-day is a great festiuall. But New-yeares day, which is the first day of the new Moone in February is their principall feast, and then they send New-yeares-gifts to each other.

Their order for the poore may be a patterne vnto Christians: they suffer none to begge, nor to be idle. If any be blinde, yet he is set to some worke, as grinding in a quene, or such like; of which sort (after *Botermus* account) there are foure thousand blinde persons that grinde still in Canton alone. If they be impotent, that they cannot worke, their friends (if they be able) must prouide for them; if not, they are kept in Hospitals, out of which they neuer passe, and haue all necessaries prouided them by Officers appointed in euery Citie to this business. Common women are confined to certaine places and may not goe abroad, nor dwell in the City, for infecting others, and are accountable to a certaine Officer of their euill earnings, which when they

a Mass and
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b Priests.

c Discourse

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d G. B. B.

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are old, is bestowed on their maintenance. Their dwelling is in the Suburbs of cities.

e *Of. li. 11.*

The Lawe of Nations is little respected in China. Embassadours are in manner imprisoned for the time of their abode, their affaires being intreated of by the Mandarins; who thinke no Nation worthy to deal with their King, in any equall termes of Embassage. *e Petreus* the Portugall Ambassadour was imprisoned at Canton, and there died. Prowder people are not vnder heauen then they. Long nailes is an honorable signe, as of hands not employed to base and manuall labours. They thinke no Bookes so learned as their owne, which their ancient men take paines to conne by heart, as boyes in Schooles, and their Professors do reade with subtile and curious exceptions, distinctions, and obseruations on the Text. They thought the Popedome must needs befall the Iesuites at their returne into Europe, for the learning which they had gotten in reading these Chinian Authors.

f *Gal. Perera. Confusius.*
g For he hath three Crownes on his head, & long hornes, claws on his hands & feete, a dreadfull countenance & face vpon his belly, and is set in a darke corner. *Artib. pag. 49.*

In their Temples they haue a great Altar, after the Dutch fashion, that one may go round about it. There set they vp the Image of a certaine *f Lontou*. At the right hand standeth the Deuill (their *Feionis*) more vgly then amongst vs he is painted: whom they worshipp with great reuerence that come thither to aske counsell, or draw lots. Besides these Temples, which they call *Meani*, they haue another sort, wherein both vpon the Altars and walles stand many idoles well proportioned, but bare-headed. These beare the name of *Omithoson*; accounted of them spirits, but such as in heauen do neither good nor euill, thought to be such men and women as haue chastely liued in this world, in abstinence from fish and flesh, fed onely with rice and fallads. Of that Deuill they make some account: of these spiritues little or nothing at all. They hold opinion, that if a man doe well in this life, the Heauens will giue him many temporall blessings: but if he do euill, then shal he haue infirmities, diseases, troubles, and penury, and all this without any knowledge of God. They imagine also, that they which liue heere well, presently after death shall become Deuills, if otherwise, that then this Deuill doth transfigure his soule (as is said) into a dogge or other beast. And therefore do they sacrifice vnto him, praying that hee will make them like vnto himselfe. *h* When a man lieth on his death-bed, they set before him the picture of the Deuill, with the Sunne in his right hand, and a poniard in his left, and desire the patient to looke well on him, that hee may be his friend in the future world. They liked the Christian manner of praying, and desired vs (saith *Perera*) to write them somewhat concerning Heauen, which wee did to their contentation. They are great Sodomites, although they haue many wiues and concubines, which they buy of their parents, or in the markets, in like manner as the Turkes. They are not by Lawe prescribed to obserue this or that Sect: and therefore they haue many sects, some worshipping the Sunne, some the Moone, some nothing: and all, what themselves best like, as is in part before shewed.

h *Lin. lib. c. 23*

i *A. Dalmeida. 1586.*

Antony Dalmeida *i* saith, That in saying Masse, they were so thronged with the people, that they were almost troden vnder foot. And of a Chinian Priest (contrarie to the zeale elsewhere in any Religion) they were inuited to dinner, and feasted together with many other of their Priests that vsed them kindly. Amongst them he obserued, that the Deuill had taught them in many things to imitate the sacred ceremonies (it is the Iesuites phrase) of the Catholike Church. At Ciquion also (a City like to Venice) they provided themselves of a house, on both sides whereof dwelt these *Bonzis*, or Chinian Priests, who vsed them gently, and daily resorted to them to heare their doctrine; and some of them desired Baptisme: so little is this Religion prized of her forwardest Schollers. This Inore by the way, lest these reports should seeme to contradict themselves, relating the deuotion, and manifold superstitions, and yet supine negligence, atheisme, and polytheisme, professed and practized in these large confines according to each mans choice. And as *k* that Religion, which of the one sort is practised, is against the light of reason, that a man (as *Ternilian* saith) should be mercifull or cruell (as these Chinois are) vnto their Gods: So the other (and especially they which are most learned) neither hope nor feare any thing after death, and ascribe this vnto their happinesse, that they are not touched with such (as they suppose them)

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them) superstitious fancies. Yet euen they which ascribe no Diuinity to their Idoles; obserue their Country-customes of sacrifices and offering vnto them. Their Temples are not so sumptuous as some report, but meane, and meanly kept. They consult, not onely with their gods, (as you haue heard) but with their Wisards and Fortune-tellers; whereof they haue great store. They are exceedingly addicted to two vaine studies; of Alchimy, wherein if they haue not so good successe as *he in the West*, which (as *La Nou* saith) turneth so little *Lead* in his *Bulles* into so much *Golde*, yet they vse as religious and costly diligence: (for besides inuch siluer lost, to find siluer, many of them seeke to better their fortune in this attempt, with many yeares fastings;) The other is to prolong their life, for which they deuise a thousand Artes and Compositions. Of both these studies they haue diuers Bookes and Professors. There be which fable themselves to be very old, vnto whom is great recourse of Disciples, as to some heauenly Prophets, to learne lessons of long liuing. They supposed the Iesiuites, (whom they tooke to be of great learning) did not truly tell them their age, but suspected, that they had already liued some ages, and knew the meanes of liuing euer, and for that cause abstained from marriage.

The Chinian salutations are so full of ceremonies, beyond any people, that I dare not salute them, for feare of tediousnesse. Religion it is yet vnto me to passe vn-saluted that Religion which I reade obserued by them in intertainment of the Spaniards of the Philippina's. They were feasted by the Viceroy; and two Capitaines appointed Stewards, or Feast-maisters, before they sat downe, did take each of them a cup full of liquor in his hand, and went together, whereas they might discouer the Heauen, and offered the same to the Sunne, adding many prayers, that the comming of their guests might be for good, and then did fill out the wine, making a great courtesie. And then proceeded they to their feast. The Chinois^m in the eclipse of the Sunne and Moone, are afraid that the Prince of heauen will destroy them, and pacifie him with many sacrifices and prayers; they holde the Sunne and Moone, man and wife.

Ludouicus Georgius in his Mappe of China, describeth a huge Lake in the Province of Sancij, made by inundation, in the yeare of our Lord 1557. wherein were swallowed seuen Cities, besides Townes and Villages, and innumerable multitude of people: one onely childe in a hollow tree escaping so great a destruction. Such as escaped drowning, were, as *Boterm* addeth, destroyed with fire from Heauen. From this worke of Diuine Iustice I might passe to those admirable works of humane industrie amongst them: Of which sort are (besides that wall continued by the ioynt agreement of Art and Nature some hundredths of leagues; and their printing) their artillery farre short of that excellencie of ours, or rather more excellent, as more fauourable; their souldiers peeces not hauing barrells about a spanne long, and their great attillerie of little vse: their porcellane and fine earthen dishes; their sailing waggons, and other things, may not be further described for feare of prolixitie: all which are so much the more to be admired, because they are their owne inuentions, and not borrowed. The opinion of *Scaliger* touching the steeping of that their porcelline, and burying it in the earth, is gaine said by later Writers, who affirme, that the earth, whereof these dishes are made, is naturally hard, beaten finall, steeped, and often stirred, and of the finest, swimming in the toppe, is the finest vessel framed.

This Countrey hath few in it of other Religions. The Tartars conquered it, and possessed the same about two hundred yeares, and were expelled at last by a *Bonzi*, whose posteritie still enioy the Scepter. There are still about Paquin and many other places of the kingdome, some Tartars which haue their *Moschees*, and obserue *Mahomet*. They differ in countenance from the Chinois. *Perera* saith he saw at Fuquien certaine Moores, who could say little of their Religion, but, *Mahomet* was a Moore, my father was a Moore, and I am a Moore, with some other words of their Alcoran, wherewithall, in abstinence from swines flesh they liue, (saith hee) vntill the Deuill take them all. Hee reasoned with them, because hee had in many Chinifh cities seene the reliques of *Mahomet* kept; and they answered, That they came in great shippes, fraught

La Nou Disc.
c. 12.

I Discourse of
China p. 267.

m *Linschoten*
Cap. 23.

n *Maginus* et
Ortelius.

o *Pantogia*.

p *Scal. Exerc. 92.*

q *Linschoten* c. 23.

fraught with Merchandise from Paquin-ward, to a Port appoynted to them by the King, where they conuerted to their Religion the chiefe *Mandarin* or *Loyia*; whereupon the people beganne to turne Mahumetane. They now waxing bolder, prohibited the eating of swines flesh, the peoples chiefe foode: who hereby prouoked, complained of a conspiracie betwixt these Moores and the *Loyia*, against their King. Heereupon he and the chiefe of them were executed, and the rest disperfed into certaine Cities, where they remained slaues to the King.

Mathæus Riccius learned of certaine Mogore-strangers, that in the Xensian Province the north part of China, in a place called Xucheo, there are white men with long beards, which vse Bells, and worship *Isa*, that is, *Iesus* and *Marie*, and honour the *Crucifix*. Their Priefts were married, and cured diseases without medicines. The former part of this report agreeth iust with that of *Carvalius*, before mentioned in the eight Chapter, touching Cathay, which Geographers place next heereunto.

The Iesuites haue three or foure places of residence; But the *Labourers* are few, and their *harnest* nothing so plentifull as in other places, which they impure to the hardnes of learning the Chinian language, and especially their writing in so many Characters not distributed into any Alphabetically order: to be exact in which, is required a good part of a mans age: their inhospitall Lawes to prohibit strangers entrance into their Country, and suspicion of them when they are entred; their Epicurean opinions and liues; their adding themselves to auncient customes; the conceit of their owne learning; their pride, cruelty, extortion, polygamie, and such like. Themselues can in their Epistles and Tractats acquaint you with their Roman conquests in these parts, and here and elsewhere *Iarrie* one of their Society is an Arch-Trumpeter, to sound their exploits: I can not say, alwayes without iarring.

Boterius ascribeth vnto China seuentie millions of people, whereas he alloweth to Italie scarce nine, and to Spaine lesse, to England three, to all Germany, with the Switzers, and Lowe Countries, but fiftene, and as many to all France. Lamentable it is, that the deuill should haue so great a tribute in this one kingdome. *Gonsales* (in his Discourse of China, translated by *Parker*) reckoneth almost seuen millions of soul-diers in continuall pay.

In the later Epistles from China, dated 1606. and 1607. little is there to further this History. As for their tales of Miracles in those and the *Imponian* Epistles (bearing the same date) wherein *Ignatius Loyola's* picture is made a miracle-worker; I hold the not worth relation. At Nanquin was a conspiracie of 3 thousand people, to make a new King, but they were executed and quartered for their treason. The Chinois beleue (as is there reported) that there is a certaine spirite which hath power of the life and death of children that are sicke of the measells, and therefore when their children are sicke thereof, they hang a Glasse before the doore of the Chamber where he lieth, that the spirit comming to destroy the childe, seeing his Image in that Glasse, should not dare to approach nearer. Their baptisme cured the disease: a new remedy for measells; a new vertue of baptisme.

I thought it not impertinent heere to adde the Catalogue of the Kings of this Country, according to their owne Stories, which although it be in part fabulous, (as what auncient prophane Storie is not?) yet, because I haue done thus in other Nations, and haue so worthy a patterne in this, as the Worthie of our Age *Iosephus Scaliger*, pardon me to trouble thee with this Chronicle of their Kings.

The first was *Pitey*, a Giant-like man, a great Astrologer and Inuenter of Sciences; hee reigned a hundred yeares. They name after him a hundred and sixteene Kings (whose names our Author omitte) all which reigned two thousand two hundred fifty and seuen yeares: all these were of his linage: and so was *Tzinizon* the maker of that huge wall of China which killed many of the Chinois, of whom hee tooke euery third man to this worke. For which cause they slew him when hee had reigned fortie yeares, with his sonne *Agnizi*. They ordained King in his stead *Anchofan*, who reigned

r *Pier. du Lar-*
ric. lib. 4.

f *Littera à*
Mat. Ric.

e *Historie of*
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u *Ioseph. Scalig.*
Canon. Isagogic.
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reigned twelue yeares; his sonne *Futey* succeeded and reigned seuen yeares; his wife
eighteene; his sonne, three and twenty: then followed *Guntay*, foure and fifty; *Gun-*
tey the second, thirteene: *Ochantey*, five and twenty: *Coantey*, thirteene: *Tzentzey*, six
and twenty and foure moneths: *Anthey*, six: *Pintatey*, five: *Tzintzunmey*, three and
seuen moneths: *Huy Hannon*, six: *Cuonm*, two and thirtie: *Bemtthey*, eighteene: *Vn-*
they, thirteene: *Oshey*, seuentee: *Tanthey*, eight moneths: *Antey*, nineteene yeares:
Tantey, three moneths: *Chitay*, one yeare: *Limhey*, two and twenty yerres: *Tanthey*, one
and thirty yeares: *Laupy*, one and forty yeares: *Caythey*, five and twenty yeares: *Fon-*
tey, seuentee yeares. Fifteene other Kings reigned, in all, one hundred seuentie
and six yeares. The last of which was *Quiontey*, whom *Tzobu* deposed, who with
seuen of his linage reigned three score and two yerres: *Cotey*, foure and twenty yeares:
Dian, six and fifty yeares: *Tym*, one and thirtie yeares: *Tzunyn*, seuen and thirty yeares:
Touco with his linage (which were one and twenty) reigned two hundred ninetie and
foure yeares: *Bausa* a Nunne, wife of the last of them (whom she slew) one and forty
yeares: *Tantzozon* slew her, and reigned with his posteritie (which were seuen Kings)
one hundred and thirtie yeares: *Dian*, eighteene yerres: *Onton*, fiftene yeares:
Onzizim, nine yeares and three moneths: *Tozon* foure yeares: *Anchin*, ten
yeares: *Zaytzo*, and seuentee of his race, three hundred
and twenty yeares: *Tepyn* the last was dispossessed
by *Ozon* the Tartar, vnder whom, and eight
of his Tartarian successours, China
endured subiection ninetie
and three yeares:
Gombu
expelled *Tzintzunm* the last of them. He with thir-
teer. successours haue reigned about two
hundred and fortie yeares.
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OF THE EAST-INDIES AND OF THE SEAS AND ISLANDS ABOUT ASIA, WITH THEIR RELIGIONS.

THE FIFTH BOOKE.

CHAP. I.

Of India in Generall, and of the ancient Rites there observed.



He name of *India*, is now applied to all farre-distant countries, not in the extreme limits of Asia alone, but euen to whole America, through the error of *Columbus* and his fellowes; who at their first arriual in the Westerne world, thought that they had met with *Ophir*, and the Indian Regions of the East. But the Ancients also comprehended vnder this name a huge Tract of Land, no lesse in the iudgement of *Alexanders* followers, in his Easterne Inuasions, then the third part of the Earth; *Ctesias* accounted it one halfe of Asia. *Ptolomey* and other Geographers, did vsually diuide India by the Riuer Ganges, into two parts, one on this side Ganges, and the other beyond. Although heere we finde no lesse difficultie concerning Ganges, which the most account the same with Guenga, that falleth into the Gulfe of Bengala, which they also imagine to be that, which of the Ancients is called *Sinuu Gangetica*: Other esteeme the Riuer Cantan (whereon Cantan chiefe Citie of one of the Chinian Provinces, whereof we haue so lately taken our leaue) to be that Ganges: Of which minde are *Mercator*, *Maginus*, *Gotardus Arithus*, and their disciples. *M. Paulus* diuideth India into three parts, the Lesse, the Greater, which he calleth *Malabar*; and *Abasia*, betwixt them both. *Dom. Niger* reckoneth the same number; the first, from the Riuer *Indus* (whence this name *India* flowed) vnto *Barus*, hee calleth *Cassarat*: the second or middle, from thence to *Caberis*, *Mimber*: from thence Eastward to Ganges, he nameth *Maabar*, and all these on this side Ganges: beyond it placing *Magin*, or *Mangi*. *Ptolomey* maketh the *Sina*, to be next beyond *India extra Gangem*, on which he abuteth them on the West: and therefore if *Sina* be China, then are they by him placed quite beyond India:

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and

a Ptol. lib. 7.

*b Mercat. tab.
vniuers. Magin;
Geog.
G. Arithus bib.
Ind. Or.
c M. Paulus
lib. 3.
d Nig. Coma
As. x.*

and therefore *Mercator* and *Magium* esteeme Cathay to bee the Region of the *Sma.*

It is our part to leaue this matter to the discussing and deciding of others, and to hold on our perambulation through this wide and spacious Region: first relating the generalities and antiquities thereof; and next proceeding from China (where we left) vnto the next adioyning Nations, certainly reputed Indian, how vncertaine fouer Ganges runneth, whether on this side, or beyond them: to which when we haue added our suruey of the Ilands adioning to the Continent of Asia, wee may end this Booke, and our promised Asian Discouery. Vnder the name of *India*, heere we comprehend all that Tract betweene Indus and the Persian Empire on the West, vnto China Eastward, as it trendeth betwixt the Tartarian and the Indian Seas.

Semiramis first inuaded India, as *Ninus* her husband had done before to *Bactria*, but not with like successe. For although she had thought to haue encountred the Indian Elephants with her counterseits made of Oxe-hides, sowed together in that shape, and stuffed with Hay: for which vse she caused three hundred thousand beasts to be slaine, which might both serue in the battell for shew, and before-hand to exercise her horse to such fights; and, if we beleue *Antiquitie*, mustered in her huge army no lesse then three millions of foot-men, and fve hundred thousand of horse: Yet *Strabon*, at that time the Indian Monarch, brake her Forces, and chased her out of the field.

e *Diodor. Sic.*
lib. 2. cap. 5.
Ex *Ctesia.*

f *Calius Rhodig.*
lib. 18. cap. 31.

In these first times the Indians^f are said to liue like the Scythians, without houses, Cities, Temples, in a wandering course with their Tents, liuing on the barkes of the tree *Tala*, and wilde Venison, the skinnes whereof were their garments. In all India were no seruants, but all free-men. These things were altered by *Bacchus* or *Dionysius*, who made an Expedition hither, not so much with Armes, as with Arts. Hee taught them the vse of wine, oyle, and sacrificing: in memory whereof, Posteritie honored him for a god. Of this the Poets, and histories of *Alexander*, and others make much mention. So doth *Suidas* tell of one *Brachman*, that prescribed the Rites and Lawes of the *Brachmanes*: *Solinus*, of *Hydaspes*; and others, of *Ganges*, *Heracles*, and the rest, with much vncertainie. The first certaine notice of those parts was by *Alexanders* inuasion and conquest, who yet pierced but a small way in this vast part of the world, except that little we haue of the Persians exploits in these parts. The *Romans* were hindered by the Persians and Parthians, from passing hither with their armies, although their Ambassages be reported, both to *Augustus*, and long after to *Antoninus Pius*.

g *Strab.* lib. 15.
S. *Aurel. Victor.*

Strabo in his fifteenth booke is large in this Indian subiect. He reporteth out of *Aristobulus*, that the Riuer Indus, by force of an Earthquake, changed his channell; thereby a great part of the neighbour Region being turned into a desert. For in this, Indus is like vnto Nilus, in that, without it, the Countrey would be a wilderness, and therefore is also worshipped of the Inhabitants. It receiueh fifteene other Riuers into it. He mentioneth the *Cathei* not farre from thence, which after happily gaue name vnto Cathay. To let passe the strange Creatures, which some ascribe to these parts, as Dragons of incredible bignesse, those great Apes, which by imitation of men in aray, made *Alexanders* Campe to arme themselves against so ridiculous an enemy.

h *Plin.* lib. 6. c. 19.
Ar. lib. 8.

The Indians are seuen sorts: h The first in estimation, and fewest in number, were their Philosophers. These kept publike Acts once a yere before the King, and he which in his obseruations was found three times false, was condemned to perpetuall silence. The second sort were husband-men, which paid the King (the onely owner of all the land) a fourth part of the encrease. The third was of shepheards and huntsmen, which wandered in Tents. The fourth Artificers. The fifth souldiers. The sixth Magistrates. The seueneth Courtiers, and those of his Priuy Counsell. If any woman killeth the King in his drunkenesse, she is rewarded with the marriage of his sonne and heire.

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Of their Philoſophers, or men learned and religious, the *Brachmanes* obtaine the *Brachmanes*. first place, as being neereſt in ſect to the Greekes. Theſe are after their man-
Nazarites from the wombe. So ſoone as their mother is conceived of them, there
are learned men appointed which come to the mother, with ſongs containing pre-
cepts of chaſtitie. As they grow in yeares they change their Maſters. They haue their
places of exerciſe in a groue nigh to the Citie, where they are buſied in graue confe-
rences. They eat no liuing creatures, nor haue uſe of women, liue frugally, and lie vpon
ſkilnes. They will inſtruſt ſuch as will heare them, but their hearers muſt neither
ſneeſe, nor ſpit, nor ſpeake. When they haue in this ſtrict courſe ſpent ſeuē and thir-
tie yeares, they may liue more at pleaſure and libertie, in diet, habit, proper habitati-
on, and the uſe of gold, and marriage. They conceale their myſteries from their wiues,
leſt they ſhould blabbe them abroad. They eſteeme this life as mans conception, but
his death-day to be his birth-day vnto that true and happy life, to him which hath
beene rightly religious. They hold the world to be created, corruptible, round, ruled
by the high God. Water they imagine to haue beene the beginning of making the
world; and that beſides the ſix Elements, there is a fiſth Nature, whereof the Hea-
uen and Starres conſiſt. They inuente of the Immortalitie of the Soule, and of the tor-
ments in Hell, and many ſuch like matters.

The *Germanes*, another Order of religious or learned men, are honored amongſt *The Indian Germanes*. them: eſpecially ſuch of them as liue in the woods; and of the woods, both for their
diet of thoſe wilde fruits, and their habit of the barks of trees, not acquainted with
Bacchus or *Venus* any more then with *Ceres*. They ſpeake not to the Kings, when they
aſke counſell of them, but by meſſengers; and doe pacifie the angrie gods, as is ſu-
poſed, by their holineſſe.

Next in honor to theſe, are certaine *Mendicants*, which liue of Rice and Barley,
which any man at the fiſt aſking giueth them, together with entertainment into
their houſes. Theſe profeſſe ſkill in Phyſicke, and to remedie diſeaſes, wounds, and
ſterilitie; very conſtant in labour and hardſhip. Others there are, Inchanters and Di-
uiners, Maſters of ceremonies about the dead; which wander thorow townes and
Cities. Some there are more ciuill and ſecular, in their life profeſſing like pietie and
holineſſe. Women alſo are admitted vnto the fellowſhip of their ſtudies in this Phi-
loſophie, not to their beds. *Ariſtobulus* writeth, that he ſaw two of theſe *Brachmanes*,
the one an old man ſhauen, the other yong with long haire, which ſometimes reſor-
ted to the Market-place, and were honored as Counſellours; and freely tooke what
they pleaſed, of any thing there to beſold, for their ſuſtenance. They were annointed
with *Sefamine* oyle, wherewith, and with hony, they tempered their bread. They were
admitted to *Alexanders* table, where they gaue leſſons of patience; and after going to
a place not farre off, the old man lying downe with his face vpward, ſuſtained the
Sunne and ſhowers terrible violence. The yonger ſtanding on one foot, held in both
his hands a peece of wood of three cubits liſted vp, and ſhufled ſete, as the other was
wearie; and ſo they continued every day. The yong man returned home afterward,
but the old man followed the King, with whom hee changed his habit and life, for
which, when as he was by ſome reſproued, he answered that he had fulfilled the fortie
yeares exerciſe, which he had vowed. *Oneſerius* ſaith, that *Alexander*, hearing of
ſome religious Obſeruant, which went naked, and exerciſed themſelues to much
hardſhip, and would not come to others; but would bid men, if they would haue a-
ny thing with them, to come to them; ſent him vnto them, who found ſiſtene of them
twentie ſurlongs from the Citie, each of them obſeruing his owne geſture of ſitting,
ſtanding, or lying naked, and not ſtirring till Sun-ſetting, in that ſupportable heate,
at which time they returned into the Citie. *Calanus* was one of them. Hee afterward
followed *Alexander* into Perſia, where beginning to be ſicke, he cauſed a great pile of
frame of wood to be made, wherein he placed himſelfe in a golden chair, and cauſed
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him Dandanis.
lib. 7.

fire to be put to, in which he was voluntarily consumed, telling (if they tell true) that he would meete *Alexander* at Babylon, the place fatal to *Alexanders* death. This *Calanus* told *Onesicritus* of a golden world, where meale was as plentifull as dust, and fountaines streamed milke, hony, wine and oyle. Which Countrey, by men turned into wantonnesse, *Iupiter* altered and detained, imposing a life of hardnes and labour, which while men followed, they enioyed abundance; but now that men begin to surfer and grow disobedient, there is danger of vniuersall destruction. When he had thus spoken, he bade him, if he would heare further, strippe himselfe, and lye naked vpon these stones. But *Mandanis*, another of them, reprobued *Calanus* for his harshnesse, and, commending *Alexander* for his loue to learning, said that they inured their bodies to labour for the confirmation of their mindes against passions. For his nakednes he alledged, that that was the best house which needed least furniture of household. He added that they searched the secrets of Nature, and that returning into the Citie, if they met with any carrying figges or grapes, they receiued of him gratis; if oyle, they powred it on them: and all mens houses and goods were open to them, euen to the parlors of their wiues. When they were entered, they imparted the wisdom of their sentences, as the other communicated his meats. If they feared any disease, they preuented the same with fire, as was now said of *Calanus*. *Megasthenes* reprobeth this *Calanus*, as *Alexanders* trencher-Chaplain, and commendeth *Mandanis*, saying, that when *Alexanders* messengers told him that he must come to the Sonne of *Iupiter*, with promise of rewards, if he came, otherwise menacing torture: he answered, that neither was he *Iupiters* sonne, nor did possesse any great part of the earth: as for himselfe, hee neither respected his gifts, nor feared his threatnings; for while he liued, India yeelded him sufficient; if he died, he should be freed from age, and exchange for a better and purer life. Whereupon he saith, *Alexander* both pardoned and praised him. *Clitarchus* reporteth also, that to the *Brachmanes* are opposed another Sect called *Pranin*, men full of subtiltie and contention, which derided the studies of others in Physicologie and Astronomie. He diuideth the *Brachmanes* into those of the mountaines, clothed in Deeres skinnies, which carried scrippes, full of rootes, and medicines, which they applied with certaine charmes to cure diseases: and the second sort hee calleth *Gymnasts*, those naked ones before mentioned (whereof it seemeth they were called *Gymnosophists*) which had women amongst them, but not in carnall knowledge: the third he calleth Ciuill, which liued in Cities and Villages; wearing fine linnen, and apparelled in skinnies. *Nicolasus Damascenus* saith, that at Antiochia he saw the Indian Embassadours, sent to *Augustus* from *Porus*, the King (as his letter contained) of six hundred Kings, with presents, among which was a female Viper of sixteene cubites (one of like bignesse *Strabo* saith he saw sent out of Egypt) and a Cray-fish of three cubits, and a Partrich bigger then a Vulture. *Zarmanochagus*, one of these Indian Philosophers, was one of the Embassadours, who at Athens burned himselfe, not moued thereto by aquerfitie, but by prosperitie, which had in all things followed his desires, lest in his succeeding age it might alter: and therefore entred the fire, annointed, naked, laughing. His Epitaph was; Heere lieth *Zarmanochagus* the Indian, of Bargosa, which according to his Countrey-custome, made himselfe immortal.

Suidas telleth of a Nation called *Brachmanes*, inhabiting an Iland in the sea, where *Alexander* erected a pillar, with inscription, that he had passed so farre. They liue an hundred and fiftie yeares, and haue neither bread, wine, flesh, nor mettals, nor houses, but liue of the fruits, and cleare water, and are very religious. Their wiues liue apart on the other side Ganges, to whom they passe in *Iuly* and *August*, and after fortie daies returne home againe. When the wife hath had two children, shee neither knoweth her husband after, nor any other man; which is obserued also, when in fve yeares hee can raise no issue of her, he after abstaineth. These slay no beasts in sacrifice, but affirme that God better accepteth vnbloudie sacrifices of Prayer, and more delighteth in man, his owne Image.

p 16. Boetm.

q Am. Marcell.
lib. 23.

Hystaspes, the father of *Darius*, is reported to haue learned of the Indian Philosophers,

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phers or *Brachmanes* both Astronomie and Rites of Religion, with which he after in-
 structed the Persian *Magi*. None might sacrifice without one of these to direct him, r *Arrian. lib. 1.*
 who only among the Indians had skill of Diuination, and authoritie to sacrifice, and
 were free from other seruices.

The Indians are said to worship *Iupiter*, *Ganges*. and other *Heroes* of their Coun-
 trey. Some of the Indian Nations accounted it dishonorable (as they doe also at this
 day) for the wiues not to be burned with their deceased husbands. *Thomas* the Apo- s *Dorotheus in*
 stle preached the Gospell to the Indians, and so did *Bartholomew* also, and destroyed vita *Barthol.* &
 their Idols (which wrought great wonders amongst them) *Aslaroth*, *Beirith*, and *Wal-* Thom.
 dub, as *Abdias* reporteth, who euen in this Historie may easily be conuined to bee r *Pseudo Ab-*
 counterfeit, in ascribing the names and religions of the Grecians, *Iuno*, *Neptune*, *Bere-* dias, *Bab. Episc.*
cimbria, to the Indians; besides those vnchristian reuenges, in killing so many of their
 aduersaries, and olde Heathenish, new Popish Ceremonies, fathered on those A-
 postles.

To let passe that *Abdias*, a fit Bishop of that mysticall *Babylon* : " *Alexander ab A-* u *Gen. di. b. 6.*
lexandro reckoneth among their gods the greatest trees (to cut which, was with them cap. 26.
 a capitall crime) and a Dragon, in honor of *Liber Pater*. *Hercules* they honoured in a
 Giant-like statue, whose daughter *Pandæa*, the *Pandeans* say, was their first Queene.
 These affirme, that in the hill *Meros*, which they account sacred to *Iupiter*, is a caue
 wherein *Liber* or *Bacchus* was nourished; from whence the fable grew, that hee was
 borne of *Iupiters* thigh; for so *puer*; significth. Some of the Indians (saith x *Solinus*) x *Solin. cap. 55.*
 kill no beasts, nor eat flesh : some liue only on fish. Some kill their parents and kinf-
 folks, before age or sicknesse withereth them, and deuoure their flesh, an argument
 not of villany, but pietie amongst them. Their *Gymnosophists*, from the Sunne-ri y *Plin. l. 7. c. 2.*
 sing to the setting, fixe their eyes on the bright orbe of the Sunne, thence obseruing
 certain secrets. Hercunto he addeth the tales of men with dogges heads; of others
 with one legge, and yet very swift of foot : of *Pigmeis*, of such as liue only by sent : of
 hoary infants; of some like *Polyphemus*, with one eye in their fore-head; of others with
 eares to the ground, wherein many of the old writers are Poets, and the moderne,
 Painters, as in many other monstres of men and beasts. We seeke credit with the wise,
 and not admiration of fooles.

The Indians neuer sacrificed, or saluted their Idols without dances. They were z *Al. ab. Al. lib.*
 neuer rewarded with military honor or spoile, except they brought into the Campe an 4. cop. 17.
 enemies head in their hand. They punished periury with the losse of fingers and toes;
 and such as deceived their Clients, with perpetuall silence; and besides, they were dis-
 abled vnto any Office. Their Lawes are not written; their contracts without scales, or
 witnesses.

In the hills, a called *Hemodi*, *Bacchus* is said to haue erected pillars, to witnes his a *Laur. Coruin.*
 Conquest, as farre as that Easterne Ocean, as *Hercules* did in the West. He built the
 Citie *Nysa*, where he left his sicke and aged souldiers, which *Alexander* spared, b and b *Arrian. lib. 5.*
 suffered to their owne libertie, for *Dionisius* or *Bacchus* his sake. And as *Bacchus* ere-
 cted Pillars, so did *Alexander* Altars to the twelue chiefe gods, as high as towers, mo-
 numents of his farre trauels, where he obserued solemne games and sacrifices. He c sa- c *Arrian. lib. 6.*
 crificed also, not to his country gods alone, but to *Hyaspis*, *Acemes*, and *Indus*, In-
 dian riuers, and to other gods, with other Rites and sacrifices, then he had before vied:
 drowning a golden bowle in *Indus*, and another in the Ocean, in his Ethnicke super-
 stition. To him did the Indian *Magi* (so doth *Arrianus* d call their *Brachmanes*) say, d *Arrian. lib. 7.*
 that he was but as other men, sauing that he had lesse rest, and was more troublesome,
 and being dead, should enioy no more land, then would serue to couer his bodie. And
 euery man (saith they) stamping with their feet on the ground, hath so much as he trea-
 deth on. *Ensebins* e reciteth out of *Bardesanes Syrus*, that amongst the Indians, and Ba- e *Imagis.*
 c *Euseb. de*
 ped no Image, nor ate any quicke creature, dranke no wine nor beere, only attending p *ap. Euan.*
 lib. 6. cap. 8.
 on Diuine things : whereas the other Indians are very vicious, yea some hunt men, sa-
 crifice, and deuoure them, and were as Idolaters. e *Ensebins* on a speciall
 callinge.

f Tusc. quest.
lib. 5.

Pliny besidde his relations of monsters in these parts, telleth of their Philosophers (called *Gymnosophists*) like things to that, which is before mentioned of their beholding the Sunne from the rising to the setting, with fixed eyes, standing on the hot sands all day-long, on one foot by course. Tooth-ache, with other diseases of the head & eyes, spitting, and other sicknesses, are either exiles or strangers to the Indians. Tully saith, that in this naked plight these Philosophers endure the cold of Winter, and snowes of Caucasus, while they liue, and the burning fire at their end without any plaining. The Indian women also strue which shall be married to her husbands corpse, in a fiery chariot, riding with him into another world..

g Phill. 2. c. 4.

Philostatus in his large Legend of the life of *Apollonius Tyaneus*, their Philosophicall Saint, relateth his pilgrimage into India, to the Brachmanes, in which he came to Nyssa, where was a Temple of *Bacchus* built by himselfe, planted about with Bayes, Vines, and Iuie, whose shady rooffe covered the same. In the midst was an Image: all instruments belonging to the Vintage were there, some of gold, others of silver hangd vp, sacred to *Dionysius*. He after^b came to Taxilla the Citie royall, where he found the Temple of the Sunne, and in it, the Iuory Image of *Aias*, with golden statues of *Alexander*: and ouer-against the same, brazen Images of *Porus*. The walls of redde marble shined like fire, interlaid with gold, resembling lightning. The Mosaical floore pouldred with pearles. The King heere offered sacrifice to the Sunne. For the pepper-trees, which (he saith) are great, and abound with Apes, who gather the pepper for the Indians *gratis*, brought thereunto by a wile of the Indians, who first gather some, and lay it on heapes, and then goe away: at their returne, finding many the like heapes made by the amulous Apes, Ileaue it to the Authors authority, and Readers credulity: as that also which followeth of the Inhabitants of Paraca in these parts, who by eating a Dragons heart and liuer, attaine to vnderstand the language (if so I may terme it) of beasts. And if you maruell at this,^k that which followes will amaze you; of men which doe not, as the former, communicate with the nature of beasts, but of spirits, making themselues at their pleasure inuisible. Heere in a holy hill was a pit, whereof no man drinketh, by which the Indians binde their faith, as by the most solemne and inuiolable oath. In this pit was a fiery receptacle, where men were purged from their offences: and two tubs (of *Whetstones*, I should say) of raines and windes, the one being opened yeelding raines, and the other, windes.

k Cap. 3.

In this place were many Indian, Grecian, and Egyptian statues, with their Rites obserued accordingly. This hill was reported the middle of India, and euery noone-tide they sing Hymnes to the Sunne for that fire, borrowed (they say) from his beames. The Brachmanes sleepe on the ground, on hearbes strewed two cubits thicke, that by this eleuation they might more signifie their deuotion to the Sunne, whome they laud night and day. He found^l *Iarchus* their principall, with seuen associates, sitting on Thrones of Brasse. *Iarchus* could tell *Apollonius* his Name, Nation, and Aduentures, which had befallen him all his life. They annoint themselues, then wash in a fountaine, and after this, being crowned, enter the Temple in solemne Procession, with Daunces, smiting the ground with Roddes, wherewith the earth, like vnto waues, did moue and rayse it selfe. *Iarchus* being asked by *Apollonius*, what he thought of himselfe and his companie, answered, That they were Gods, because they were good men: that he himselfe had sometime benee *Ganges*, and *Apollonius* before had benee an Egyptian Mariner, an attendant which there waited on them had benee *Palamedes*, whose misfortunes we read of in the warres of Troy, thus in new bodies presenting themselues to the world. The world, he said, was a liuing creature, compounded of fise Elements, with diuers other things of Pygmeys, which liued vnder the Earth, of Gryphons, &c. Thus much I thought to adde of *Apollonius*, because some vaine Philosophers haue impudently compared him to our Sauour, that the Reader might parallel this Legend with the Gospell out of this darkeness, the more to admire that more then admirable Light. And thus much out of *Philostatus*, of the Brachmanes. The *Gymnosophists* are by him placed, and by that name knowne, in Egypt and Ethiopia, whither also *Apollonius* went to visit them.

l Cap. 4.

CHAP.



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CHAP. II.

Of the Indian Prouinces next adioyning to China.



Auchin-China^a is an Indian Kingdome, situate betweene the Riuer ^a *Magin*. Cantan, and the Kingdome of Siam, diuided into three Prouinces, and as many Kings, but one of them is *Paramount*. It ^b aboundeth ^b *Discourse of China, p. 381.* with Gold, Siluer, Aloes, Porcelane, and Silke. They are Idolaters and Pagans, and ^c haue had some deuotion to the Popish Christianitie, ^c *Gi. Bol. Ben.* moued thereto by certaine pictures of our Ladie, of the last Iudgement, and Hell (a new kinde of preaching) and haue erected many Crosses amongst them, of which the Friers report (after their fashion) some miracles. Their Religion seemeth little to differ from that of the Chinois.

Nigh vnto this Kingdome is Champa, the name of a Kingdome, and chiefe Citie thereof, of great Traffique, especially of *Lignum Aloe*, which groweth there in the Mountaines, prized at the weight in Siluer, which they vse in Bathes, and in the Funerals of great Princes. In Religion they are as the former.

Camboia lyeth Southward from rhence, a great and populous Countrie, full of Elephants and Abada's (this Beast is the *Rhinoceros*:) Here also they begin to honour the Crosse, as Frier *Siluester* (a man, as they say, much reuerenced by the King, and honoured of the people) hath taught them. When the King dieth, ^d his women are burned, ^d *Summario di pop. orientali.* and his Nobles doe voluntarily sacrifice themselves in the same fire. The women are generally burned with their husbands at their death. The Camboyans dealt treacherously ^e with the Hollanders, ^e *An. 1602.* whome they inuited to the shore, with promise of certaine Buffes, and then cruelly slew them. They detained the Admirall on shore, to be redeemed, with some of their Ordinance. When they intend a journey, they vse diuination with the feet of a Henne, to know whether it will be luckie, or no; and as the Wizard shall answere, they dispose of themselves, eyther to goe, or stay.

On this side of Camboia, is ^f Siam, mother-Citie of a Kingdome bearing the same name, in which are reckoped thirtie thousand families of Mores, besides the Naturals. ^f *Magin.* In these parts are huge woods, harbours of Lions, Tigers, Ownces, and *Mariches*, ^g *Gi. Bol. Ben.* which haue maidens faces and Scorpions tailes. Heere runneth Menan out of that huge lake Chiamay, which yeeldeth this and other Riuers of like nature to Nilus in Egypt. They haue amongst them many religious men, which leade an austere life, and therefore had in great reputation of holinesse. These liue in common: they may not marry, nor speake to a woman (which fault is punished with death) they goe alway bare-foot, in poore aray, eating nothing but Rice and greene herbes, which they beg from doore to doore. They craue it not, nor take it with their hands, but goe with a wallet at their backes alwaies, with their eyes modestly fixed on the ground, and calling or knocking, stand still, till they receiue answere, or some thing be put in their wallets. Many times they set themselves naked in the heate of the Sunne: notwithstanding that himselfe, with such direct beames, together with his fire (whole armies of Gnats) doe their vtmost malice vpon them. They rise at Mid-night to pray vnto their Idols, which they doe in Quires, as the Friers doe. They may not buy, sell, or take any Rent, which, if they should doe, would bring on them the imputation of Heretikes. Some Merchants of Siam being at Canton, and hearing that Frier *Matin Ignacio* and his companions, were there imprisoned, for entering that Chilian Kingdome without licence, they visited them, and seeing their poore Friers weedes, they, besides other almes, offered to pay their ransome, if money would doe it.

The Siamites ^h commonly hold, that God created all thinges, rewardeth the ^h *Gi. Bol. Ben.* good, punisheth the bad: That man hath two Spirits; one good, to keepe; and the ⁱ *La. part. 3.* other

other cuill, to tempt, continually attending him. They build many and faire Temples, and place in them many Images of Saints, which sometime liued virtuously, and now are in Heauen. They haue one Statue fiftie paces long, which is sacred to the Father of men. For they thinke that he was sent from aboue, and that of him were borne certaine persons that suffered Martyrdome for the loue of G O D. Their Priests are clothed in yellow long garments. (This colour is esteemed holy, and euerie yellow thing, for the resemblance which it hath with Gold, and with the Sunne, is hallowed to G O D.) Besides that which is before said of their strict orders, they may not nourish Hennes, because of their female Sexe. To drinke Wine, is punished in their Priests with stoning. They haue many Fasts in the yeare, but one especially, in which the People frequenteth the Temples and their Sermons. They haue their canonicall houres by day and night for their holy things. They hold, that the World shall last eight thousand yeares, whereof sixe thousand are passed, and then it shall be consumed with fire: at which time shall be opened in Heauen seuen eyes of the Sunne, which shall drie vp the Waters, and burne vp the Earth. In the ashes shall remaine two Egges, whence shall come forth one man and one woman, which shall renew the World. But there shall be no more Salt, but fresh Riuers and Lakes, which shall cause the Earth, without mans labour, to abound in plentie of good things. The Siamites are the sinke of the Easterne Superstitions, which they deriue to manie Nations.

i. Maginus.
G. Bor. Ben.

The inhabitants of this Kingdome are much giuen to pleasure and riot: they refuse the vse of manuell Arts, but addiect themselves to Husbandrie. They haue i publicke Schooles, where they teach Lawes and Religion in the vulgar Language: other Sciences they learne in a more learned Tongue. They worship innumerable Idols, but especially the foure Elements; according to which his Sect, each man maketh choise of his buriall. They which worshipped the Earth, are therein buried: the Fire burneth the dead carcases of them which obserued it: in the Ayre are hanged (to feast that ayrie-winged people with their flesh) those which adored the Ayre, being aliue. The water drowneth those which had aliue bene drowned in that *Wateris Religion*. Every King, at his first entrance to the Crowne, erecteth a Temple, which he adorneth with high Steeples, and innumerable Idols. In the Citie of Socotay is one of metall, fourescore spannes high.

k. Ioan. Bar. l. 9.
c. 2.

The Kingdome of Siam comprehendeth that *Aurea Chersonesus* of *Ptolomey*, described by *Arrianus* in his *Periplus*, (the Mappe whereof *Ortelius* set forth. 1597) which *Tremellius* and *Iunius* iudge to be *Salomons Ophir*. The Land trendeth long and narrow, and containeth fise hundred Leagues of Sea-coast, compassing from Chaupa to Tavay. But of this space the Arabians, or Moores, haue vsurped two hundred, with the Townes of Parane, Paam, Ior, and Malacca, now in possession of the Portugals; and the Kingdomes of Aua, Chencran, Caipumo, and Brema, haue shared also therein. Odia^k is the chiefe Citie thereof, containing foure hundred thousand households, and serueth the King with fiftie thousand souldiors: and to the Riuier Capuano (on which it standeth) belong two hundred thousand Vessels. This King hath nine Kingdomes subiect to him, and thirtie thousand Elephants, whereof three thousand are trained to the warres. His Nobles hold their Lands in a kind of *Knights-Seruice*, like the Turkish *Timars* (yet onely for terme of life) and without the Kings pay serue him, whensoever he appointeth, with twentie thousand horse, and two hundred and fiftie thousand foot. The Countrey is compassed with the high Hills of Iangoma, Brema, or Brama, and Aua, and is it selfe plaine, in situation and fertilitie (caused by inundation) like to *Egypt*. The *Lai* are tributaries to Siam, for feare of the *Gueoni*, Caniballs and Man-eaters living in the Mountaines adiacent; against whome the Siamite defendeth them, and invaded those *Gueoni* one time with twentie thousand horse, two hundred and fiftie thousand foot: ten, and tenne thousand Elephants for Carriages and Warre. *Cesar Frederike*^l reporteth, That in the yeare 1567 the King of Pegu besieged the King of Siam, in his chiefe Citie, with an Armie of 140000 men, and lay before it 21. moneths, and had 50000 fresh souldiors sent him in supply, and

l. Cas. Frid.

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and yet had not preuailed, if Treason had not more furthered his designs then force. The gates were one night set open, and the Peguans entred: which when the Siamite perceiued, he poysoned himselfe, leauing his Children and Kingdome a prey to the Conqueror: whose triumphall returne, *Fredericke* (then in Pegu) beheld. Since that time the Kings of Siam haue bene tributaries to Pegu.

After this Peguan had reigned seuen and thirtie yeares, he left his Kingdomes, but not his fortunes, to his sonne: who taking displeasure against the Siamite, his vassall, sent for him to come to him, which he refused. And thereupon he entred into his Countrey with nine hundred thousand men, and besieged him in his chiefe Citie: which he, seeking politicke delays, made semblance still to deliuer, vntill in the third moneth after (which was March) the Riuer ouerflowed the Countrey six score miles about, after his yerely custome, and partly drowned, partly committed to the Siamites, attending in boats for this bootie, to be slaughtered, that huge Armie; of which, scarce threecore and tenne thousand returned to Martayan, and those without Elephants and Horses. And when the King of Pegu proceeded in his attempts with like successe, the Siamite, at last, besieged him in Pegu, his Royall Citie, *An. 1596*. But hearing a rumor of the Portugals comming to helpe him, he raysed his siege. These are the reports of *Franciscus Fernandes*, a Iesuite. Of the Peguan wee shall speake more in the next Chapter.

Malacca is now subiect to the Portugals, who haue there their Bishop, and a Colledge of Iesuites besides the Castle. It sometime was subiect to Siam, from whome it rebelled, after that Marchandise had made them rich. The Ayre is here very vnholosome: their Speech, a deuised Language of the first founders (for it is not long since it was but a few Fishers Cottages): their Religion is Mahumetan, as a great part of the Coast here about is. *Maginnus* calleth it the Centre of the Easterne Trafficke. They are proud of that their Language; wherein they deuise many Sonnets and amorous Poeties. The *Malayos*, or Countrey people, goe naked, with a Cloth about their middle, and a little Roll of Cloth about their heads. *Lodonicus Barthema* (who was there before the Portugals knew it) supposed, that here arrived more shippes then in any Citie in the world. The Riuer Gaza, neere thereunto, is more, after his reckoning, then fiftene myles ouer. The people in the Countrey (which compasseth about two hundred and threecore myles) lodge in Trees, for feare of Tygers. After that *Alphonfus* *Albuquerque* had conquered Malacca, the Moores, dispossessed there, feared themselves in diuerse places along the Coast, and some of them vsurped the title of Kings.

Patane is a Citie betweene Malacca and Siam, chiefe of that Kingdome, where- to it giueth name, in the height of seuen degrees. The buildings are of Wood and Reed, but artificially wrought. The Mosque (for many of them are Mahumetanes) is of Bricke. The Chinoies are more then the native inhabitants. They are of an Ash-colour. They vse three Languages; the Malayan (which to them is naturall) the Sian, and Chinan. The first is written like the Hebrew, from the right hand; the second, like the Latine, from the left, and almost in like Characters; the third, from the right to the left, with a descent from the toppe to the bottome. The Chinoies haue idolatrous Temples, and so haue the Sians, wherein are many golden Statues; the Priests which attend them are clothed in yellow. They haue sacred youths which are their Oracles. The people when they enquire of them, sit a conuenient distance from the Images, and obserue the yong mans gestures (who with his haire disheuelled lyeth prostrate before the Idoll) singing and playing on Instruments, vntill he arise, and standeth vp. For then, as possessed of the Deuill, he runneth vp and downe with a terrible countenance, and maketh a stirre, as if he would kill himselfe, and them that stand by, with a sword which he hath in his hand. Then the people prostrating themselves, request him to declare the Deuils Oracle, and he answereth as pleaseth him; his lyes being accounted Oracles. Adulterie is here a capitall offence, the father of the malefactor being the Executioner, or his next kinsman, if hee bee dead:

m Linfcho.
R. Fitch.

n torn. Bar. l. 9.

o G. Aribus
Danise. Hist.
Ind. Orient.
p. 4333.

p Navig. Jacob.
Necy.

dead: yet is this vice common (notwithstanding this rigor) by reason of the womens vnbridled lust.

The Kingdome was gouerned many yeres by a Queene, who gaue good entertainment to the Hollanders. *James Neco* and his fellowes, *An. 1602.* after their double misfortune and madnesse, which had befallne them, the one in iest, the other in earnest; this at Macao in China, where they were, and knew it not, and setting twentie men on shore*, neuer saw them againe, but heard, that the Portugals had caused fiftene of them to be hanged: the other at Auarella Falca, in 11. degrees $\frac{1}{2}$. where they found the Tract of Carts, and footings of Beasts, but could not see a man, nor shoot a Beast. They guessed, that the people liued as the Tartars, wandering in Carts and Tents, without any settled dwelling. The place was by them called *Sotternym*, by reason that many of their companie had lost the vse of reason, and became madde, with eating a certaine fruit there growing, like to Plummes, with a tender stone, which continued till they had slept. Had they knowne then the easinesse of the cure, it had bene better then any Comedie to haue tickled their Splene, and prouoked laughter, to see one fighting against the enemies, which assaulted him at his Cabbin: to heare another with piteous shrikes cry out on the multitude of Deuils and Hobgoblins, which affrighted him: a third sees strange sights, and cries out, the shippe is full of strangers: and whiles one, in more pleasing distraction, enioyeth (and ioyeth in that distracted pleasure) the sight of God and his Angels, another (transported by this humoured *Charon*) with dreadfull and gasty lookes trembles at his supposed sights of the Deuill, and his hellish associates. It were a madnesse to relate how exceedingly this their madnesse was diuersified, and how many Acts this Tragical Comedie had, till sleepe had dispersed those fumes wherewith that fruit had distracted their braines. From thence (as is said) they came to Patane, where the Queene entertained them in good fort, and to their contentment.

As the difference of their writing, in such neereenesse of dwelling, is very much, so no lesse is found in their Religions. The *Batauians* are *Mahumetanes*. The *Chinois* and *Siams* are *Ethnikes*, in that diuersitie of Rites which you haue heard. Whiles the Hollanders were there, one of those youths, in that Propheticall distraction before-mentioned, warned them to depart from thence; for a great fire would otherwise consume them: wherupon many forsooke their habitation, and yet no fire happened. They also saw the execution of their seuerer Law against Adulterie, on two noble Personages, whose lewd familiaritie being detected, the chose to be strangled, and he to be stabbed (the Law permitting them their choise of the kindes of death) which by the fathers of the parties was executed on them. In single persons it is accounted no crime. And if a foreine Marchant come to trade there, they vse to aske him, if hee neede not a woman: yea, many young women offer their seruice; and the price and time being agreed on, shee, whome he pleaseth to chuse, goeth with him to his house, and in the day performeth the office of a Seruant, in the night of a Concubine: but then neither of them may seeke change of pleasure, without great perill.

The *Siamites* that lue here, weare two or three balls of Gold or Silver, as bigge as a Tennis-ball, in their yards, as wee shall after obserue in *Pegu*. The *Mahumetans* weare them not. The Queene keepes her selfe close at home among her women; of which, some may not marrie (but yet may doe worse) others may, hauing first obtained the Queenes licence. It is seldome that shee is seene; yet sometimes shee is, when shee rideth on an Elephant in Progresse, for her recreation. And for Elephants, they haue a deuise to take them in this sort. Some ride into the Woods on a tame Elephant, and when they espie a wilde one, they prouoke him to fight. Whiles these are fastened in the encounter, by the teeth, or tuskes, each struing to overthrow the other, some come behinde the wilde Elephant, and fasten his hinder feete, and so eyther kill him for his Teeth, or by famine tame him.

* The Hollanders saw many men & women of China in their Boats, which were Fishers, and dwelt in them: but saw not a Portugall, nor could procure any of the other, at any summe, to deliver them a letter on shore. After 1603, the Hollanders tooke a rich shippe of the Portugals at Macao, laden for Iapan.

Cornel. de Ven.

† A merrie madnesse of Every one in his humor.

† See the next Chapter of another way to take them.

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Since this time, the Hollanders haue had much trading at Patane; and the King of
Ior, moued with their good successe against the Portugals, ioyned his Naue to theirs,
to chase them out of those parts. Yea, they haue braued the Portugals, euen before
Goa, the Seat of their Viceroy; and in Nouember, 1604, at Calecut^a entred into so-
leinne League with the Samaryn, and the Hollanders, against them; and the next
yeare they wonne from the Portugals the Castles of Amboyne and Tidore; not to
mention many other prizes taken from them by the Hollanders at sundrie times.
In the yeare 1605, *Cornelius Matelivius* was sent to the Indies with twelue shippes;
and the next yeare after *Paulus à Caerden*, with twelue more. And *Matelivius* be-
ged Malaca in the yeare 1608, and on the seuateenth of August was a great fight by
Sea, betwixt the Portugals and Hollanders. But in this attempt they had not suc-
cesse answerable to their desire. He that will not onely reade, but in manner see, the
most of these exploits of the Hollanders, with other rarities of the Indies, may resort
to *Theodericks*^c and *Israel de Bry*, who haue in liuely stamper expressed these Naui-
gations, with the obseruations of *Linschoten*, and others.

^a Io. Hermannus
Hist. Nav. ab
1602. ad 1604.
^b Step. ab Ha-
gen.

^c Corn. Mateliv.
Nauig. & pug.
Amstelodam.
Hist. lo. I. I. asy
Pontani.

^y Indie Orien-
talis, partes 3.
per T. & I. de
Bry.

CHAP. III.

Of the Kingdome of Pegu, or Brama.



Pegu^a is the Citie Royall of the Kingdome Brama, or Brama, the Nati-
on where began the greatnesse of the late Kings. These Bramans in-
habited neere the Lake Chiamay, among whome the King of Pegu
had his Lieutenants or Viceroyes: One whereof (the Deputie of Tan-
gu) about threescore and tenne yeares since, rebelled against him, and
surprised the Kingdomes of Prom, Melintay, Calam, Bacam, Miran-
du, Aua, all peopled with the Bramans, trending Northwards a hundred and fiftie
Leagues. He after attempted *Siam* with an Armie of three hundred thousand, and
spent three months in making way through the huge Woods and inaccessible Places,
but archieued not his purpose. After his returne, he assayed Pegu, and conquered it;
and then returned the second time 1567, as in the former Chapter is mentioned. ^b He
subiected to his Seignorie twelue Kingdomes, which *Fernandes* thus rehearseth: The
Kingdome of Cavelan, where are the best Rubies and Saphyres: secondly, that of Aua;
the bowels whereof are filled with Mines of Copper, Lead, & Siluer: the third Bacan,
enriched with Mines of Gold: Tungran, the fourth, aboundeth with *Lac*^c and Lead:
such is Prom, the fifth: The sixth is Iangoma, stored with Copper, Muske, Pepper, Silke,
Silver, Gold: Lauran, the seventh, had *Besoin* enough to lade shippes: the eight and
ninth are the Kingdomes of Trucon, Staples of China-marchandise: the tenth and ele-
uenth are the Diademes of Cublan, betweene Aua and China, powdered with precious
stones: Siam, whence we last came, is the last of the twelue; in the inuasion whereof he
armed a million and threescore thousand men (which number is short of ^d *Fredericks*
reckoning, except we ascribe that surplusage to Victuallers, Voluntaries, and Seruants
and Attendants on the baggage;) which Armie (saith *Fernandes*) he tythied out of his
people, taking one onely of tenne. Hee so abounded with wealth, that a hundred
shippes, fraughted with Rice, seemed to diminish nothing of the plentie. The Fields
are said to yeeld three harvests in a yeare: and of Gemmes the store is beyond estima-
tion, and almost maketh them there short of the estimation of Gemmes. But this
wealth, then wanting no store, had, when *Fernandes* writ this 1598, a contrarie vi-
cissitude, of no store, but of want, euen of those thinges which Nature exacteth, as
necessarie proppes of life. Scarcely of so many millions were left seuen thousand
persons, Men, Women, and Children, to participate in the Kings imprisonment
or Siege in his Tower, and those feeding on mans flesh, the parents requiring
of

^a G. Bot. Ben.

^b N. Pimelia lit.
F. Fernandes.

^c Hard Wax.

^d *Fredericke*
saith he had 26
crowned kings
at command,
and that no
King in the
World was of
greater power.

of the children that life which before they had given, to sustaine their owne, and now layed them not in their bosomes, but in their bowels, the children became living Sepulchres of their feared-dead parents. The stronger preyed vpon the weaker; and if their flesh was eaten vp before by their owne hunger, leauing nothing but skiffine and bones to the hungrie assault of these raueners, they ripped the bellie, and deuoured their inward parts, and breaking the skull, sucked out the braines raw. Yea, the weaker sexe was by the strength of famine armed with no lesse butcherly despight against whomsoever they could meete in the streetes of the Citie; with their kniues, which they carried about them, as harbengers to their teeth, in these inhospitall inhumane-humane banquets.

And thus did the besieged Citizens, while the King endured in his Tower no small part of like miserie, besides the indignitie, so to be by his owne vassalls straitned, and after slaughtered. But such is the iust hand of the *King of Kings*, who regardeth not persons, but as he sheweth *Mercie* to the *mercifull*, so doth he reserve *Vengeance* for *crueltie and Tyrannie*. Pardon me, Reader, if on this spectacle I cause thee, with my selfe, to stay a while and wonder. The Sunne, in his daily iourney round about this vast Globe, saw few equall (that I say no more) to this Peguan greatnesse, and yet in a small space, he that is *higher then the Highest*, hath abated and abased this Magnificence lower then the lowliest of his Princes.

After the death of that *Braman* Conqueror, his sonne, in the second moneth of his succeeding Raigne, hearing that the King of Aua, his tributarie and vncle, was plotting some conspiracie, he committed to prison fortie of his Nobles, partners in that new Project, and bringing them all, with their Parents, Wiues, Children, Friends, and Acquaintance into a Wood, set fire thereon, commanding to cut them in pieces, whosoever escaped out of the flame. This kindled another fire in the hearts of his discontented subjects, which was not quenched; but with his ouerthrow. He warred on his vncle, the King of Aua, with no great aduantage, till they both agreeing to trie it by single Combat on Elephants, *Pegu* obtained the Conquest. In the meane time the Siamite with an Armie marched to the borders of Pegu, diuulging rumours, That he came to succour his Lord against the Aua Rebelle. The King enraged hereat, sent presently part of his forces to take him, and present him captiue: but the souldiours refused to follow the Generall in this Enterprise; and returned to their owne houses. The King, after his returne, sent to *Siam*, by faire speeches to persuaade him to come to him: He refused his presence, but denied not his wonted Tributes. Hereupon the King, after two yeares prouision for the Warre, made that vnhappie Expedition in the former Chapter mentioned. And there the waters taking part with the Siamite, he tried once and againe the like fortunes of warre. He sent his brother the King of Siamoma, and his owne sonne twice; which did much harme to the Siamites, and receiued no little themselves; neuer returning without losse of halfe their armie, and of his owne soune, in the last inuasion slaine with a shor. Relentlesse hee (inflamed rather with his losses) determined another Expedition in his owne person; and therefore laid vp store of prouision in barnes at Martauan, Murmulan, Tauay, and Tanassarin, three yeares together, purposing then to employ all the Peguans in this enterprise: But they weary of forren calamities, hidde themselves in woods and wildernesses, and some turned *Talopoyes*: so they call their religious persons. Many sold themselves slaues. The King persisting, in his person gaue order to his vncle *Ximibugum*, to take a muster of all the people, and to entertaine halfe of them for the warres. But he missing so many, which had by those new courtes preuented this seruice, acquainteth the King therewith; who enioyneth the late professed *Talopoyes* to resigne their habite, the yong men to be compelled to warfare, the old men to be exiled to the *Bramans*, where after he caused them to be exchanged for horses. He caused all the Peguans also to be branded in the right hand, that they might be knowne. This made them entertaine thoughts of rebellion, which was first practised by the *Cosimians*, who set a new King ouer them.

c There were destroyed by this flame and execution 4000 persons. *Arthur* pag 326. & *Caspar Balby*, c. 37. hath the same number, saying, That all the Citizens of Pegu were inioyned to be present at the execution. He calls the place not a Wood, but a Prison. He was then at Pegu.

& *Latin* piscator *capit.*

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The Peguan sent an Armie against them, with charge to burne or bring away all they could finde among them, which they did, together with many of the people of both Sexes, which he (after his manner) setting Wood about them burned. And when the rest (not able to warre againe their King and famine at once,) submitted themselves, with exquisite torments hee slew them all. He then sent to his Sonne, the King of *Aua*, ^{g The cruell tyranny of the King of Pegu.} to transplant those people of euery Age & Sexe, to people these sterlone Detolations of *Pegu*. They, vnacquainted with this aire, brake forth in diseases, wherewith they infected also the naturall Inhabitants; which plague made such hauock, that many in impatience cast themselves into the Riuer. The Murrulans with helpe of the Siamites seized on their Castle, whom the King besieged a yeere together; and then was forced from thence by the Siamites sudden irruption, with losse of the most of his people: the horses, Elephants, & country it selfe remaining their recompence. And the Peguan Capitaines also, fearing their Maisters tyranny, became subiects to the Siamite, whose whole families this tyrant with fire & water destroyed, so that all the tract from Pegu to Martaua and Murrulan was made a Wildernes. These things done, hee sent for his younger sonne, the King of *Prom*, and commanded him to the siege of Murrulan: who, utterly mistaking the attempt, conuaid himselfe in the night homewards, with purpose of rebellion.

The King of *Siam* not ignorant of this Peguan estate, invaded the country in harvest-time, and therefore that, which they could, they conuaid into barnes, the rest was fired. He proceeded and laide siege to *Pegu*: in which at that time were a hundred and fifty thousand men, and three thousand peeces of ordinance; a thousand whereof were Brasles: but (as is said) for feare of the Portugales, which were said to haue entred into *Siam* by the way of *Cambaia* he departed, leauing Famine behinde as Lieutenant of his Warres, which caused the Forrenners, then in *Pegu* for the defence thereof, to get them to their owne homes. Those few which remained, liued with provision from *Tangu*. The King sent to his Deputy in *Tangu*, to come to him with all the Inhabitants of the Country and their store, leauing his Wife, and some few to guard the Citie. He answered that he would send halfe, and to demand all were unreasonable. The King sends foure Noble men with Souldiours to force him hereunto. But he slayeth the leaders, and seifeth on their followers. Thus the Famine encreasing, and the people eating one another, the King numbred the Citizens, among whom he findeth seuen thousand Siamites, whom he commanded to be slaine, not leauing about thirty thousand of all sorts in the Citie. His sonne, the King of *Prom*, which had now stood out three yeares, began to relent and sue for pardon, with promise to bring the Promans (to the number of fifty thousand) to the Citie, wherest his Father reioiced, and sealed his pardon which hee sent him with many gifts. But his chiefe counsellor, authour of this rebellion, fearing all the blame would bee laide on him, ^{h Iudas cannot be secure, till he hang himselfe.} poisoned the Prince: himselfe, aspiring to the kingdome, was within one weeke destroyed: and the Nobles, euery man seeking to seile the state to himselfe, caused that of those fiftie thousand, within two moneths space, whiles euery weeke they had a new Prince, scarce remained fiftie men fit for warre, which departed to *Pegu*, three or foure in a Ship, leauing their Country to the habitation of wilde beasts.

The Natiues of *Pegu* are not quite extinct, but many of them are fledde into other Kingdomes; of whom, and of the Bramans, *Sangoma* numbred a hundred and twenty thousand: *Oracan*, twentie thousand: *Siam*, a hundred thousand: and the King of *Sangoma* is able (they say) to arme a million of men.

The *Talapoyes* perswaded the *Sangoman* to depose his brother of *Pegu*. Hee alledged his oath vnto his Father, while he liued. They reply, that no oath might prohibit, if he placed his brother in a *Vahat* (or golden Throne) to be adored for a God. And partly with this (I may not call it) reason: and partly, as *Xerxes* alleaged for himselfe, because that his elder brother was borne before his Father was King, and because his mother was the former King of *Pegu's* daughter, he perswaded himselfe that it was lawfull.

And thus was the state of this mightie Kingdome in the yeare 1598, brought
M m
to

to one Citie, which also was now become a withered carcasse, and well neare the Sepulchre of Itselfe, and (as mischiefs come not alone) besieged by *Mogus*, King of Orracan.

IA BONES.

Andrea Bones (in his Letters the 28. of *March*, 1600.) thus finisheth this Tragedie. When the King of *Pegu* saw himselfe in such streties, besieged by the Kings of Orracan, or Arracan, and *Tangu*, he yielded himselfe to the King of *Tangu*: who dealt treacherously with him, and cut off his head, as hee did to the Queene likewise, and the Prince. Hee then hastied to the Tower of *Pegu*, where he found as much gold and Jewels as laded six hundred Elephants, and as many Horses, besides silver and other mettalls of smaller price: The King of Arracan then absent, and angry that the King of *Tangu* (contrarie to promise) had seized all the treasure to himselfe, he purposed to invade his kingdome, and to that intent, had the aide of many Portugales (amongst whom this Icelute was one) who saw the wayes and fieldes, lately so fertile, now full strewed with dead mens bones and Skulles; and in the Rivers all passage of Ships hindered by the Carcasses of men. The King of Arracan found in the towne aforesaid, three millions of silver, with the Artillerie: and then remained Lord of *Pegu*. But the Kings of *Siam* and *Iangama* prevented his enterprise for *Tangu*, which they invaded to deprive him of his treasures. The King of *Siam* twice assailed *Marianan* with repulse, wherevpon, hee caused two of his cowardly Captaines to bee cast into Cauldrons of scalding Oile: and the third time conquered that kingdome.

k A cruell punishment of Cowards.

Thus haue you heard of the power and subuersion of this great Monarchy: so much the more lamentable, because their fall was from such a height. The Countrey is so fertile, that at what time so euer Corne bee put into the ground, the paiement is good with increase: I haue seene with mine eyes (saith *Cesar Frederike*) that they haue eaten Serpents, Scorpions, all manner of Hearbes and grasse. Such fertilitie, and such stomackes; as they make credible the reports of their huge Armies, so doe they make more terrible the reports of their desolations. This that I speake of their diet, I vnderstand not of their extremitie and Famine, but ordinarily. *Mr. Fitch* saith the same, that they eat Rootes, Hearbes, Leaues, Dogges, Cats, Rats, and Snakes: they refuse almost nothing.

It is aboute a hundred yeares since *Verrimannus* was there, who in company of a Persian Matthant went to visit the King, who then had warres in *Aua*. They went in a Boate all of one peece of Wood, fiftene or sixteene paces long. The Oares were Canes, and the Mast was one Cane as bigge as a Herring-Barrell. The King wore as many Jewels as were worth a great Citie, which made him in the night time to shine as the Sunne. Hee had then a sacrifice to doe to the Diuell, and the next day the Persian presented him with rich Coralls, which hee tooke in so good worth, that hee gaue him as many Rubies as were worth a hundred thousand ducats.

1 1488.
M.R. Fitch.
Gef. Fred.

The King, that liued when Maister *Fitch* was there, had one Wife, and three hundred Concubines: of whom hee was said to haue fourescore and ten Children. Hee sat in iudgement almost every day. They vse no speech in their sutes, but giue vp their Supplications, written in the Leaues of a Tree with the point of an Iron bigger then a bodkin. These Leaues are of an Elme long, and two inches broad: they are also double. Hee which giueth in his Supplication standeth a little off, with a present: which, if the King graaeth his request, he accepteth if not, hee returneth with his present.

Pegu is (or at least in a more vnhappy tense, when they were there, was) a Citie great, strong, and very faire, with walls of stone, and great ditches round about it, with many Crocodiles in theib. There are two townes; the olde, in which the Merchants abide, and the houses are made of Canes called *Bambos*: and the new, for the King and his Nobilitie. The Citie is square with faire walles, hauing in each square five Gates, besides many Turrets for Centineils to watch, made of Wood, and gilded very faire. The streties are straight as a Line from one Gate to another: and so broad, that ten or

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twelue men may ride a-front through them. On both sides at euery mans doore is set a
Coco-tree, yeelding a faire shew, and comfortable shadow, that a man might walke in
the shade all day. The Houses are made of Wood, and couered with Tiles. The
Kings house is in the middle, walled and ditched about, and the houses within of wood
sumptuously wrought and gilded. And the house wherein his *Pagode* or Idoll stan-
deth, is covered with Tiles of siluer, and all the walles are gilded with Gold. Within
the first Gate of the Kings House was a large roome, on both sides whereof were houses
made for the Kings Elephants. Among the rest hee had foure white Elephants, a thing
rare in Nature, but more precious in his estimation. For this is part of his Royall Title;
The King of the White Elephants. And if any other hath any, hee will seeke by tauour or
force to haue the same, which (some m say) was the cause of the quarrell betwixt him m *Linscot*.
and the King of *Siam*. Great seruice was done vvnto them. Euery one of these white E-
lephants stood in an house gilded vvith Gold, and were fed in vessels of siluer gilt. One
of them, as hee went euery day to the Riuer to bee washed, passed vnder a Canoa
pie of Cloth of Golde or Silke, carried by six or eight men; as many going before
playing on Drummcs or other Instruments. At his coming out of the Riuer, a Gen-
tleman washed his feete in a Siluer Bason. There were of blacke Elephants nine Cu-
bits high. The King was said to haue about fiue thousand Elephants of Warre. There
was about a mile from *Pegu*, a place builded vvith a faire Court in it, to take wilde n *Fitch*. 2.
Elephants in a Grove: which they doe by the Female Elephants, trained to this pur- *Cal. B. lib. c. 39.*
pole, and annointed with a certaine Oyle, which causeth the wilde Elephant to follow
her. When the Hunts-men haue brought the Elephant neere to the Cittie, they send
vvord thereof, and many horse-men and foote-men come out and cause the Female
to take a straight way, which leadeth to the place where shee encreeth, and hee after here
for it is like a Wood. When they are in, the Gate is shutte, and they get out the Fe-
male. The wilde one seeing himselfe alone, weepeth, and runneth against the walles
which are made of strong Trees: some of them breake their teeth therewith. Then
they prick him vvith sharpe Canes, and cause him to goe into a strait house, and there
fasten him vvith a rope, and let him fast three or foure daies, and then bring a Female
to him, vvith meate and drinke, vvithin few daies taming him. When they goe into
the Warres, they set a frame of wood vpon their backs (bound vvith great Cordes)
wherein sit foure or six men, which fight vvith Gunnes, Darts, Arrowes, and other
weapons. All Authors agree, that no beast commeth so neere the reason of a man as
the Elephant, yea they seeme to goe before some men in conceit, haughtinesse, desire
of glory, thankesfulness, &c.

The Peguans are beardless: and carrie pinsers about them: to plucke out the
haire if any growe. They blacke their Teeth, for they say a Dogge hath white teeth;
The men of *Pegu*, *Ana*, *Iangoma* and *Brama* weare balles in their yards, which
they put in the skinne beeing cut, and vveare, for euery Childe one; till they haue
three, and may take them out at pleasure: the least is as bigge as any Wall-buts
the biggest as bigge as a little Hennes Egge. They were inuented to prevent Sodomi-
my, which they vse more then any people in the world: Abusing the Male-Sexe,
causeth the women also to weare scant clothes, that as they goe, their thigh is seene
bare, to prouoke men to lust. If the King giue any one of his Balles, it is a great iewell
accounted: they heale the place in six or eight daies. The Bramas that are of the kings
blond prick some part of their skinne, and put therein a blacke colour, which last-
eth halway. If any Marchants resort thither, he shall haue many Maides (saith *Lins-*
choten) offered him by their parents to take his choise, and hauing agreed vvith the
parents he may, for the time of his abode, vse her as his slave, or his Concubine, vvith-
out any diseredit to her. Yea, if hee come againe, after shee is married, hee may;
for the time hee stayeth there, demand her in like sort to his vse. And vvhen
a man marieth, hee vvill request some of his friends to lye the first night vvith
his Bride. There are also among them that sowe vp the priue part of their
Daughters, leaving onely passage for Vrine: which, vvhen they marry passe vnder
the Surgeons hand for remedy. *Caspar Balby*, and *Gov. Arthus*, tell of another custome.

p *Hist. India*
Orion. pag. 313.

q *Cas. Fred.*

i *R. Fitch.*

of their Virgins, if that name may be given them. For saith he, *Virgines in hoc regno omnino nullas reperire licet: Puella enim omnes statim a pueritia sua medicamentū quoddam usurpant, quo muliebria desuntur & aperta continentur: idque propter globulos quos in virgis viri gestant: illis enim admittendis virgines artiores nullo modo sufficerent.* It a man be bankrupt the Creditor may sell his wife and Children. Their money is called *Jan. za*, and is made of Copper and Leade, which euery man may stampe that will. Gold and Siluer is marchandise and not money. The tides of the Sea betweene Martauan and Pegu by *Cas. Fredericks* are reputed the greatest wonder which he saw in his trauels: being so violent, that the ayre is filled with noise, and the earth quaketh at the approach of this watery element, shooting the bores that passe therewith as arrowes, which at a high water they suffer not to anker in the Chanell, which would betray them to the deuouring lawes of the returning tide, but draw them toward some bank, where they rest in the ebbe on dry land, as high from the Chanels bottom as any house top. And if they arriue not at their certaine Stations, they must backe againe whence they came, no place else being able to secure them. And whea it increaseth againe, it giueth them three calls or salutations: the first waue washeth ouer the barke from Stenime to sterne: the second, is not so furious: the third, raiseth the Anker. In *Negrais* in Pegu: diuers people dwell in boates which they call *Paroes*; the country being full of Riuer, in which they goe too and fro with their Families: as strange is the dwelling here on the land; their houses being set on high Posts, and their going vp on Ladders for feare of Tygers. From hence to Pegu, is ten daies iourney by the Riuer, in which way is *Cosmin* and *Medon*, where their markets (are as their dwellings) vpon the water in Boates, with a great *Sombrero*, like a Cart-wheele, to keepe off the Sunne, made of Coco-Leaues.

CHAP. IIII.

Of the Religion in Pegu, and the Countrey thereunto subiect.

s *R. Fitch.*
Cas. Frederike.



b *Cas. Balby*
saith that many of these *Vareles* were burned together with foure thousand houses in Pegu by negligence of a Portugall Mariner.

Their *Varellas* or Idoll-Temples in the Kingdome of Pegu are many. They are made round like a Sugar-Loafe or a Bell: some are as high as a Church or a reasonable Steeple, very broad beneath: some, a quarter of a mile in compass: In the making of them, they consume many Sugar-Canes with which they couer them from the top to the bottom. Within, they be all earth, done about with stone. They spend thereon much Gold, for they be all gilded aloft, and many of them from the top to the bottom: and euery ten or twelue yeares, they must be new gilded, because the raine consumeth off the Gold, for they stand open abroad. Were it not for this vaine custome, Golde would heere be good-cheape. About two daies iourney from Pegu, there is a *Varelle*, or *Pagode*, which is the Pilgrimage of the *Pegues*. It is called *Dogonne*, and is of wonderfull bignes, and all gilded from the foote to the top. This house is fifty five paces in length, and hath in it three Iles or Walkes, and forty great Pillars gilded, which stand betweene them. It is gilded with golde within and without. There are houses very faire round about for the Pilgrims to lie in: and many goodly houses for the *Talipoies* to preach in, which are full of images both of men & women all ouer gilded; I suppose it the fairest place in the world. It standeth very high, and there are foure waies to it, which all along are set with Trees of Fruits in such wise, that a man may goe in the shade about two miles in length. And when their Feast-day is, a man can hardly passe by water or by Land for the great preafe of people, which resort thither from all places of the kingdome. There are on the shore of Dogon two Statues, which from the head downward represent yongmen, but haue the faces of Diuels, and two winges on their backs. In Pegu there is a *Varell* or Temple, like to this, which the King frequented to doe his holies therein, mounting vp Staires

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at the foote whereof were two Tigres gaping wide, seeming as if they had bene alius. Besides the many Magazines (or Treasuries full of Treasure) which the late Bramen King had, hee had nere vnto the palace a Court walled with stone, the gates whereof were open euery day. Within this Court are foure gilded houses co- uered with Leade: and in euery of them certaine Idols of great value. In the first house was a great Statue of Gold, and on his head a crowne of Gold, beset with rare Ru- bies, and Sapphires, and about him foure little children of Gold. In the second house crowned, his foote is as long as a man. In the third house there is the like Idol of bras- se, and in the fourth, of *Ganza*, (which is their money metall, tempered of Leade and Copper) In another Court, not farre from this, stand foure other Colosses, or huge ima- ges of Copper, in houses gilded faire, as they are themselves, save the head. *Bally* cels c. *Bally* c. 38. of fine made of *Ganza*, so monstrous, that the toes of their feete were as bigge as a man, and sitting crosse-legged were yet as high as one could hurle a stone, and were all gilded. *Fernandes* de' re' ateth of threescore and seven Images of Gold, richly adorned with Jewels, and three hundred threescore and six *Combalengas* or Gourds of Gold, molten by the Kings Father, each weighing a hundred and fourescore pound; besides his other treasures; to conceale which hee slew two hundred Eunuches his attendants. d *Fernandes* Epist.

Their *Tallipoies*, e before they take orders, goe to schoole, till they bee twenty e R. *Erith*. yeares olde or more: then they come before a *Tallipoie*, appointed for that purpose, whom they call *Rowli*. Hee (as chiefe and most learned) examineth them many times, whether they will leaue their friends, and the company of all women, and take vpon them the habit of a *Tallipoie*. If hee be content, then he rideth vpon an horse about the streetes, very richly apparelled, with Drummes and pipes to shew that hee leaueth the riches of the world to be a *Tallipoie*. In few daies after, hee is car- ried vpon a thing like an ho'stler, which they call a *Serion* vpon ten or twelue mens shoulders, in apparell of a *Tallipoie*, with Pipes and Drummes and many *Tal- lipoies* with him and all his friends: which accompany him to his house, standing without the towne, and there leaue him. Euery one of them hath his house which is very little) set vpon six or eight postes, to which they ascend on a Ladder of twelve or fourteene steppes. These houses are commonly by the high-waies side, and among the Trees, and in the Woods. They goe strangely apparelled with one *Camboline* or thinne cloth next to their body, of a browne colour; another, of yellow, doubled many times vpon their shoulders. These two be girded to them with a broad girdle: and they haue a skinne of Leather hanging on a string about their neckes, whereon they sit bare-headed, and bare-footed, with their right armes bare, and a broad *Sombrero* or shadow in their hands to defend them in Summer, from the Sunne, and in Winter, from the Raine.

They goe with a great pot made of wood or fine Earth, and covered, tied with a broad girdle vpon their shoulder, which commeth vnder their arme: wherewith they goe to begge their victuals which they eate, which is Rice, Fish, and Hearbes. They demaund nothing, but come to the doore, and the people presently doe giue them one thing or other: they put altogether in their pot. They keepe their Feasts by the Moone: and at a new Moone is their most sollemne Feast: and then the people send Rice and other things to that *Klack* or Church, of which they be: and there all the *Tallipoies* of that Church meete and eate that which is sent them. They preach against all abuses, and many resort vnto them. When they enter in to their *Klack*, at the doore there is a great iarre of water, with a Cocke or a Ladle in it, and there they wash their feete, and then enter in, lifting vp their hands to their heads, first to their Preacher, and then to the Sunne, and so sit downe. When the *Tallipoies* preach, many of the people carry them gifts into the pulpit, where they sit & preach. And there is one which sitteth by them to take that which the people bring, which is diuided among them. They haue none other ceremonies nor service, that I could see but onely preaching.

f G. B. B. l. part 3
Arthus pag. 319.

Boterus f saith, that they hold an innumerable multitude of worlds successively one after another, and also innumerable number of Gods: but not all at once. They imagine that five haue gouerned this present world, whereof foure are passed about two hundred yeares agoe. Now they are without a God, and expect the fift many ages hereafter: after whose death; they conceiue that the world shall perish by fire, and then another world shall follow, and other Gods to rule it. They reckon likewise in the number of their Gods certaine men, which yet haue first passed into fishes, beasts, and birds of all sorts. After death they belecue three places, one of pleasure; (like the Mahumetane Paradise) another of torment; the third, of annihilation, which they call *Niba*. The soules after their phantasie abide in the two former places, whence they returne so often into this life till at last they be holden worthy that *Niba*. He addeth, that they haue Couents, or Colledges of Priests, which liue three hundred together, or more in one place, haue no vse of women, are harbourers of strangers, and liue some of almes, some of rents. They haue like Nunnaries also for the women. There is supposed to be in one Idol-sanctuary (whereof they haue many) 120000. Idols. They fast thirty dayes in the yeare: in which they eate nothing till night. They are of opinion, that he which in this world robbeth another man shall in the next world be his seruant for recompence. They hold it a sinne also to kill a liuing creature, although this bee not strictly obserued amongst them. Some Iewes are of opinion that this people descended of those Israelites vvich *Solomon* sent to *Ophir*, which they place in this Kingdome. & But the Peguans themselves ascribe their originall to a dogge, and a China-woman, which escaped ship-wracke.

g Part 1. l. 2.

h Caspar. Balby.
Got. Arthus.
Hist. India.
pag. 321.

The Diuell is highly worshipped of these Peguans, h to whom they erect a state-ly Altar, and adorne it with varietie of flowers, and meates of all sorts, so to see and feede him that hee should not hurt them. This is principally done when they are sicke: for then they make voves, and build Altars, which they couer with clothes and flowers. They entertaine him also with diuersitie of musicke, and appoint him a Priest whom they call the *Devils Father*, which procureth his rites and musicke. Some, as soone as they arise from their beds, bring a basket of rice, and meates, and a burning Torch in their hands, running vp and down in the streets, openly professing to feede the diuell to preuent harme from them that day. And if dogges follow them, they hold them to be sent of the Diuell to deuoure those meates in his name. Some will not eate, till they haue first call something behinde their backs to the Diuell. And in the country-villages some of the richer inhabitants leaue their houses furnished with store of fooode three moneths space to be inhabited of him, keeping meane while in the fieldes: that so the other nine monethes they may be out of his danger. And howsoeuer the *Talapoies* preach against this diuellish deuotion, yet they cannot reclaim the people. The *Talipoies* euery Monday, arise early, and by the ringing of a Bason call together the people to their Sermons, which are of Iustice to man, but nothing of Religion to God. They wash themselves often, i and the water, wherewith they are washed, the people account holy, and reserue it for their drinke.

i C. Balby, 39.

k Sapan, Giachie

l Sapan Catena.

m Sapan Daiche

They haue many feasts very solemnly obserued. k One Feast (called *Sapan Giachie*) is kept twelue leagues from the Citie: whither the King rides in a triumphall Chariot, with his Queene in exceeding pompe, his Nobles attending. Another l is kept in *Pegu*, against which day all the Courtiers provide them certaine pillars or Images of diuers formes, kept closely, that none may see what others haue provided, till the day. These are made of Indian Reedes, carued and gilded, and on the feastiual presented to the King, who praiseth the most artificiall of them. All that night huge lights of waxe are burnt in honour of their Idol, whose Feast it is, that all may see to haue access to him; to which end the Citle-Gates are left open. But none may approach vnto him empty-handed. They haue m a Feast of watering celebrated in the olde Citie, where the King, Queene, and his Children, with Rose-water sprinkle one another. And all the Captaines likewise besprinkle each other, that they seeme as wet as if they came out of a Riuer. It is said of the last Kings father, that when the people were

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were thus washing, hee would send amongst them an Elephant, which slew many of them, whereat he laughed; the people lamented. An other feast ^{n *Sapan Domu.*} they haue, where-
in they haue a triall of their shippes, which can saile best: this feast lasteth a month: A
fift feast ^{o *Sapan Gi-*} is called *Giatsogegienon*, in honour of a certaine Idoll; they haue many o-
ther feasts, but these the most solemne. *Antony Correa*, a Portugall, concluding a
league with the King of Pegu, the Kings Deputy caused the articles of accord, writ-
ten in Portugall and Pegu languages with golden letters, to be read aloud, and then
burned the scrole, and with a few leaues of an odoniferous tree, caused the same to bee
the King, sware to those Articles. These things being done, with great attention and
silence, *Correa*, loath in a superstitious fancie, to defile Holie Writ, with confirmati-
on of an oath to a Gentile, sware on a Booke of amorous Sonnets, to keepe inuola-
ble the said Articles.

In the year of our Lord 1585: the King of Aua rebelling, (as is before shewed) the
King of Pegu, by single combate, slew the traitor. The fight was on Elephants, in
which the Pegusians Elephant, and the Auan Prince, died. The liuing Elephant was
preferred to the place of the former; but in fiftene dayes space (let the beastlinesse of
men imitate the humanity of a beast) he sorrowed so ^{p *Caspar Bally*} for his Maister, that nothing
might comfort him. And although hee had continually two seruants attending him,
and telling him of his amended estate vnder a mightier maister, yet would hee learce
cease to weepe, or beginne to eate, till his fiftene dayes exequies werere finished.
^{o *her Mer-*} *Bomferrus* a Franciscan spent three yeares in learning the Pegu's language, and
mysteries, that he might preach the Christian Religion amongst them, but was soone
forced to giue ouer and returne into India. For they could not endure to heare anie
better knowledge then they had.

Crocodiles and Apes ^{q *C. Bally.*} are accounted holy and sacred creatures, for which cause
Apes multiply exceedingly; none taking them, except for the vse of their *Varells* or
Temples, where they tie them, and keepe them with diligent respect. And though the
Crocodiles in the Towne-ditch deuoure men daily, yet in a blinde zeale they will
drinke no other water, and account their soules certainly saued, whose bodies are
thus certainly lost and deuoured of those beasts, which sometimes are thirtie foote in
length.

The Kings, subiect to the King of Pegu, did their homage, and presented themselves
before him, kneeling, yea they not onely kneeled to him, but to his white Elephants
also. When the King dieth, they make two shippes with golden couers, and betwixt
them erect a golden Theater; in which they place the corpse, applying thereto muske,
and the most sweet woods, with other things: and so set forth the same to Sea, setting
that Theater or Pageant on fire. In one of the shippes are Talapoics, which sing till
they thinke the body consumed to ashes. Then do they make a masse or lump of these
ashes and milke, and commit the same to Sea in the hauen of Sirian at an ebbing wa-
ter: the bones which remaine they carry to an other place, and there erecting a Chap-
pell, doe bury the same therein. After this they returne to the pallace, and, according
to the accustomed rites, inaugurate the new King. The father of that King (whose
tragedic yee haue heard) had his bones buried in Dogon.

In Dagin or Dacin, as certaine Merchants at Martaban told our Authorr, That if
the King be in loue with a maide, he asketh her fathers consent, which yet few will
graunt, because he is still tied to maintaine his daughter; the King allowing no expen-
ses to his wife. In some places of that kingdome are men-eaters, called *Bataachi*,
which when their parents grow olde, kill them, and eate them as great dainties. When
the King hath condemned a man for some crime, these are his executioners, who in the
presence of the king cut off his head, hands and feete, and adding pepper and salt, eate
his flesh raw. He is called the king of Assi, and is of great power, hath many ships,
much pepper, and is a sworne enemy to the Portugalls, working all the euill he can to
Malacca. If the father knoweth the sonne to be guilty (or the sonne the father) of some
griuous crime, he may slay him, but must after giue account to the king; and if he al-
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low the fact, all is well; otherwife he is liable to punishment.

In Iamahey or Iangoma (five and twenty daies journey from Pegu) when the people be sicke, they make a vow, to offer meate vnto the deuill, if they escape: and when they be recovered, they make a banquet, with many pipes, and drummes, and many other Instruments, and dauncing all the night. Their friends bring them presents, *Cocos*, figges, *Arrecates*, and other fruits; and with great dancing and reioycing, they offer to the deuill, and say, they giue the deuill to eate, and driue him out, and to this end in their dancing they crye and hollow very lowd. Likewise, when they be sicke, a *Tallipoy* or two, euery night doth sit by them, and sing, to please the deuill, that he should not hurt them. When one is dead, he is carried vpon a great frame, made like a Tower, with a conering all gilded, made of canes, carried by foureteene or sixteene men, with great minstrelsie to a place out of the Towne, and there is burned. Hee is accompanied with all his friends and neighbours, all men: and they giue to the *Tallipoies*, or Priests, many mattes and cloth: and then returne to the house, where they feast it two dayes: which being expired, the women accompany the wife to the place where he was burned, and there spend a while in mourning: then doe they gather the peeces of bones, which be left vnburned, and burie them, and then returne to their houses. The neere of kindred doe also shauē their heads, both men and women.

CHAP. V.

Of Bengala, and the parts adioyning.

a *Magin*,
Glo. Bot. Bet.
Got. Arthus hist.
Ind. Orient. pag.
282.



The kingdome of Bengala ^a is very large, and hath of coast one and twenty leagues, and as much within land. The riuer Chaberis (which some call Guenga, and thinke to be the ancient *Ganges*) watereth it: It is plentifull in rice, wheate, sugar, ginger, long pepper, cotton and silke: and enioyeth a very wholesome ayre. The Inhabitants neare the shore, are (for the most part) Mahumetans, and so also was the king, before the great *Mogore* (one likewise of his owne Sect) conquered him. Gouro the seate royall, and Bengala are faire cities. Of this the Gulfe, sometimes called *Gangeli-cus*, now beareth name *Golfo di Bengala*. Chaigan is also reckoned amongst their Cities. They ^b are a most subtil and wicked people, and are esteemed the worst slaues of all India: for that they are all theecus; and the women, whoores; although this fault is common through all India, no place excepted. They haue euery time a new one. Whensoever they are found in adultery, they haue their noses cut off, and are thence forwards narrowly looked to, that they keepe not each others company. The Portugalles haue here *Porto grande*, and *Porto Pequino*, but without forts and gouernement; euery man liuing after his owne lust: and for the most part, they are such as dare not stay in their places of better gouernement, for some wickednesse by them committed.

b *Linshot*.
ca. 16.

c Adulterie
punished.

d *Linshot*. c. 47

e *Lud. Vert.*
lib. 1. ca. 19.

f *Gesnerus de*
Quadrup.

In Bengala are found great numbers of *Abadas* or *Rhinoceroses*, whose horn (growing out of his snout) teeth, flesh, blood, claws, and whatsoeuer he hath without & within his body, is good against poyson, and is much accounted of throughout all India. The skinne ^d vpon the vpper part of this beast, is all wrinckled, as if hee were armed with shields. It is a great enemy of the Elephant. Some thinke that this is the right Vnicorne, because as yet there is no other by late trauellers found, but onely by heare-say. Onely *Ludovicus Vertomannus* ^e saith he sawe a couple of those true Vnicornes at Mecca; one whereof had a horne of three cubits, being of the bignes of a colt of two yerres and a halfe old; the other was much lesse: both sent to the Sultan of Mecca, for a rare present out of *Ethiopia*. *Gesner* in his Booke of Four-footed Beasts, citeth this testimony, and some others, whereby he perswadeth, that there are diuers sorts of these Vnicornes: But it cannot seeme otherwife then strange, that in

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when the people: and when they are, and many of them presents, rejoicing, they out, and to this they be sicke, a leuill, that he made like one or sixteene hundred. Hee is come to the Talle, where they se to the place they gather the women.

in this last hundred of yeares: Wherein the world hath vnveiled her face more then euer before; none of credite (that I haue read) hath affirmed himselfe to haue seene this Vnicorne, but in picture. That which is reported of their vertue against poyson, proceedeth from the hearbes which Bengala yeeldeth: for in other places they are not neere the price of these. There are heere also certaine wilde Goats, whose hornes are in account against venome: as I my selfe (saith *Linschoten*) haue proued.

The kings of Bengala, in times past, were chosen of the Abassine or Ethiopian slaves, as the Soldans of Cairo were sometime of the Circassian Mamalukes. Northwards of Bengala lieth the kingdome of Arracan. The great *Can* subdued these parts and the kingdome of Mien, about the yeare 1272. while *Marchus Paulus* lived there. Arracan, Chandican, and Syriur are by *Fernandez* placed in Bengala, as so many kingdoms: Patane or Patenau by *Frederike* and *Fitch* reckoned to an other Bengalan kingdome: which our Countreyman Maister *Fitch* calleth the kingdome of Gouren: so that vnder this name Bengala are comprehended many Seigniories; all, or the most part now subiect to the *Mogor*.

Our Mappes seeme not to describe the riuer Ganges (so will we here terme it with *Orellius*, *Cassaldus*, *Barrius*, and all our later Trauellers, both Merchants and Iesuits) according to the due course thereof. For Chaberis they bring from the North inclining to the East, Guenga from the West; but Maister *Fitch*, which continued sixe moneths in passing downe first in Iamena from Agra, which falleth into Ganges, and then in Ganges it selfe to Bengala (although hee confesseth it may be done in shorter time) saith it commeth from the North-west, and runneth East into the Sea. Some call Chaberis, Ganges; and some hold Guenga to be Ganges; and some make but one riuer of them both: and hence may happily arise in part, that seeking of Ganges is lost off.

There is in Ganges a place called *Gongasagie*, that is, the entry of the Sea, in which are many fishes called Sea-dogges. They which are weary of this world, and desire to haue a quicke passage to Paradise, cast in themselves here to be deuoured of these fishes; perswading themselves, that the next and readiest way thither, is by their jaws.

Ganges: ouerflowing his bankes, in times past drowned many villages, which so remaine; and hath changed his wonted Channell: the cause that Tanda (a Citie of trafficke) standeth now a league from the riuer. It watereth a fruitful Countrey and populous, and (as the Oceans high Collector) receiueth into him many riuers by the way, some no lesse then it selfe, so that in the time of raine, you can not see from the one side of Ganges to the other: The superstitious opinion conceiued, in those parts, of this riuer, appeareth by the reports of all. *Emmanuel Pinner* at Cambaia obserued many to resort thither on pilgrimage, sometime out of that Citie foure thousand; and was told by the Gouernor of Bengala vnder the *Mogor* then at Lahor, that there came thither sometime three hundred thousand or foure hundred thousand Pilgrims. And addeth, That not long before his comming to Cambaia there assembled there, to this deuout iourney, fiftie thousand people. Happy they esteeme that man which watheth himselfe therein, and secure of saluation, if at the point of death he may drinke of this water. Hee conferred with one *Gedacham*, a great man, which had bene on this holy voyage, and had there weighed his mother three times; first, by her weight in silver; secondly, in golde; thirdly, in pearles, all which hee gaue vnto the poore. A brother of his, called *Ran*, being to goe to the great *Mogor*, offered one hundred and fiftie thousand *Pardaus* that his *Pagodas* or Idoles should send him good successe. They make an Image also to this riuer, wherunto they doe diuine honour. The king of Calcut and the other kings of Malabar keep a solemn feast euery twelue yeares, in honour of this riuer; because that long since a certaine *Brasmen* (falsely accused) fled vnto Ganges, and there led an austere life twelue yeres; worshipping that Streame and his Idoll, to whom when he purposed to return home; after those twelue yeares expired, that Image of Ganges appeared, and said, that on the last day of February hee would appeare in a riuer of his owne Countrey, and cause the

oast one and Chaberis (which) watereth it; cotton and ants neare the was the king, in. Gouro the called *Ganges* amongst their ed the worst although this one, neuert to Whensoever forwards Portugals haue ment; euerie are not stay in mitted, horn (growth without & throughout all as if hee were hat this is the and, but one of those true of the bignes nt to the Sul of Foure-foot, that there strange, that in

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the waters thereof to arise, and runne backward in witnesse of his innocencie, and bade him assemble all the Lords of Malabar to the sight, which accordingly came to passe, and the memory thereof is by this Feast solemnized.

n *R. Fitch.*

Bannarasⁿ is a great Towne on Ganges, to which the Gentiles out of farre countries come on pilgrimage. The men are shaven all but the crowne. Alongst the water-side are many faire houses, in which stand Images of euill fauour, made of stone, and wood, like leopards, lions, monkeis, men, women, peacocks, and deuills, with foure armes and hands, sitting close-legged, and holding somewhat in their hands. There are diuers old men, which on places of earth, made for the purpose, sit praying, and they giue the people (which by breake of day, and before, come out of the towne, to wash themselves in Ganges) three or foure strawes, which they take, and hold them betwene their fingers where they wash themselves: & some sit to mark them in the forehead, and they haue in a cloth a little rice, barley, or monny, which they giue to these old men. After that, they go to diuers of their Images, and giue them of their sacrifices, those old men in the meane while praying, which maketh all holy. They haue one idoll called *Ada*, with foure hands and clawes. On certaine great caued stones also they poure water, rice, wheat &c. They haue a great place like a wel, with steps to goe down, wherein the water standeth foule, and stinketh by reason of those many flowers, which they continually throw thereinto. Many people are alwaies therein with imagination of pardon for their sins, because God (as they blaspheme) washed himself therein. They gather vp the sand in the botome, as a holy relike. They pray not but in the water, and wash themselves ouer head, lading vp water with both their hands, and turne themselves about, and then drinke a little of the water three times, after which they goe to their Gods in their houses. Some of them will wash a place which is their length, and then will pray vpon the earth, with their armes and legs at length out, and will rise vp and lie downe, and kisse the ground twenty or thirtie times, but will not stirre their right foote. Some vse fiftene or sixteene pots, little and great, ringing a bell while they make their mixtures ten or twelue times; and make a circle of water about their pots, and pray: others sitting by, one of which reacheth them their pots. They say ouer these pots diuers things many times, which done, they go to their gods and throw their sacrifices, which they thinke are very holy, and marke many of them which sit by in the forehead, esteemed as a great gift. There come fiftie, and sometime a hundred together, to this Well, and to these Idoles.

About their Idolls in some houses sitteth one in warme weather to blow the wind with a fan vpon them. And when they see any company comming, they ring a little bell, and many giue them their almes. None of these idolles haue a good face. Some are blacke, and haue clawes of brasse; and some ride on peacocks or other fowles. One there is alwaies attended with his fan, to make winde, which (they say) giueth them all things, both food and rayment. Heere some be burned to ashes, some scorched in the fire, and throwne into the water, when they are dead: the Foxes presently eate them. The wiues do burne with their husbands when they die: if they will not, their heads be shaven, and neuer any account is made of them after. If a man or woman be sicke, and like to die, they will lay him before their idolles all night: and that shall mend or end him. And if he do not mend, that night his friends will come and sit a little with him, and cry, and after will carry him to the waters side, and set him vpon a little raft made of reeds, and so let him go downe the riuer. The chiefe idols are very euill-fauoured, their mouths monstrous, their eares gilded, and full of Jewelles, their teeth and eyes of gold, silver, glasse, coloured blacke, with Lampes continually burning before them. Into their houses or Temples you may not enter, with your shoes on. When the scorched Indians are throwne into Ganges, the men swim with their faces downewards, the women with their faces vpwards; which I had thought they had by some meanes caused, but they denied it. The people goe all naked, with a little cloth about their middle. Their women are exceedingly on their necks, armes, and eares, decked with rings of silver, copper, tin, and iuory hoopcs: they are marked with a great spot of red in their forehead, and a stroke of red vp to the crowne, and so

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it runneth three wayes. Their marriages are in this sort: The man and the woman come to the water side, where standeth a *Bramane* or Priest, with a Cow and a Calf, or a Cow with Calf: These all goe into the water together, the *Bramane* holding a white cloth of foure yards long, and a basket crosse bound with diuerse things in it. This cloth he laieeth vpon the backe of the Cow. And then he taketh the Cow by the taile and saith certaine words. She hath a copper or a brasse pot-ful of water. The man holdeth his hand by the Bramans hand, and the wiues hand by her husbands, and all haue the Cow by the taile. Then they poure water out of the pot vpon the Cowes taile, which runneth through all their hands, and they lade vp water with their hands, and then the Bramane tieth their clothes together. After this they goe round about the Cowe and Calf, and giue somewhat to the poore there attending, leauing the Cow and Calf for the Bramans vse, and offer to diuers of their Idolls money, then lying downe vpon the ground, they kisse it diuers times, and goe their way. Betweene this and Patenaw are diuers theeuers, like the Arabians, without certaine abode.

Patenaw was sometime a kingdome, now subiect to the *Magore*. The women here are so decked with siluer and copper, that it is strange to see, and by reason of such rings vpon their toes, they can weare no shooes. Heere I saw a dissembling Prophet which sate vpon an horse in the market-place, and made as though he slept, and many of the people came and touched his feete with their hands, and then kissed their hands. They tooke him for a great man, but I saw he was a lazic lubber: and there I left him sleeping. The people here are great praters & dissemblers. As I came from Agra down the riuer Iemena, I saw also many naked beggers, of which the people make great account; they call them *Schefsche*. Heere I saw one, which was a monster among the rest, wearing nothing on him, with a long beard, the haire of his head couering his uities. The nailles of some of his fingers were two inches long: for hee would cut nothing from him. Neither would he speake, but was accompanied with eight or ten which spake for him. When any man spake to him, hee would lay his hand vpon his breast, and bow himselfe, but speake he would not to the King.

In those parts they had many strange ceremonies. Their Bramans or Priests come to the water, and haue a string about their neckes made with great ceremonies, and lade vp water with both their hands, and turne the string first with their armes within, and then one arme after the other out. Heere also about Iemena, the Gentiles will cate no flesh, nor kill any thing. They pray in the water naked, and dresse their meat and cate it naked; and for their penance they lie flat vpon the earth, and rise vp and turne themselves about thirtie or forty times, and vse to heaue vp their hands to the Sunne, and to kisse the earth, with their armes and legs stretched out along, their right leg being alwayes before the left. Euery time they lie downe, they score it with their fingers, to know when their stint is ended. The Bramanes marke themselves in the foreheads, eares, and throats, with a kinde of yellow geare which they gielde; euerie morning they doe it. And they haue some old men which go in the streets with a box of yellow powder, and marke them which they meet on their heads and neckes. And their wiues doe come, ten, twenty and thirty together to the water side, singing, and there doe wash themselves, and vse their ceremonies, and marke themselves on the foreheads and faces, and carry some with them, and so depart singing. Their daughters be married, at, or before the age of ten yeares. The men may haue seuen wiues. They are a crafty people, worse then the Leues.

I went from Bengala into the Countrey of Couche, which lieth siue and twentie dayes journey North-wards from Tanda. The King was a Gentile, named *Suckel Conso*: his Countrey is great, and lieth not farre from Cauchin-China. All the Countrey is set with canes made sharpe at both ends, and driuen into the earth; and they can let in the water, and drowne the Countrey knee-deepe. In time of war they poyson all the waters. The people haue eares which be inaruellous great, of a span long, which they draw out in length by deuises when they be young. They are all Gentiles, and will kill nothing. They haue Hospitalls for sheepe, dogs, goates, cats, birds, and all other living creatures. When they be old and lame, they keep them till they

o The manner
of their marri-
ages.

p A right nig-
gard.

q R. Fitch.

they die. If a man catch or buy any quicke thing in other places, and bring it thither, they will giue him money for it, or other victualles, and keepe it in their Hospitales, or let it goe. They will giue meate to the Antes. Their small mony is Almonds, which oftentimes they eate. We passed through the Countrey of Gouren, where we found but few villages, and almost all wilderness, and sawe many buffes, swine, and deere: grasse longer then a man, and very many Tygers. Satagam is a faire Citie, for a city of Moores, and very plentifull. In Bengala such is the estimation of Ganges, that they will fetch of it a great way off, though they haue good water neere: & if they haue not sufficient to drinke, they will sprinkle a little on them, and then they are well. From Satagam I travelled by the Countrey of the King of Tipaia, with whom the *Mogore* hath continuall warre. The *Mogores*, which be of the kingdome of Recon and Rame, be stronger then this King of Tipaia. Foure dayes journey from Couche is Botanter, and the citty Bettia: the King is called *Dermaine*: the people are tall and strong: the Countrey great, three moneths journey, and hath in it high mountaines, one of which a man may see, six dayes journey off: Vpon these mountaines are people with eares of a span long; otherwise they account them Apes. Hither resort many merchants out of China and Tartaria. From Chatigan in Bengala I went to Bacola, the king whereof is a Gentile; thence to Senepare, and after, to Simeragan, where they will eate no flesh, nor kill no beast; and thence to Negrais in Pegu and Cosimin. Thus farre hath our Countrey-man led vs in the view of so many superstitions of these Bengalans, and their Northerly neighbours.

z Linchut.

The Bengalans have a tradition or fable amongst them, That this riuer commeth out of Paradise, which was proued by one of their kings, who sent men vp the stream till they came to a pleasant aire, still water, and fragrant earth, and could rowe no further. Hence happily grew this conceit, That this water should wash away sinne, and that without it they cannot be saued. This riuer hath in it Crocodiles, which by water are no lesse daungerous then the Tygers by land, and both will assault men in their shippes. There is also a little small beast, which by his barking maketh the Tiger to runne away.

f N. Pimenta.

The king of Chandecan caused a Iesuite to rehearse the *Decalogue*: who when he reprobred those Indians for their polytheisme, worshipping so many *Pagodes*; He said, that they obserued them but as, among them, their Saints were worshipped: to whom how fauourly the Iesuites distinction of *seuaria* and *lataria* was for his satisfaction, I leaue to the Readers iudgement. This king, and the others of Bacala and Arracca haue admitted the Iesuites into their Countries, and most of these Indian Nations.

z Hithor relation de roge Mogor.

In that part of Botanter, which is next to Lahor and the *Mogor*, the people are white, and Gentiles. Their garments are close girt to them, that a wrinkle or pleit is not to be seene, which they neuer put off, ne not when they sleepe, as long as they are able to hang on: their head-attire is like a sugar loafe, sharpe at the toppe. They neuer wash their hands, lest, say they, so pure a creature should be defiled. They haue but one wife; and when they haue two or three children, they liue as brother and sister. Widowers and widowes may not marry a second time. They haue no Idolles nor townes, nor king, in those parts of Bottanter. They haue their Soothsayers, which they aske counsell of. When any is dead, they resort vnto these Wifards, to knowe what is to be done with their dead. They search their Bookes; and as they say the word, they burne them, or bury them, or eate them, although they vsually feede not on mans flesh. They also vse dead mens skulls in stead of dishes, as in *Thebet* we haue obserued the like custome. They are liberall Almes-giuers.

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CHAP. VI.

Of the Great Mogor.



He Great Mogor (according to *Boterus*) hath vnder his subiection se-
uen and fortie Kingdomes, which lye betweene Indus and Ganges on
the East and West, and betwixt Imaus and the Ocean. He is called of
the people the *Great Mogor*, for the same cause that the *Ottoman*-
Turkes are called *Great*. The stile of him that was King^a, when the
Iesuites imparted to vs these relations, was *Mahumeth Zelabdim E-*
chebar, King Mogor. His descent is from *Tamerlan* (worthily called *Great*) from
whome he is reckoned the eight. His father was *Eummauparda* (as the Iesuites re-
port) which being driuen to great straits by the Parthians, or Tartars, was driuen to
aske aid of the *Sophi* or Persian King; which he obtained, with condition of submit-
ting himselfe to the Persian Religion. The Mogores speake the Turkish Language.
The Empire of this Mogore is exceeding great, containing the Countries of Bengala,
Cambaia, Mendao, and others, comprehended by some vnder the name of Indistan.
This Mendao is said to be tenne Leagues in circuit, and that it cost the Mogor twelue
yeares siege. Agra and Fatipore are two Cities in his dominion, great, and full of peo-
ple, much exceeding London; and the whole space betweene is as a continuall popu-
lous Market. Many Kings he hath conquered, and many haue submitted themselves
and their States voluntarily to his subiection. Twentie Gentile Kings are numbred^b in
his Court, which attend him, equalling the King of Calcut in power. Many others
pay him tribute. Eleuen great Riues runne through his dominions; *Taphi, Haruada,*
Chambel, Iamena, Ganges: The other six are *Indus*, or *Schind* (as they call it) and *Ca-*
tamil, Cebcha, Ray, Chenaio, Rebeth, tributaries to *Indus*. The whole Monarchie enu-
roneth nine hundred Leagues. King *Echebar*^c hath many Lords, each of which is to
maintaine eight, tenne, twelue, or foureteene thousand horse in readines for the warre,
besides Elephants, of which in the whole Kingdome are said to bee fiftie thousand.
Himselfe can further bring of his owne into the Field fiftie thousand horse, & footmen
innumerable. To those Lords he alloweth certain Prouinces for such militarie seruice:
for he is Lord of all, nor hath any else possession of any thing, but at the will of the
King. Once a yeare they appeare before the King, where they present a view of those
their enuoyned forces. Many millions of reuenue doe besides accrew vnto his coffers:
yet his Port and Magnificence is not so great, as of many other Princes, either for Ap-
parrell, Diet, or the Maiestie of his Court-seruice. He cannot write or reade, but hea-
reth often the disputations of others, and Histories read before him, being of deepe
iudgement, piercing wit, and wise fore-cast. In execution of Iustice hee is very dis-
gent, inso much, that in the Citie where he resideth he heareth all causes himselfe, nei-
ther is any malefactor punished without his knowledge, himselfe giuing publike au-
dience tenne times euery day: for which purpose hee hath two wide Halls, and
in them Royall Thrones, where he is attended with eight Counsellors, besides No-
taries.

This King detesteth the Mahumetane Sect, which, as you heard, his father embrac-
ed for his aduantage; and therefore hath ouerthrowne their Moschees in his King-
dome, conuerting them to Stables, and more trusteth and employeth the Gentiles in
his affaires then the Moores: whereupon many of them rebelled against him, & stirred
vp the Prince of Quabul, his brother, to take Armes: against whome *Echebar* opposed
himselfe, and caused him to retire into his owne Countrey. It is vncertaine^d what Reli-
gion he is of, some affirming him to be a *Moore*, some a *Gentile*, some a *Christian*; some
of a fourth Sect, and of none of the former. Indeepe it appeareth that he wauereth,
vncertaine which way of many to take, able to see the absurdities of the Arabian

a 1595, &
1599.

b Relat. de Reg.
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c Of the great
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largely written
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des Indes Or. c. 8

d The vncer-
taintie of his
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and Gentile profession, and not able to beleue the high mysteries of the *Christian Faith*, especially the *Trinitie* and *Incarnation*. He hath admitted the Iesuites there to preach, and would haue had them by miracle to haue proued those things to him, which they (elsewhere so much boasting of Miracles) wisely refused. For he demanded, that the *Mulla's*, or Priests of the Mogores, and they, should by passing through the fire make tryall of their Faith. Hee hath many Bookes and Images, which the Christians there doe vse, and seemeth to haue great liking to them, vsing the same with great reuerence. But his Religion is the same (it seemeth) with that of *Tamerlane* his predeceffour, to acknowledge *one GOD*, whome varietie of Sects and worshippings should best content. He caused ^e thirtie infants to be kept, as is said of *Psammetichus* King of *Egypt*, setting certaine to watch and obserue, that neither their Nurfes, nor any else, should speake vnto them, purposing to addiect himselfe to that Religion which they should embrace, whose Language these infants should speake; which accordingly came to passe. For as they spake no certaine Language, so is not he settled in any certaine Religion. He hath diuerse Idols sometime brought before him, among which is one of the *Sunne*, which early euery morning he worshippeth. He worshipped also the Image of *CHRIST*, setting it on the Crowne of his head. He is addicted to a new Sect, as is said, wherein he hath his followers, which hold him for a Prophet. The profic, which they haue by his Gold, addicteth them to this new Prophet. ^f He professeth to worke miracles; by the water of his feet curing diseases. Many women make vowes vnto him, either to obtaine children, or to recouer the health of their children; which if they attaine, they bring him their vowed deuotions, willingly of him receiued. Hee hath three sonnes; *Sciee* the eldest, which is honoured with the title *Gio*, and called *Scieeigio*, that is, the Soule, or Person, of *Sciee*: he much fauoureth the Iesuites: The second, *Pahari*; *Dan*, or *Danul* is the youngest: Some call them by other names. His presents are exceeding, besides his Tributes and Customes: for in eight dayes space these gifts amounted to a million of Gold; and almost daily he is presented with the like, and especially in a feast which he celebrateth, called *Nerofa*, great gifts are offered: so that his Treasures occupie the next roome to those of China.

Touching the Superstitions of this Kingdome, thus writeth *Ioannes Oranus*, in his Narratio reg. ^h Narration of this Kingdome ^b. Not farre from the Citie *Tahor* is an Idoll, resembling a woman, which they call *Nazar Coto*, framed with two heads, and six or seuen armes, and twelue or foureteene hands, one of which brandisheth a Speare, another a Club. Hereunto resort many Pilgrims to worship, and hereof they tell many miracles; as that many cut off their Tongues, which are againe restored whole vnto them, but remaine mute. Some thinke our breath to be our Soule. Some affirme, That all things are the same thing. Some, that *GOD* onely hath a being, other things are shadows and apparances. Some thinke all things, and some, the round Circle of the world, and some, themselves to be *GOD*. Almost all doe hold the commigration of soules into the bodies of Beasts. They say the World shall last foure Ages, or Worlds, wherof three are past. The first lasted seuentene *Laches* (euery *Laches* containeth a hundred thousand yeares) and 28000 yeares. Men in that World liued tenne thousand yeares, were of great stature of bodie, and great sinceritie of minde. Thrice in this space did *GOD* visibly appeare on the Earth: First in forme of a Fish, that he might bring out the Booke of the Law of *Brama*, which one *Cansacar* had hurled into the Sea: The second time in forme of a Snayle, that he might make the Earth drie and solid: Lastly, like a Hogge, to destroy one that said he was God, or as others of them as truly say, to recouer the Earth from the Sea, which had swallowed it. The second World lasted tenne *Laches*, and 92006 yeares, in which men were as tall as before, and liued a thousand yeares. *GOD* did appeare foure times: first, in a monstrous forme, the vpper part a Lyon, the lower a Woman, to repress the pride of one which gaue ourtselfe for *GOD*: Secondly, like a poore *Bramane*, to punish a proud King, that would by a new-deuised Art flee into Heauen: The third time,

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to be reuenged of another King, which had slaine a poore Religious man, he came in the likenesse of a man, named *Paracaram*; and lastly, like one *Ram*, the sonne of *Giorat*, which had slaine *Paracaram*. The third World continued eight *Laches*, and foure thousand yeares, wherein men liued five hundred yeares; and *G o n* appeared twice in humane likenesse. The fourth Age shall endure foure *Laches*, whereof are already passed 4692 yeares. They say *G o n* will also appeare in this Age. Others imagine, that he hath already appeared, and that *Echebar* is he. Some hold, That those tenne appearances were but creatures, which had receiued Diuine power. They themselues easily perceiue the vanitie of these *Chimera's* and monstrous opinions, but will not leaue them, least they should (at the same cast) loose their wealth and Superstition together.

In this Countrey of the Mogor they haue many fine Carts, carued and gilded, with i *R. Fitch*. two Wheelles, drawne with two little Bulls, about the bignesse of our great Dogges in England, and they will runne with any Horse, and carrie two or three men in one of those Carts. They are couered with Silke, or fine Cloth, and be in vse as our Coaches in England.

By the Letters of *N. Pimentak* 1600, it appeareth, that the Mogor had subdued k *Io. Baptista*. three Indian Kings, of the Arabian Sect, *Abdenagran*, *Idalcu*, *Massulapatan*, and grew dreadfull to the puissant King of *Narsinga*, by the current of his Conquests, in that *Cherfonesus* which trendeth to the South from *Cambaia* and *Bengala*, before mentioned.

CHAP. VII.

Of *Cambaia*, and the neighbouring Nations.

Ambaia is also called *Guzarat*, containing in length, from the Riuer a *Maginn*. *Bate* to *Circam*, a Persian Region, five hundred myles of Sea-coast, being on other parts enuironed b with the Kingdomes of *Dulcinda*, and *Sauga* on the North; *Mandao*, on the East; on the West, *Nautacos*, or the *Gedrosians*. The Sea and the Confines of *Decan* are the Southerly bounds. It hath in it, by estimation, threescore thousand Populations, or inhabited Places, watered with many streames, the chiefe whereof is *Indus*, which diuideth it in the middle, running from *Caucasus*, or *Naugrocor*, and after nine hundred myles journey, with two nauigable mouthes disembouquing it selfe into the Ocean. This Countrey is very fertile; not yeelding to any other in *India*, in the fruites which the Earth and Trees bring forth; besides their store of Elephants, Gemmes, Silke, Cotton, and such like. The people are of an Oliue-colour, and goe naked, except about their priuie parts. They eate no Flesh, but Rice, Milke, Barley, and other life-lesse creatures. The inhabitants are, for the most part, Gentiles; and so were their Kings, vntill the *Mahumetane* Superstitions preuailed. There are c vp, within the Land, People called *Reubuti*, which are the naturall c *Joseph. Ind.* Nobles of this Kingdome, chased by the Moores to the Mountaines, whence they make often excursions and spoyles in the Countrey, and the *Cambayans* pay Lin^{sch.} l. s. c. 29. their tribute, that they might liue in peace. Their chiefe Sea-Townes are *Daman*, *Bandora*, *Curate*, *Ravellum*, *Bazuinum*; and within Land, *Cambaia*, *Madabar*, *Campanel*, *Tanaa*, &c.

Cambaia hath bestowed the name on the whole Kingdome, which they call the Indian *Cairo*, for the excellencie thereof: it standeth three myles from *Indus*. The Tides here d encrease not, as with vs, at the full, but at the decrease of the Moone d *L. Vertomada*. they are at the highest. It is not a hundred and threescore yeares since *Machamut*, a Moore, expelled the *Guzarat* King.

This *Machamut* deserueth mention for one thing, wherein the Sunne hath scarce beheld his like. He so accustomed himselfe to poysons, that no day passed wherein he tooke not some: for else he himselfe had died, sayth *Barbosa*, as it fareth with *Amfian*, or *Opium*, the vse whereof killeth such as neuer tooke it, and the disuse, such as haue. And beyond that which we reade of *Mithridates* in the like practise, his Nature was transformed into so venomous a habit, that if he did meane to put any of his Nobles to death, he would cause them to be set naked before him, and chewing certaine Fruits in his mouth, which they call *Choselos* and *Tambolas*, with lime made of shells, by spitting vpon him in one halfe houre, depriued him of life: if a Flye sat vpon his hand, it would presently fall off dead. Neither was his loue to be preferred to his hatred, or with women was his dealing lesse deadly. For he had foure thousand Concubines, of whome none liued to see a second Sunne, after he had carnally knowne them. His Mustaches (or haire of his vpper lippe) was so long, that he bound it vpon his head, as women doe with a haire-lace; and his beard was white, reaching to his Waste. Euery day when he arose, and when he dined, fiftie Elephants were brought into the Pallace, to doe him reuerence on their knees, accompanied with Trumpets, and other Musicke.

Calus Rhodiginus mentions the like of a maid, thus nourished with poysons, her spittle (and other humours coming from her) being deadly: such also as lay with her carnally, presently dying. He cites out of Auicenna a like example of a man, whose nature, infected with a stronger venome, poysoned other venomous creatures, if any did bite him. And when a greater Serpent was brought for triall, he had by the biting thereof a two-dayes Feuer; but the Serpent died: The other did not harme him.

Marandius, the successor of King *Machamut*, was a great enemy to the Portugalls. *Badurius* succeeded in State and affection, and exceeded in greatnesse and ambition. He intruded 8 Mandao, and Sanga, where he besieged Citot, then gouerned by a ware-like woman, which not able to hold out longer against him, fledde, and left the people in forlorne plight, who in a desperate resolution (like *Sardanapalus*) heaping vp their Treasures, set fire thereto, and then cast themselves therein. This fire continued three dayes, and consumed threescore and tenne thousand persons.

Hence *Badurius* triumphantly marched against the Mogor, whome *Massan* calleth *Miramundius*, (it seemeth to be *Echbars* Grandfather, whome some call *Baburxa*, famous for his Indian victories) with an Annie of a hundred and fiftie thousand horse, whereof thirtie thousand were barded; and fiftie hundred thousand footmen: of great Brazen Ordinance; a thousand; whereof foure Basiliskes were drawne (such was their weight) by so many hundred yokes of Oxen: with Shot and Powder he laden fiftie hundred Waihes, and as many with Gold and Siluer, to pay his souldiours. These Forces, with this prouision, might rend the Ayre with thunders, might make the Earth to shake with terrour, might drie and drinke vp Rivers of water, might frame another fierie Element, of Arts inuention; but could not eyther terrifie the Mogor, or saue *Badurius* from a double ouerthrow, first at Doceri, next at Mandao, where he looseth his Tents and Treasures, and shauing his beard, fleeth disguised to Diu, in which, that the Portugalls might be engaged in the same Warre, he gaue them leaue to erect a Fortresse: A ring of such moment vnto them, that *Iobu Batelius* (confined before vnto India, for crimes obiected) thought, by being the first messenger thereof in Portugall, to purchase his libertie: whereof he might well be reputed worthie, who in a little Vessell, scarce eightene foot long, and six wide, with vndaunted courage contemning that wide, long, & tempestuous Ocean, arrived with his small companie, great newes, and greater admiration at Lisbon. *Badurius* after altering his mind, and therein entertaining a treacherous proiect against the Portugalls, coloured the same with kindnesse, and he (which feared all men no lesse than he was feared as guiltie to his own tyrannie, which sometime made *Dionysius* of a King a Barber, & now this, a King of others, & his own Cook, trusting no

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man to dresse his meat) aduentured to visit the Portugall Viceroy in his shippes, pro-
fessing great friendship with great dissimulation, and by a meane Mariner, at his re-
turne, was slaine; whereupon the whole Island submitted it selfe to the Portugall
yoke. And because we haue in this Chapter mentioned so many wonders, let this
also haue place among (if not aboue) the rest, which presently happened. Whiles
the Portugals were busie in their buildings, a certaine Bengalan¹ came to the Go-
uernour, which had liued, as he affirmed, three hundred thirtie five yeares. The olde
men of the Countrey testified, That they had heard their ancestors speake of his great
age, and himselfe had a sonne fourescore and tenne yeares old, and not at all booke-
learned, yet was a speaking Chronicle of those passed times. His teeth had sometimes
fallen out, others growing in their places; and his beard, after it had bene very hoar-
ie, by degrees returned into his former blacknesse. About a hundred yeares before
this time he had altered his Pagan Religion into the Arabian or Moorish. For this his
miraculous age, the Sultans of Cambaia had allowed him a stipend to liue on, the
continuance of which he now sought, and did obtaine of the Portugalls.

Alamudin, Successour to *Badurim*, sought with all his forces to driue these new
Lords out of Diu, as *Solyman* had done before, by a Nauie and Armie sent thither, but
both in vaine: of which Warres, *Damianus à Goes*^m hath written diuers Commem-
taries. But this whole Countrey is now subiect to the Mogor. It was, in *Alex-
anders* time, peopled by the *Massani*, *Sedra*, or *Sabraca*, *Presta*, and *Sangada*, as
Orielus hath placed them, where *Alexander* (as in diuerse other places hee had
done) erected a Citie of his owne name, called Alexandria. Daman, another Key
of this Bay, and entrance of the Riuer Indus into the Sea, fell to the Portugalls
share.

The Land of Cambaiaⁿ is the fruitfullest in all India, which causeth great trafficke
of Indians, Portugalls, Persians, Arabians, Armenians, &c. The *Guzarates*, or, Cam-
bairians, are the subtillest Marchants in all India. They haue^o amongst them many
Histories of *Darius* and *Alexander*, which sometime were Lords of this Indian Pro-
vince. The Portugalls^p haue at diuerse times conquered diuerse of the chiefe Townes
in this Kingdome, some whereof they keepe still. There are women in Diu, which
by art dye their teeth blacke, esteeming themselues so much more beautifull, and
therefore goe with their lippes open, to shew the blacknesse of their teeth. When a
Cambayan dieth, they burne his bodie, and distribute the ashes vnto the foure Ele-
ments (of which man consisteth.) The wiues are burned with their husbands, being
addressed thereunto in pompous attyre.

Six Leagues from Decan is a Hill, out of which the Diamond is taken. This Hill is
kept with a Garrison, and walled about. A little from Ciauli is an old Temple (suppo-
sed to be built by *Alexander* the Great) adorned with Imagerie, now the habitation
of Battes. Beneath it is a Riuer so deepe, that none haue yet found the bottome.

Garcia ab Horto thus writeth^q, That about three hundred yeares before his time,
a mightie King in the Kingdome of Dely, depriued the Gentiles of the Kingdome of
Balagate. At the same time the Moores dispossessed the *Reisbuti* of Cambaya. These
Reisbuti in Cambaya (once the Naturall Lords) and the *Venezami* and *Colles*, of like
condition in Balagate, to this day exercise Robberies in those parts: the Kingdome
of Decan to these, and to the first the Kingdome of Cambaya, paying tribute, to be
freed from the same. And the Kings suffer them, that they may share with them. The
Kingdome of Dely is Northerly, subiect to Cold and Frosts, as in Europe. The Mo-
gors had possessed this Kingdome, but a certaine Bengalan (rebellling against his
Master) slew him, vsurped his State, and by force of warre added this also to his Do-
minion; he was called *Xaholam*^r. This King made his sisters sonne^t his successour,
who was much addicted to Foreiners: he diuided his Kingdome into twelue parts,
or Prouinces, ouer which he set so many Captaines: *Idalcam*, from Angidaua to Ci-
farda: from thence to Negarona, *Nizamalnoe*: Ouert Balagate, or the vp-Hill
Country (for *Bala* in the Persian Language signifieth the toppe, and *Gnate* a Hill)
Imadmalnoe, and *Catalmalnoe*, and *Verido*, &c.

¹ man 335 y.
o D.

^k Mass. Hist.
Ind. l. 11.
^l This saue
man appeared
before Solyman
the Turkish
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siege of Diu.
<sup>Diag. di un Co-
mille Venetiano.</sup>

^m Dam. a Goes,
op. Di. & bell.
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ⁿ Linschot.

^o Od. Barbosa.

^p Gotardus Ar-
thus Hist. Indice
Oriental. c. 23.

^q Garcia ab Horto
Hist. Plant. l. 2.
c. 26.

^r Xaholam, i.
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^t Daquem.

These all rebelled, and captiued *Dagum* their King at Beder, the chiefe Citie of Decan, and shared his Kingdome amongst themselves, and some Gentiles, partners in the conspiracie. They were all foreiners but *Nizamaluco*. This and the other names, before-mentioned, were titles of honour giuen them, with their Offices, by the King, corrupted by the vulgar in pronouncing. *Idalcam* is *Adel-ham*. *Adel*, in the Persian Language, signifieth *Iustice*; *Ham* is the Tartarian appellation, signifying a Prince, or King (which name might well be the Relikes of the Tartarian Conquests in those parts) so *Adelham* is, *King of Iustice*. *Nexa* in the Persian (which *Scaliger* sayth is of like extent in the East, as Latine in the West) is a Launce: *Maluco* signifieth the Kingdome. *Nexa*, or *Nizamaluco*, the Speare or Launce of the Kingdome. So *Cota maluco* the Tower of the Kingdome, *Imadmaluco* the Throne of the Kingdome, &c. *Nizamaluco* is also called *Nizamoxa*: which *Xa*, or *Seba*, is a Persian title (signifying "as *Monsieur* in France, or *Don* in Spaine) and giuen by *Ismael* the Sophi, and *Tamas* his sonne, to all those Kings that would communicate in their Sect, which *Nizamoxa* onely yeelded to. Other of them made shew, but soone recanted. Thus farre *Garcias*.

The Religion in Cambaia is partly Moorish, partly Heathenish. *Vortomannus* is author, that they worship not Idols, or *Pagodes*. Others report, That this way, and others, they are exceeding religiously deuoted. They obserue a strict kind of fasting, which lasteth with some eight dayes, with others fiftene, twentie, or thirtie dayes: in all which space they eate not a bit; onely, when they thirst, drinke water. One could not see when to make an end of this his penance, till his left eye fell out of his head, as both had done before out of his heart. In Cambaia they had one *Bramene* in such reputation of holinesse and honour, that they would salute him before they medled with their worldly affaires. One affirmed to this Iesuite, That if his *Bramene* should commaund him to distribute all his goods to the poore, he would doe it, yea, he would lay downe his life at his commaund.

On the eight day of Ianuarie, in that Citie, were giuen in almes twentie thousand *Pardawes* (which is in value about a Flemish Dollar;) one man had giuen siue thousand thereof, another three thousand, another fiftene hundred. The cause was, because that day (as their *Bramenes* affirmed) the Sunne departed from Sur to Horte. Of their Pilgrimages is spoken before; some Eastward to Ganges; some Westward to Mecca, to wit, the Moores; not men alone, but women also: and because *Mahomet* hath forbidden all vnmarried women this holy iourney, they will marrie before they set forth, and dissolue the same Marriage againe, after their returne. Hereby they thinke to purchase merit with God.

I went one day (sayth *Pinnerus*) to the publike Hospitall, which the Citizens of Cambaia had founded for all kindes of birds, to cure them in their sicknesse. Some Peacocks were there incurable, and therefore might haue beene expelled the Hospitall. But (alacke for pitie of so rufull an accident) a Hawke had beene admitted thither for the cure of his lame legge, which being whole, he inhospitally slew many of these co-hospitall weaker Fowles, and was therefore expelled this Bird-Colledge by the Master thereof. For men they had not an Hospitall that were thus Hospitall to Fowles.

They haue certaine Religious persons, called *Vertuas*, which liue in a Colledge together, and when I went to their house, they were about fiftie in number. They were white Cloth, were bare-headed, and shauen; if that word might be applyed to them, who pull off their haire on their heads and faces, leauing only a little on their Crowne. They liue on almes, nor receiue they but the surplusage of the daily foode of him that giueth them. They are viuicene. The Orders of their Sect are written in a booke of the *Guzarates* writing. They drinke their water hote, not for Physicke, but deuotion, supposing that the water hath a soule, which they should slay, if they dranke the same vnsodden. For the same cause they beare in their hands certaine litle brushes, with which they sweepe the floore, before they sit downe, or walke, lest they should kill the soule of some Worme, or other small Creature. I saw their Priour thus doing.

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x *Ios. Scal. de Emend. temp.* l. 7.

u *Ios. Scal. Can. J. sag.* l. 3.

x *L. Vert.* l. 4.

y *Swan. Pinner.*

z *An. Do. 1595.*

a The Religious in Cambaia.

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Linschoten they sometime dressed them they set pots birds and be take a flea or and so let it g fence, which the life of cha will not preu any kind of in them, The statue, then e Goa to Coch the time fallin our meat. Th water. Under morning w of Rice amon law. They sit leauing their f

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The Generall of this Order is said to haue an hundred thousand men vnder his ca-
nonicall obedience, and is newly chosen euery year. I saw amongst them little boyes,
of eight or nine yeares old, resembling the countenances of Europe, rather then of In-
dia, by their parents consecrated to this Order. They had all in their mouth a cloath,
four fingers broad, let thorow both their eares in a hole, and brought backe againe
thorow their eares. They would not shew me the cause; but I perceiued it was, lest
some gnat or flie should enter thither, and so be slaine. They teach that the world was
made many hundred thousand yeares agoe; and that G o d did then send three and
twentie Apostles, and now hath sent the foure and twentieth in this third age, two
thousand yeares since, from which time they haue had writing, which before they
had not.

The same ^b Author in another Epistle saith, That the most of the Inhabitantes of ^b *E. M. Pioneer.*
Cambaia are *Bramenes*. They eat no flesh, nor kill any thing, yea they redeeme beasts
and birds maimed or sicke, and carry them to their hospitals to be cured. In *Guzza-*
rat he had seene many *Gioghi*, a religious order of Monkes, which yeeld to none in pe-
nance and pouertie. They goe naked in cold weather: they sleepe on dung-hils vpon
an heap of ashes, with which they couer their head and face. I saw the place where one
of these *Gioghi* kept in the middst of the Citie *Amadeba*, to whom, in conceit of ho-
linesse, resorted more numbers of people, then to the shores of Lisbone, at the returne
of the Indian Fleet. This *Gioghi* was sent for by the Prince *Sultan Morad*, son of the
Mogor and refused to come, bidding that the Prince should come to him: it is e-
nough that I am holy, or a Saint to this end. Whereupon, the Prince caused him to be
apprehended, and (being soundly whipped) to be banished. ^c *Oneferitus* re-
porteth the
like of the
Gymnoso-
phists.

This people killeth not their kine, but nourisheth them as their mothers. I saw at
Amadeba, when a cow was readie to die, they offered her fresh grasse, and draue the
flies from her: and some of them gaue this attendance two or three daies after, till she
was dead. A league and a halfe from this Citie, I saw a certaine *Cemiterium* or burying-
place, then which I had neuer seene a fairer sight, wherein had bene buried one *Ca-*
zu, the Master of a King of *Guzarat*, who had erected this Fabrike, and three other
were buried in another Chappell. The whole worke and pauement was of Marble,
containing three Iles: in one whereof, I told foure hundred and forty pillars, with their
chapters and bases of Corinthian worke, very royall and admirable. On one side was
a lake, greater then the *Rozzie* at Lisbone; and that building was curiously framed
with faire windowes, to looke into the lake.

Linschoten ^d affirmeth the same things of their Pythagorean error, and addeth that ^d *Linsch. c. 37.*
they sometimes buy fowles or other beasts of the Portugals, which meant to haue ^d *Andrea Corsali.*
dressed them, and let them flee or runne away. In the high-ways also and woods
they set pots with water, and cast corne or other graine vpon the ground; to feed the
birds and beasts. And (to omit their charitable Hospitalls before mentioned) if they
take a flea or a louse, they will not kill it, but put it in some hole or corner in the wall,
and so let it goe: and you can doe them no greater iniury, then to kill it in their pre-
sence, which with all entreatie they will resist, as being a hainous sinne, to take away
the life of that, to which G o d hath imparted both soule and bodie; and where words
will not preuaile, they will offer money. They eat no Radishes, Onions, Garlike, or
any kinde of herbe, that hath red colour in it, nor egges, for they thinke there is blood
in them. They drinke not wine, nor vse vineger, but only water. They would rather
starue, then eat with any, but their country-men: as it happened when I sailed from
Goa to Cochin with them in a Portugall shippe, when they had spent all their store,
the time falling out longer then they made account of; they would not once touch
our meat. They wash themselves euery time they eate, or ease themselves, or make
water. Vnder their haire they haue a starre vpon their foreheads, which they rub eu-
ry morning with a little white sanders tempered with water, and three or foure grains
of Rice among it, which the *Bramenes* also doe as a superstitious ceremony of their
law. They sit on the ground in their houses, vpon mattes or carpets, and so they eate,
leauing their stauces (which are piked and hooked) at the doore: for which cause the
hecles

heelcs of their shooes are seldome pulled vp, to saue labour of vndoing them.
 e *Od. Barbofa.* The Moores e amongst them will sometimes abuse the superstition of these Cam-
 bayans to their owne couetousnesse, bringing some Worne, Rat, or Sparrow, and
 threatning to kill the same, so to prouoke them to redeeme the life thereof at some
 high price. And likewise if a malefactor be condemned to death, they will purchase
 his life of the Magistrate, and sell him for a slaue. The Moores will sometimes make
 semblance, as if they would kill themselves, that these foolish *Guzzarates* may see
 them in like sort. They will goe out of the path, if they light on an Ant-hill, lest they
 might happily treade on some of them: they suppe by day-light, lest their candle-
 light should occasion the death of some gnat or flie. And when they must needs vse
 a candle, they keepe it in a lanthorne for that cause. If lice doe much annoy them,
 they call to them certaine religious and holy men, after their account: and these Ob-
 seruants f will take vpon them all those lice which the other can finde, and put them
 on their head, there to nourish them. But yet for all this lousie scruple, they sticke not
 at coufinage by false weights, measures and coyne, nor at vsury and lies.
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 g *N. d. Cont.*
 Some are said g to bee zealous in their Idoll-seruice; as to sacrifice their liues in
 their honor, by a diuine cutting off their heads: the Priest meane-while muttering his
 damned holinesse, for which they are accounted *Saints*.

CHAP. VIII.

Of the Indian Nations betwixt Cambaia and Malabar,
and their Religions.

THe mightie Rivers of *Indus* and *Ganges* paying their Fine to the *Ladie*
of waters, the Ocean, almost vnder the very tropike of *Cancer*, doe (as
 it were) betwixt their watery armes present into that their *Mothers*
 bosome this large *Chersnessus*; A Countrey, full of Kingdomes, riches,
 people, and (our dueft taske) *superstitious customs*. As Italy is diuide
 by the *Apennine*, so is this by the hills which they call *Gate*, quite tho-
 row to the *Cape Comori*, which not only haue entered league with many in-lets of the
 sea, to diuide the soile into many signories and kingdomes, but with the aire and Na-
 tures higher officers, to dispense with the ordinarie orders, and stablished statutes of
 Nature, a at the same time, vnder the same eleuation of the Sunne, diuiding to Sum-
 mer and Winter their seasons and possessions. For whereas Cold is banished out of
 these Countreies (except on the toppes of some hills) and altogether prohibited to ap-
 proach so neere the Court and presence of the Sunne; and therefore their Winter and
 Summer is not reckoned by heate and cold, but by the fairenesse and foulenesse of
 weather, which in those parts diuide the yeare by equall proportions: at the same
 time, when on the West-part of this *Peninsula*, betweene that ridge of Moun-
 taines and the Sea, it is after their appellation Summer, which is from *September*
 till *April*, in which time it is alwayes cleare skie, without once (or very little) ray-
 ning: on the other side the hills which they call the coast of *Choromandell*, it is their
 Winter; every day and night yeelding abundance of raines, besides those terrible
 thunders, which both beginne and end their Winter. And from *April* till *Septem-
 ber*, in a contrarie vicissitude, on the Westerne part is Winter, and on the Easterne
 Summer; in so much that in little more then twentie leagues journey in some place,
 as where they crosse the hills to *Saint Thomas*, on the one side of the hill you ascend
 with a faire Summer, on the other you descend attended with a stormie Winter. The
 like, with *Linschoten*, happeneth at the *Cape Rasalgare*, in Arabia, and in many other
 places of the East.

Their Winter also is more fierce then ours, euery man prouiding against the same,
 as if he had a voyage of so many moneths to passe by sea, their shippes are brought
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a *Gi. Bot. Ben.*
Maff. lib. 1.
Linsch. l. 1. c. 34.

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into harbour, their houses can scarce harbour the inhabitants against the violent stormes, which choake the Riuer with Sands, and make the Seas vnnaugable. I leaue the causes of these things to the further scanning of Philosophers: the effects and affects thereof are strange. The Sea roareth with a dreadfull noyse: the windes blow with a certaine course from thence: the people haue a melancholike season, which they passe away with play: In the Summer the winde bloweth from the Land, beginning at Midnight, and continuing till Noone, neuer blowing aboue tenne Leagues into the Sea, and presently after one of the clocke vntill midnight, the contrarie wind bloweth, keeping their set-times, whereby they make the Land temperate, the heat otherwise would be vnmeasurable. But this change commonly causeth diseases, Fluxes, Feuers, Vomiting, in dangerous (and to very many, in deadly) manner, as appeareth at Goa, where, in the Kings Hospitall (which is onely for white men) there die siue hundred in a yeare. Here you may see both the North and South Starres; and little difference or none is found in the length of day and night throughout the yeare.

Dely is the next Kingdome to Cambaia, now not the next, but the same; the mountaines which before diuided it, not prohibiting the Mogors forces to annexe it to his Crowne. Of it is spoken before in the Chapter of Cambaya, as also of Decan, which lyeth along the coast betwixt the Riuer *Bair* and *Ally* a two hundred and fiftie miles. Here^b was, as is said, sometime a Moore King; who, leading a voluptuous and idle life, by his Captaines was dispossessed of his State: the one of these was called *Idulcan*: whose seat royall is Visapore, who in the yeare 1572. incamped before Goa, which the Portugals had taken from him, with an armie of fiftie thousand foot, and siue and thirtie thousand horse, two thousand Elephants, and two hundred and fiftie peeces of Artillery. The other was *Nizamalucco*, which resided in Danager, and besieged Chaul, with not much lesse forces, against a captaine of the *Venazary*, which area people that liue on spoile, as the *Resbut* in Cambaia, the *Telemi* in Delly, Cahara or Concan, seemeth to haue beene a part of Decan, but is possessed by the King of Narsinga, whose state is on the East side of the Mountaines: it hath in it the coast-townes of Onor, Batticalla, Mayander and Mangalor, famous for traffique, but eclipsed by the Portugals neighbourhood. In these parts sometimes reigned a Bengalan Prince, which diuided his state among his Captaines, which originally for the most part were slaues, that he might ease himselfe of the cares of Government. And as hee imparted to them great places; so did he likewise honorable names, calling one *Idulcan*, which signifieth the King of lustice; another *Nizamalucco*, that is, the Spere of the Kingdome; another *Cotamalucco*, the strength of the Kingdome; another *Imadomalucco*, the pillar of the Kingdome; another *Melique Vrido*, the keeper of the Kingdome, &c. But he that should haue beene the keeper of the Kingdome, was made the keeper of the King, whom these his slaues and officers by ioynt conspiracie had taken prisoner at Bider, his chiefe towne; the Countrey of Decan falling to those two which are before named, and the rest to the rest.

Goa^c is the seat of the Viceroy, and of the Arch-bishop, and of the Kings Counsell for the Indies, and the staple of all Indian commodities. It standeth in a little Iland, called *Trazuarin*, nine miles long, and three broad. *Bardes* on the North, and *Salezete*, are both in like subiection to the Portugals; the King letting them to serue, and employing the rents to the payment of the Arch-bishop, Cloysters, Priests, Viceroy, and other his officers. There dwell in this Towne of all Nations and Religions. The Government is as in Portugal. Only publike vse of forren Religion is forbidden them: but in their houses priuately, or on the moine land, they may practise the same. The Portugals many of them are married with Indian women, and their posteritie are called *Mestizos*, and in the third degree, differ nothing in colour and fashion from naturall Indians. Of the Portugals they reckon two sorts, married men, and soldiers, which is a generall name to all Bachelors, although they are at their own command. Of these are many Knights, and are called *Canalluerna Fidalgos*: for if a man doe any thing worth reckoning, presently his Captaine imparteth this honor to him; whereof

b *Glo. Rot. Ben.*
Garcias ab
Horto. l. 2. c. 28.
Lincol. &c.

c *Lincol. lib. 1.*
cap. 27.

d *V. de supra.*
cap. 7.

e Of Goa,
reade *Artius*
Histor. Ind. c. 28.
& *Lincol.*

f Linfchot. lib. 1.
cap. 28. 29. 30.
31. 32.

whereof they much boast themselves, albeit that this Knight-hood had descended to Cookes boyes. Many of the Portugalls liue onely by their slaues. They vse great ceremony or pride (which you will call it) in their behaviour: the particulars whereof see *Linschoten*, that there liued amongst them, teach you.

Besides both Abassine and Armenian Christians, Jewes, and Moores, heere are many Heathens. The Moores eat all things but swines flesh, and dying, are buried like the Jewes. The Heathens, as *Deccanys*, *Guzaratos*, and *Canaryns*, are burnt to ashes, and some women aloue are buried with the Gentlemen or *Bramenes*, their husbands. Some will eat nothing that had life; some all but the flesh of Kine, or Buffles. Most of them pray to the Sunne and Moone; yet all acknowledge a God that made all things, and ruleth them, after this life rendering to all according to their workes. But they haue *Pagodes*, which are Images, cut and framed most vgly, and like monstrous Diuels, to whom they pray and offer: and to Saints which heere haue liued holy, and are now intercessours for them. The Diuell often answereth them out of those Images, to whom also they offer, that he should not hurt them. They present their *Pagode* (when a marriage is to be solemnized) with the Brides maiden-head; two of her nearest kinswomen forcing her vpon the Iuory pinne, (leaving the blood there for monument) of that diuellish Idoll; the husband herein applauding his happinesse. They haue for the most part a custome to pray vnto the first thing they meete withall in the morning, and all that day after they pray vnto it; be it Hogge, or any other thing. But if they first meete with a Crow (whereof there are great store) they will not for any thing stirre out againe that day, after so vnluckie a signe. They pray likewise to the new Moone, saluting her first appearance on their knees. They haue *Logos* or Hermits reputed very holy: many Iuglers also and Witches, which shew diuellish trickes. They neuer goe forth without praying. Every hill, cliffe, hole, or denne, hath his *Pagode* in it, with their furnaces hard by them, and their cesterne alwaies full of water, with which euery one, that passeth by, washeth his feete, and then worshipping and offereth Rice, Egges, or what else their deuotion will afford: which the *Bramenes* eateth. When they are to goe to sea, they will feast their *Pagode* with trumpets, fires, and hangings, foueteene dayes before they set forth, to obtaine a good voyage: and as long after their returne: which they vse to doe in all their feasts, marriages child-births, and their haruest and seed-seasons.

CHAP. IX.

Of the Indian Bramenes.

THe Indian Heathens haue a custome, that no man may change his fathers trade, but must succeed in the same, and marry a wife also of the same Tribe. The *Brachmanni*, or, as they are at this day called, the *Bramenes* (who haue their shoppes, as well as other Merchants, throughout the Cities) are of best reputation, and weare in signe of their profession (from the shoulder crosse vnder the arme, vpon their naked bodie, downe to the girdle) three strings like sealing threeds: which for their liues they will not, nor may by their vow put off. They are naked, sauing that about their middles, they haue a cloath bound to hide their priuities. And sometime when they goe abroad, they cast a thinne gowne ouer them. Vpon their heads they weare a white cloath, wound twice or thrice about therewith, to hide their haire, which they neuer cut off; but weare it long, and turned vp as the women doe. They haue commonly hanging at their eares, gold-rings. They are very subtil in writing and accounts, making other simple Indians beleue what they will. Whatsoeuer they meet first with in the streets, they pray to all day after.

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When the Bramenes die, all their friends assemble together, and make a hole in the ground, in which they throw much sweet wood, spices, rice, corne, and oyle. Then lay they therein the dead bodie: his wife followeth with musicke, and many of her nearest friends, singing praises in commendation of her husbands life, encouraging her to follow him, which accordingly shee doth. For, parting her Jewels amongst her friends, with a cheerefull countenance shee leapes into the fire, and is presently couered with wood and oyle, whereby she is quickly dead, and with her husbands bodie burned to ashes. And if it chanceth (which is seldome) that any woman refuseth this *fiery coniunction*. they cut the haire cleane off from her head, neither may she after that weare it well, but is accounted a dishonest woman. This custome is (as may appeare) very ancient, and supposed to haue bene ordained, because of the libidinous disposition of the Indian women, which for their lusts would often poison their husbands.

a Ceremonies
at the death of
a Bramene.

The Bramenes obserue fasting-dayes with so great abstinence, that they eate nothing that day, and sometime not in three or foure dayes together. They tell many miracles of their *Pagodes*. They hold the immortalitie of the soule, both of beasts and men, and that so often mentioned *Pythagorean* succession, and renewing of mens soules, in beasts; and contrariwise. They by the direction of the Diuell (the author of their miracles) frame such deformed statues to their Idols.

Fasting.

Souls interhab
pythagorean

The Indian women in Goa, when they goe forth, haue but one cloath about their bodies, which couereth their heads, and hangeth downe to the knees, otherwise naked. They haue rings thorow their noses, about their legges, toes, neckes, and armes, and seuen or eight bracelets vpon their hands (according to their abilitie) of glasse or other metall. When the woman is seuen yeares old, and the man nine, they marrie, but come not together till the woman is able to beare children. Master *Fitch* mentioneth the solemnities of these marriages, & the cause, to be the burning of the mother, when the father is dead, that they might haue a father in law to bring them vp.

b *F. Fitch.*

To leaue Goa with this Iland: the *Canarijs* and *Decanijns*, weare their beards and haire long, without cutting, as the *Bramenes*. They except from food Kine, Hogges, and Buffles. They account the Ox, Cow, or Buffle to bee holy, which they haue commonly in the house with them, and they besmeere, stroke and handle them with all friendship in the world; feede them with the same meate they eate themselves; and when the beasts ease themselves, they hold vnder their hands, and throw the dung away: they sleepe with them in their houses, hereby thinking to doe God service. In other things they are as the *Bramenes*. For those are the Laitie; these are the Spirituallie. When they take their oathes, they are set within a circle of ashes, on the pavement, and laying a few ashes on their head, the other on their breasts, sweare by their *Pagodes* to tell the truth.

The *Canarijs* and the *Corumbijns* are the rusticks, and countrey-husbandmen, the most miserable people of all India: their religion is much as the other. They couer onely their priuities, and eate all things except Kine, Oxen, Buffles, Hogges, and Hennes flesh. Their women bind a cloath about their nauell, which reacheth half-way the thigh: they are deliuered alone by themselves, without other helpe: their children are brought vp naked, till they be seuen or eight yeares old, without any trouble about them, except washing them in a little cold water, and liue to bee an hundred yeares old, without head-ache, or losse of teeth. They nourish a tuft of haire on their crownes, cutting the rest. When the man is dead, the wife breaketh her glasse-jewels, and cutteth off her haire; his bodie is burnt. They eate so little, as if they liued by the aire: and for a peny would endure whipping.

In Salfette are two Temples, or holes rather of *Pagodes*, renowned in all India: one of which is cut from vnder a hill, of hard stone, and is of compasse within, about the bignes of a Village of foure hundred houses: with many galleries or chambers of these deformed shapes, one higher then another, cut out of the hard rocke. There are in all three hundred of these galleries. The other is in another place, of like matter & forme. It would make a mans haire stand vp right to enter amongst them. In a little Iland cal-

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led Pory, there standeth a high hill, on the top whereof is a hole, that goeth downe into the hill, digged and carued out of the hard rocke; within, as large as a great cloister; round beset with shapes of Elephants, Tigers, Amazons, and other like, workmanly cut, supposed to be the *Chinois* handy-worke. But the Portugalls haue now ouerthrowne these Idoll-Temples. Would God they had not set new Idols in the roome: with like practise of offerings and pilgrimages, as did these to their *Pagodes*.

c. *Linschoten.*

Once I went into a Temple of stone, in a Village, & found nothing in it, but a great table that hung in the middle of the Church, with the image of a *Pagode* thereon painted, hellishly disfigured with many hornes, long teeth out of the mouth downe to the knees, and beneath his nauell with such another tusked & horned face. Vpon the head stood a triple crowne, not much vnlike the Popes. It hung before a wall, which made a partition from another chamber, like a quier, close without any light: in the middle whereof was a little doore, and on each side of it a furnace within the wall, with certaine holes thereby to let the smoake or fauour of the fire to enter into that place, when any offering should be made. Whereof we found there some, Rice, Corne, Fruits, Hens, and such like. There issued thence such a filthy smoke, & stink, that it made the place black, and almost choked such as entred. We desired the *Bramene* to open the doore, which with much increatey he did, offering first to throw ashes on our foreheads, which we refused, so that before he would open vs the doore, we were forced to promise him not to enter beyond the doore. It shewed within like a lime-kill, being close vaulted, without hole or window: neither had the Church it selfe any light but the doore. Within the said Cell hung an hundred burning lampes, and in the middle stood a little Altar couered with cotton cloth, and ouer that with gold; vnder which, as the *Bramene* told vs, sat the *Pagode* all of gold, of the bignes of a Puppet..

Hard by the Church without the great doore, stood within the earth a great fouresquare cisterne, hewed out of free stone, with staires on each side to go downe into it, full of Greene, filthy, & stinking water, wherein they wash themselves, when they meane to enter into the Church to pray. In the euening, they carried their *Pagode* on Procession, first ringing a bell, wherewith the people assembled, and tooke the *Pagode* out of his Cell with great reuerence, and set it in a *Palarskin*, which was borne by the chiefe men of the Towne; the rest following with great deuotion, with their vsual noise and sound of trumpets, & other instruments; & hauing caried him a pretty circuit, brought him to the stone-cisterne, washed him, & placed him againe in his Cell, making a foule smoke and stinke, and euery man leauing his offering behind him, intended to the *Pagode*, but consumed by the *Bramene* and his family. As we went along by the waies, we found many such shapes vnder certaine couertures, with a small cisterne of water hard by, and halfe an Indian nut hanging thereby, to take vp water withall, for the trauellers to wash and pray. By the said *Pagodes* doe stand commonly a Calfe of stone, and two little furnaces; before which they present their offerings. My fellow leaping on one of those Calues in the Church, the *Bramene* called out, and the people came running, but we staid their furie by gentle perswasion of the *Bramene* before. And thus much of these deformed formes, and mishapen shapes, with their worshippings and worshippers sutable. Like lips, like lettuce. Vaine Rites, stinking stinks and smokes, vgly Idols, conspiring with internall *Darknes* of the mindes, and externall *Darknes* of their Temples; to bring an eternall *Darknes* to the followers, that all may shute vp (as they are begunne) in a hellish period.

d Gi. Bot. Bern.
lib. 2. part. 3.
Maff. lib. 1.

Trinity
& Od. Barbosa.

Botero saith, The *Bramenes* also worship one *Paraeramma*, and his three sons, and in honor of them weare those three threeds afore-said. Hee affirmeth, that the *Ioghis* wander vp and downe through India, abstaining from all carnall pleasure, but a certaine time; which being expired, they are past possibilitie of further sinning, and are then called *Abduti*, as the illuminate Elders of the Familists, polluting themselves in all filthines. The *Bramenes* haue Images of the *Trinity*, and haue in religious estimation the number of *Three*. They acknowledge and pray to the *Trinity* in *Vnity*: but ascribe many Demi-gods, which are his Deputies in governing the world. They honour the Portugalls Images also, as approaching to their owne superstition. They marry but one

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wife, and admit no second succeeding marriage. The *Bramenes* must descend of the *Bra-* second marriage
menes Tribe, and others cannot aspire to that Priesthood: but some are of higher account
then others: For some serue for messengers, which in time of war, & among theues may
passe safely, & are called Fathers. They will not put a *Bramene* to death for any crime.
When they are seven yeeres old they put about their necke, a string two fingers broad
made of the skin of a beall called *Cressuamengau*, like a wilde Alle, together with the h Betelle,
haire: which he weareth till he is foure yeeres old, all while time he may not cate h Be-
alle. That time expired, the said string is taken away, and another of three threds put on,
in signe that he is become a *Bramen*, which he weareth all his life. They haue a principall
amongst them, which is their Bishop, which correcteth them, if they doe amisse. They
marry but once, as is said, and that not all, but onely the eldest of the Brethren, to conti-
nue the succession, who is also heyre of the fathers substance, and keepeth his Wife
strictly, killing her, if he finde her Adulterous, with poison. The younger brethren lie with
other mens wiues, which account the same as a singular honour done vnto them. They
haue great reuenues belonging to their churches, besides offerings, and at set houres of
the day resort thither to sing and doe other their holy rites. Twice in the day, and as of-
ten in the night, their *Pagode* is taken out of the Altar, and set on the *Bramenes* head,
looking backward, and is carried in procession three times about the Church; the *Bra-*
menes wiues carrying lights burning: euery time they come to the principall doore of
the Church, which is on the West side thereof (some churches haue two doores beside)
they let it downe on their offering-stone, and worship it. Twice a day they bring it to
eat of their Sod Rice, as often (it seemeth) as the *Bramene* is hungry. When they waite
them (which is often) they lay a little ashes on their heads, foreheads, and breasts, saying
that they shall returne into ashes. When the *Bramenes* wife is with child, as soone as he
knoweth it, he clenseth his teeth, and abstaineth from *Betelle*, and obserueth fasting till
she be deliuered. The Kings of Malabar will scarce cate meate but of their dressing.
They are of such estimation, that if Marchants trauell among theues, and robbers, one
Bramene in the company secureth them all, which *Bramene* will cate nothing of an
other mans dressing: and would not become a More for a Kingdome. *Ni di Conti* saith
he saw a *Bramene* three hundred yeeres old: hee addeth, that they are studious in A-
strologie, Geomancie, and Philosophy. To be short, they are the Masters of Ceremonies
and the Indian Religion, in whose Precepts the Kings are trained vp. Besides these
Bramenes, there are other Regular, as those *Soghi* and *Vitta*: of which wee haue
spoken. There are also some that liue as Heremites in Deserts: some in Colledges: some
wander from place to place begging: Some (an vnlearned kinde) are called *Sanassess*:
Some, contrarie to the rest, nothing esteeme Idols, obserue Chastitie twenty or five
and twenty yeares, and feede dury on the Pith of a fruit called *Carnza*, to preserue
in them that cold humour, neither doe they abstaine from Flesh, Fish, or Wine, and when
they passe along the way, one goeth before them crying *Poo Poo*, that is, way, way: yea,
the King himselfe honoureth them; and not they, the King: Some liue, encloded in iron
Cages all filthy with Ashes which they strow on their heads and garments: Some burne
some part of their body voluntarily: All are vaine-glorious; and seeke rather the shell
then the Kernell, the shew then the substance of holines. I haue thought good to say
thus much together of them, as in one view representing the *Bramenes*; a name so
anciently, so vniuersally communicated to the Indian Priests, although some par-
ticulars before haue bene, or hereafter may be said touching some of them in other
places, according to the singulartie of each Nation in this so manifold a profession.

god. Barboza.

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CHAP. X.

Of the Regions and Religions of Malabar.

a *Maginus.*
b *Ptol. l. 7. ca. 1.*



Malabar extendeth it selfe from the River *Cangeracon* to the Cape *Comori*; which some take to bee the Promontory *Cory*, in *Ptolomey*: *Maginus* doubteth whether it be that which hee calleth *Commara extrema*. In the length it containeth little lesse then three hundred miles, in bredth from that ridge of *Gale* to the Sea, in some places, fiftie. It is full of people, divided into many states, by varietie of Rivers, which cause horses to be unserviceable in their Warres, and nourish many Crocodiles, enrich the soile, and yeeld easie transportation of commodities, which are spices of diuers kinds. They haue *Barrs*, in shape resembling Foxes, in bignes, Kytes. The chiefe kingdomes in this Tract are *Kanor*, *Calicut*, *Cranaganor*, *Cochin*, *Carcolam*, and *Trimancon*. About seuen hundred yeares since it was one kingdome, gouerned by *Sema*, or *Sarama Perimal*, who by perswasion of the Arabian Marchants became of their Sect, in which he proud so deuout, that hee would end his daies at Mecca. But before his departure hee divided his estate into these petty Signories, among his principall Nobles and kindred: leauing vnto *Conlam* the spirituall preheminance, and the Imperiall Title vnto his Nephew of *Calicut*, who onely enioyed the Title of *Zamors* or Emperour, and had prerogatiue of stamping Coine. Some exempt from this Zamorin Empire and Allegiance, both *Conlam*, the papall Sea of the High *Bramenes*, and *Cananor*: and some haue since by their owne force exempted themselves. This *Perimal* died in his holy voyage: and the Indians of *Malabar* reckon from this diuision their Computation of yeares, as wee doe from the blessed *Natiuitie of our LORD*. Hee left (saith *Castaneda*) to himselfe but twelue leagues of his country, which lay neere to the shore where hee meant to imbarke himselfe, neuer before inhabited: this hee gaue to a Cousin of his then his Page, commanding, that in memory of his imbarkeing there it should bee inhabited, commanding the rest to take him for their Emperour (except the Kings of *Coulan* and *Cananor*) whom yet with the rest hee commanded not to Coine money, but onely the King of *Calicut*. For *Calicut* was therefore here built: and the Mores for the imbarkeing tooke such deuotion to the place, that they would no more frequent the Port of *Conlan*, as before (which therefore grew to ruine) but made *Calicut* the staple of their Marchandise.

c *Loy, Castaneda*
l. 1.
d *Barbo*
G. Bot. B. m.
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G. Arthus bisp. c.
26. 27. & seq.

Calicut, the first in order with them, shall bee so with vs. The Citie is not walled nor faire built, the ground not yeelding firme foundation, by reason of the water which issieth if it bee digged. This Kingdome hath not aboue fise and twenty leagues of Sea-coast, yet rich both by the fertilitie of the soile, which yeeldeth corne, spices, *Cocos*, *Iaceros*, and many other Fruits: and by the situation; as the Staple, especially before the Portugales vnfriendly neighbourhood, of India. Merchandise, and therefore in her varietie of Marchants beeing a *Mappe* (as it were) of all that Easterne world. The *Aegyptians*, *Persians*, *Syrians*, *Arabians*, *Indians*, yea, eben from *Catay* the space of six thousand miles journey, here had their trade and traffique. The Pallace also contained foure helles of Audience, according to their Religions, for the Indians, Mores, Iewes, Christians. Of these *Bramenes* or Priestes wee haue already said. They yeeld Diuine honour to diuers of their deceased Saints, and build Temples vnto beasts. One of which (dedicated to an Ape) hath large porches, and hath (saith *Maffaus*) seuen hundred Marble Pillars, nor inferiour to those of *Agrippa* in the Romane *Pantheon*. It seemeth that the ground in that place is not of so queasie and waterie a stomack, but that it can digest deepe foundations. To Elephants they attribute like Diuinitie: but most of all to Kine, supposing that

d *Iosephus*
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e *Maff. l. 1.*

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neither Fish nor Flesh, nor cutteth his Haire, or Nails: vscth certaine prayers daily, eareth but one meale, and that after he hath washed, neither may hee looke on any man till he hath ended his repast. At the yeares end he maketh a great Feast, to which resort aboue ten thousand persons to confirme the Priace and his Officers: and then much almes is giuen. Hee entertaineth ten thousand women in diuers offices in his Pallace. These make to the King (after his fasting yeere is out) a Candlemasse-Feast, each of them carrying diuers lights from the Temple (whete they first obserue many Idoll and idle ceremonies) vnto the pallace with great musicke and other iollitie.

Babafateckoneth eightene Sects that haue no mutuall conuersation, nor may marry but in their owne rankes or order. Next to the king and *Bramenes*, hee placeth the *Nayros*, which are Gentlemen and Souldiours, and are not professed *Nairos* (notwithstanding their blood) till they bee by their Lords or by the King made Knights or Souldiours. And then hee must neuer from that time goe without his weapons, which commonly are a Rapier and a Target, and sometimes Peecces or Bowes. They neuer marry, but lie with such of the *Nairos* Women or Daughters as like them, leauing his weapons meane-while at the doore, which forbid any man else, although it be the good-man himselfe to enter, till hee hath ended his busines and bee gone. And if one of the common people once touch a *Nairo*, it is lawfull for the *Nairo* to kill him: and hee is also vncleane, and must bee purified by certaine washings. And for this cause they cry as they goe in the streetes, Po, Po, that the baser raskallity may giue place. They haue a pit of standing water at their doores hallowed by the *Bramenes*, wherein euery morning they wash themselves, although it be greene, stonie, and stinking, imagining thus to bee cleansed of their sinnes. They are brought vp altogether to feates of Annes and astiuitie from their Child-hood, admirably able to winde and turne themselves, and are very resolute and desperate, binding themselves by Oath to liue and die with their King or Lord. No *Nairo's* women may enter into Calicut but one Night in the yeare, vwhen the Citie is full of lights: and they goe vvith the *Nairos*, to behold and gaze their fill. They intend nothing but their lust, and thinke that if they die Virgins they shall neuer enter into Paradise.

The *Diabari* are another sort, and are Merchants, Gentiles, and enioy great priuiledges. The King cannot put them to death, but by sentence of the principall of themselves. They vvere the onely Marchants before the Mores traded there, and still enioy many possessions. These marry one Wife, and their Children inherit, and they may touch the *Nairo's*. The *Cugianem* are a Sect of the *Nairo's*, hauing a law and Idols by themselves, which they may neuer alter. They make Tiles to cover the Temples and the Kings Palace. The *Nairo's* may lye with their women, but must wash themselves before they goe home.

Another Sect is called *Manansamar*, which are Landerers, nor may they or their posteritie be of other function: nor may they mingle themselves with any other generation. They haue Idol-ceremonies and temples by themselves. The *Nairos* may vse their wives (or women rather.) Their brethren or Nephewes are their heires. The *Calien* are Weauers, and haue a distinct idolatrous Sect; otherwise are as the former.

Besides these of better condition, there are of baser sort eleuen Sects, which may not marry nor meddle with others. The first of these are called *Tiberi*, husbandmen; the second, *Moger*, and are Marriners; both hauing their proper superstitions, and vse their women in common. The third, are Astrologers, whom they call *Canim*: Great men aske their counsell, but may not touch their persons. The *Aggeri* are Masons and workers in metalla. The *Manchoa* or *Mechoe* are Fishers; dwelling in Villages by themselves; the men, theues, the women Harlots, with whom they please. The *Beina* are Salt-makers: The *Paernu* are Jugglers, Inchanters, and *Physicians* (if such damnable deuillish practises may deserue so honourable name. Which, when any are sicke and require their helpe, vse coniuration to cause the Diuell to enter into

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into some of them, and then by his suggestion declare the cure of the disease, and what sacrifices or other things are to be performed. They may not touch or bee touched of other men. The *Renoles* are a baser sort of Gentiles, which carry wood into the Citie to sell, and Hearbes. The *Puler* are as Excommunicate persons, and liue in desert places, where the *Nairos* haue no occasion to passe, and when they goe neere any these *Nairos*, or any of the better sort, they crie as loude as they can (as the Lepers among the Iewes) that others may auoide them. For if any touch them, their kindred may for such action or passion slay them, and as many of these *Puler* also, as may make satisfaction for such disparagement. Some nights they will goe of purpose, seeking to touch some of the *Nairo*-women with hand, thicke, or hurling of a stone: which if they effect, there is no remedie for the woman but to get her forth and liue with these Villaines, or to bee solde, to escape killing by the hands of her kindred. These *Puler* are Thieues and Sorcerers. The *Pareas* are of worse esteeme, and liue in Deserts without commerce of any, reputed worse then the *Diuell*. These tenne sorts (or eleuen if you reckon two sorts of the *Tiberi*, as our Authour doth; whereof one are warriours, distinguished by a certaine cudgell, which they must carry in their hands, from the *Nairos*) are as well differing in Religions, as matters of common life: though, for their leuerall rites, it were wrong to the Reader at large to recite them, if we had the particulars to deliuer.

There are besides these Gentils, Naturall of Malabar, many strangers of Indians, Moors, and Christians. But in other Kingdomes of Malabar, the heathenish Religion is little differing from that in Calicut. Generally amongst them, the *Bramenes* and *Kine* are had in such honour, that when the Kings create their *Nairos*, he girdeth them with a sword, and embracing them one by one, bids them haue care of the *Bramenes* and the *Kine*.

Cranganor is a small Kingdome: the Inhabitants of the Citie, which giueth name to the Region, are Christians of Saint Thomas profession, about seuentie thousand in number. Cochin is now growne great by the Portugales traffique and friendship. Of the rest there is not much worth recitall. The Papall honour among the *Bramenes*, which some ascribe to *Coulam*, *Maginus* bestoweth on the King of Cochin. In these parts are now many Christian proselytes of the Iesuites conuersion, besides many of the old *Thomas Christians*.

The King of Coulams Dominton stretcheth beyond the Cape *Comori* (where Malabar endeth) on the East side fourescore and ten miles, as farre as Cael: which diuers great Lords hold vnder him. Among the rest is the Signiorie of Quilacare. In the Citie of Quilacare is an Idoll of high account, to which they solemnize a Feast euery twelfth yeere, where the Gentiles resort as the Popish Christians in the Romish Iubilee. The Temple sacred to this Idoll hath exceeding great reuenue. The King (for so he is called) at this Feast erecteth a Scaffold couered with silke, and hauing washed himselfe with great solemnitie, hee prayeth before this Idoll: and then ascendeth the scaffold, and there in presence of all the people curteth off his nose, and after that, his eares, lippes, and other parts, which hee castes towards the Idoll, and at last hee cutteth his throate, making a butcherly sacrifice of himselfe to his Idoll. Hee that is to bee his successor must bee present herat: for hee must vndergoe the same martyrdome, when his twelue yeares Iubilee is come. Along this coast dwell the Parau, simple people, and Christians, which liue by fishing of Pearles. The *Nairos* make such holes in their eares, that *Cesar Frederike* saith he thrust his arme vp to the shoulders in one of them. They are prodigall in their liues in the honour of their King: *Oforius* telleth of some, which, like the renowned *Deiç*, had vowed themselues to death, and not to returne from the enemy without victorie.

Besides these former Sects, *Stephanus de Brito* speaketh of the *Malalas* which inhabit small Villages in the mountaines, which are hunters of Elephants; amongst whom are no thefts or robberies, and therefore they leaue their doores open

when they goe abroad. They are skilfull in Musicke, and Magike. They haue no Idol amongst them; onely they obserue their suncesors sepulchers.

¶ *Supra cap. 5.*

Of the Feast which all the Malabar-kings hold euery twelfth yere in honour of the Riuer *Ganges*, wee haue there spoken where we haue discoursed of the Riuer: This Feast lasteth eight and twenty or thirty daies with great solemnitie, to the furtherance whereof certain souldiours; to the number of thirtie, rush among the people, and kill as many as they can; themselves certaine to bee killed of the Kings Souldiours. This is the Tribute imposed by the King of Calicut on one of his vassals, to honour this solemnitie with such a number that shall thus sell their liues as deare as they can. Of the Election and erection of the Zamoryn, we haue spoken in the beginning of the Chapter: Let vs here adde out of *Castaneda* concerning his deuotion. Hee saith that this King of Calicut is a *Bramene*, as his predecessors also. And for that it is a custome that all the Kings die in one *Pagode* or Idol temple, he is elected for that cause. For alwaies there is and must be in that house a King to serue those Idols, and when he that serueth there, dieth, then must the King that then reigneth leaue his Empire, and goe serue in that place as the other did; another being elected to succcede him in the Kingdome. And if any refuseth to forsake his Court for the *Pagode*, they enforce him thereunto.

¶ *Hernan. Lopes
de Castaneda
Lib. 6. 14.*

The Kings of *Malabar* bee browne men, and goe naked from the Girdle vpward, and from thence downward they are couered with cloth of Silke and of Cotton, adorned with Jewels. For their Children; the sonnes inherit nor, but the brother, or if there bee none, the Sisters sonne. When their Daughters are ten yeares old, they send out of the Kingdome for a *Nayro*, and presenting him with giftes, request him to take her Virginie: which hauing done, he tieth a Jewell about her necke, which shee weareth during her life, as a token that from thence forth she hath free power of her body, to doe what she will, which before she might not. After their death these Kings are caried forth into a plaine field, and there burned with sweet Wood, very costlly, their kindred and all the Nobilitie of the country being present: which done, and the other buried, they shaueth themselves, without leauing any haire except on the browes and eye-lids, euen on the least child; and for the space of thirteene daies cease to eate *Betele* (his lips are cut that doth it) and all that time is an *Interregnum*, wherein they observe if any will come in to obiect any thing against the new future King. After this hee is sworne to the Lawes of his predecessor, to pay his debts, to recover whatsoeuer belongeth to his kingdome being lost, which oath hee taketh hauing his sword in his left hand, and in the right a Candle burning, which hath a ring of Gold vpon it, which hee toucheth with two of his fingers and taketh his oath. This being done, they throw or poure vpon him a few Graines of Rice, with many other ceremonies and prayers, and he worshippeth the Sunne three times: after which, all the *Caymailes* or principall Nobles sweare their fealitie to him, handling also the same Candle. The thirteene daies ended, they eate their *Betele* againe, and flesh and fish as before; the King except, who then taketh thought for his predecessor, and for the space of one whole yeere (as is before obserued in part out of *Barboza*) eateth no *Betele*, nor shaueth his beard, nor cutteth his Naitles: eateth but once a day, and before hee doth it, washeth all his body, and obserueth certaine courses of prayer daily. The yeare being ended, he obserueth a kinde of *Dirige* for his predecessor soule, whereat are assembled a hundred thousand persons, at which time he giueth great Almes, and then is confirmed. All these Malabar-kings haue one especiall man, which is the cheefe administrator of Iustice, who in matters of government is obeyed no lesse then the King himselfe. The Souldiours are *Nayros*, none of which can bee imprisoned or put to death by ordinarie iustice: but if one of them kill another, or else kill a Cowe, or sleepe with a Country-woman, or speake euill of the King; the King after information giues his warrant to another *Nayro*, who with his associates kill him wheresoeuer they finde him, hewing him with their swords, and then hang on him his warrant to reuenge the cause of his death. These *Nayros* may not wear their weapons, or enter into combat, till they bee armed Knights, although that from the age of seven yeares they are trained vp in seates and practise of Armes. Hee

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is dubbed or created by the King, who commandeth to gird him with a Sword, and laying his right hand vpon his head, mutteth certaine words softly, & afterward dub- beth him, saying; *Haue a regard to keep these Bramenes, and their Kine.* When they yeeld themselves to any mans seruice, they binde themselves to die with him, and for him, which they faithfully performe, fighting till they be killed. They are great Soothsay- ers, haue their good and bad dayes, worship the Sunne, the Moone, the Fire, and the Kine, and the first they meete in the morning. The Deuill is often in them (they say it is one of their *Pagodes*) which causeth them to vtter terrible words; and then he go- eth before the king with a naked Sword, quaking, and cutting his flesh, saying with great cries; I am such a God, and I am come to tell thee such a thing; and if the king doubteth, he roareth lowder, and cutteth himselfe deeper till he be credited. The Por- tugalls haue much eclipsed the greatnesse of the king of Calycut, and caused many o- ther alterations in all the East in this last Age of the world. Of whose exploits *Cassan- da, Barrins, Massau, Oforins*, and others haue written at large.

u The dub-
bing of the
Nairos.

CHAP. XI.

Of the kingdome of Narsinga and Bisnagar.



From those places where our feete last rested (or touched rather) vnto the Cape *Gusdamerin* betwixt that ridge of mounraines called *Gates*, a *Mag's*, and the Ocean (which is there named the Gulfe of Bengala) trendeth the kingdome of Narsinga or Bisnagar; those two royall Cities con- *G. Coast, Ben.* tending which shal giue name to this mighty Empire, containing two hundred leagues of Sea-coast. The king hath in continuall pay fortie thousand Nairos. But as occasion serueth, hee can bring into the field many many thousands more, as in that Expedition against *Idalcan* specified by *Barrins* and *Sot- ruz*; in which, to let passe that world^b of people, hee sacrificed vnto Idolls twentie thousand seuen hundred and three score head of beasts and fowles in nine dayes space, which in Idoll-deuotion were all bestowed after on the poore.

b 700000. foot.
40000 horse.
700. elephants.
20000. harlots.
e C. Fred.

In the yeare of our LORD 1567. Biznagar^c was sacked by foure Kings of the *Moores*, (as saith *Frederike*) naming them *Dialcan, Zamaluc, Cotamaluc* and *Uridy*, through treason of her owne Captaines: but hauing sacked it (as not able to holde it) they retired home. The city remained after, an habitation for Tygers and wild beasts, containing in circuit foure and twenty miles, as our Author (that stayed there seuen moneths) affirmeth. Hee neuer sawe Pallace exceeding that of Bisnagar. It had nine gates, with guards of souldiers. Heere he obserued their rites in burning the women

The woman^d taketh two or three moneths respite after her husbands death: the day being come, she goeth early out of her house, mounted on an horse or elephant, or else on a stage carried by eight men: apparelled like to a Bride adorned with jew- els, and her haire about her shoulders; holding in her left hand a Looking-Glasse; in the right, an arrow: and singeth as shee passeth through the Citie, saying; That shee goeth to sleepe with her husband. Shee is accompanied with her friends, vntill it bee one or two of the clock in the afternoone: then they goe out of the citie passing by the riuers side to the burning-place, where is prepared a great square Caue full of wood; Heere is made a great Banket, the woman eating with ioy, as if it were her wedding- day, and after they sing and daunce till the woman bidde to kindle the fire in the caue; then she leaueth the Feast, and taketh her husbands nearest kinsman by the hand, and goeth with him to the banke of the riuier, where she strippeth her of her clothes and jewells, bestowing them at her pleasure, and couering her selfe with a cloth, throw- eth her selfe into the riuier, saying; *O wretches, wash away your sinnes.* Continuing vnto the water, she rowleth her selfe into a yellow cloth; and againe, taking her husbands kinsman

d The Mem-
ory of bur-
ning of the
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kinfinan by the hand, goeth to the said caue, by which is erec'ted a little Pinnacle, on which she mounteth, and there recommendeth her children and kinsred to the people. After this, another woman taketh a pot with oyle, and sprinckleth it ouer her head, and therewith annoynteth all her body, and then throweth it into the furnace, the woman going together with the same. Presently after the woman the people throw great peeces of wood into the Caue, so that with those blowes, and the fire, she is quickly dead: and their great mirth is on a sodaine turned into great lamentation and howling.

When a great man dieth, both his wife and slaues with whom hee hath had carnall copulation, burne themselves together with him. Amongst the baser sort, I haue scene (saith Maister *Frederike*) the dead man carried to the place of buriall, and there set vp-right: the woman coming before him on her knees, casteth hir armes about his neck, while a Mason maketh a wall round about them: and when the wall is as high as their neckes; one coming behinde the woman, strangleth her, the workman presently finishing the wall ouer them; and this is their buriall.

f. Lud. Vert. li 6 *Ludovicus Vertomannus* relateth the same funerall rites of *Tarnasseri* (as in other parts of India) sauing that there fiftene or twenty men in their idolatrous habite, like Denilles, doe attend on the fire wherein the husband is burned; all the Musicians of the citie solemnizing the funerall pompe: and fiftene days after they haue the like solemnity, at the burning of the woman, those diuellish fellows holding fire in their mouthes, and sacrificing to *Deumo*, and are her intercessors to that deuill for her good intertainment.

g Odoricus. The cause of burning the wiues is by some ascribed to their wouled poysonings of their husbands before this Law; & by others, that the husband might haue her helpe and comfort in the other world.

h Thomas lin
maxly wome
h Oforius lib. 3.
his holy day
Proys in India
In these parts is the City of *Saint Thomas* or *Malepur*, where they say *Saint Thomas* (after he had preached the Gospel to the Indians) was martyred and burned. The Legend which some report of his death, were too tedious to recite: and as little likelihood of truth is in that long tale of the miraculous Crucifixes heere found, related by *Oforius*, who likewise declareth the rites of those *Saint Thomas*-Christians, of their Chaldean Pope, Cardinals, Patriarchs and Bishops; of which in an other place wee shall more fully speake. On the first day of Iuly *Saint Thomas* holy-day is celebrated, asel by the Pagans as Christians; and his Sepulchre is had in deuout estimation both

i O. I. Barbosa. of the Moores, Gentiles, & Christians; each pretending the right of his own Religion to the Church, where this *Saint* lieth interred, to which the Indian Christians goe on pilgrimage, carrying with them a litle of that earth for a great relike. A Moore had the keeping of the Church, which was built after our fashion, and begged of the commers for maintenance of it, and of a Light continually burning therein.

k Linscher. The Portugalls ^k now inhabite this Towne almost desolate: the Iesuits also haue heere a residence. The Church-doores (by the superstition of some) are almost cut in peeces, and carried away to set in gold and siluer, and to weare about their neckes, as a holy relike; the Portugalles heerein being exceedingly vaine, and attributing hereunto many miracles, verifying that Prouerb which the Spaniards vse, affirming the Portugals to be *Pocos fatos devotos*. One sent *Linschoten* a whole beead-roll or payre of Beads therof, the bringer affirming that those beads had calmed a tempest miraculously by the way. The Inhabitants in this respect haue drinen their Church-doores full of nailles: but *Saint Thomas* bones are now remoued to Goa. Those doores are of such renowned holinesse, because they were made of that wood which *Saint Thomas* drew with his girdle out of the haue (which it choaked) and could not before this miracle by any meanes be remoued.

m Odoricus. *Odoricus* m tellecth of a strange and vncouth Idoll, as bigge as *Saint Christopher*, of pure golde, with a new band about the necke full of precious stones, some one whereof was of valew (if he valewed iustly) more then a whole kingdome: The roose-paument, and feeling of the walles, within and without the Temple, was all gold. The Indians went thither on pilgrimage, some with balsters about their neckes, some with

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their hands bound behinde them, some with knives sticking on their armes and legs; and if after their pilgrimage, the wounded flesh festered, they esteemed that limbe holie, and a signe of their Gods fauour. Neete to the Temple was a lake whereinto the Pilgrimes cast golde, silver, and gemmes for honour of the Idole, and reparation of his Temple. At every yearly feast the King and Queene with the Pilgrimes and people assembling, placed the said Idoll in a rich Chariot, and with a solenne procession of Virgins two and two in a rancke singing before him, and with musicall Instruments carry him forth. Many Pilgrims put themselves vnder the chariot-wheels, where they are crushed in peeces. More then five hundred persons vied thus to doe, whose carkasses were burned, and ashes kept for holie reliques. Otherwise also they will deuote themselves to such a martyrdoime in this manner. The parents and friends assemble and make a feast to this Votary, and after that hang five sharpe knives about his necke, and so carry him before the Idole, where he taketh one of his knives, and crieth; *For the worship of my God I cut this my flesh;* and cutting a peece, casteth it at the face of the Idole, and so proceeding, at the last saith; *Now doe I yeelde my selfe to death in the behalfe of my God;* and being dead, is burned as before.

Our Countrey-man ^{o S. John Mand} *John Mandeuille* reporteth the same Historie of their Idoll Procession, and the ashes of those voluntary Martires, which they keepe to defend them against tempests and misfortunes. He also saith, that some Pilgrimes in all their peregrination, not once lifted vp their eye-liddes, some at euery third or fourth pace fell downe on their knees to worship, some whipped, others wounded themselves; yea, and killed themselves (as is before said.) *Nicholas di Conti* reporteth the same in his time.

Neither is this bloudycustom yett left, as *Linschoten* ^{o Nic di Conti,} affirmeth by report of one of his Chamber-fellowes that had scene it. They haue (saith hee) a waggon, or cart, so heauie, that three or foure Elephants can hardly draw it, which is brought forth at Faires, Feasts, and Processions. At this Cart hang many Cables or Ropes, whereat all the people hale and pull, of deuotion. In the vpper part of the Cart standeth a Tabernacle, and therein the Idole: vnder it sit the Kings wiues playing on Instruments. And while the Procession passeth, some cut peeces of their flesh, and throw at the *Pagode*, some lay themselves vnder the wheelles of the cart, with such euent as you haue heard.

Gijsaro Balby relateth the same, and addeth, that the Priests, which haue care of this Idole, and certaine women, are consecrated to these deuotions from their Cradles by their *uncle-blnde* parents. And the women prostitute their bodies, to gaine for the Idole whatsoeuer they can get ouer and aboue their owne maintenance. This filtheth the Citie with strumets; there being of this *Sacred* (you may interpret it *Cursed*) crue, foure hundred in one place of the Citie. These haue their place in the Idoll-Procession, some of them in the Chariot which is drawne by men; euerie one accomplishing himselfe happy, that can touch or draw the same. This he saith was at Negapatan.

He further affirmeth, that not farre from the Citie of Saint Thomas is the Towne Casta: where the wife is not burned (as at Negapatan) but a great graue being made for the deceased husband, they place the liuing wife by the dead corpse, and their neereit kindred cast earth vpon them both, and stampe thereon. They which marrie, wed in their owne degree, as a Smith to Smiths daughter: and they poure out their prayers at the Image of some Cowe, or a Serpent called *Butta discapella*. Their Bramines burne Cowes-doung; and if they intend any warres with other Nations, they annoynt their nose and forehead with those ashes, not washing themselves till the euening. They which haue sacrificed themselves to the *Pagode*, when they haue walked a long time in lustfull pleasures, shoot into the ayre peeces of their flesh tied to arrowes, and diuersly mangle themselves; at last, cutting their owne throats, so sacrificing themselves to the *Pagode*.

There are also certaine people called *Amonchi*, otherwise *Chiaui*, which percei-
uing

v. de. l. vii. c. vii.
mar. l. vi. c. vii.
Suspension

o S. John Mand
d. ule.

o Nic di Conti,
p. Linschoten, lib. 7.
l. 6. c. 44.

q. Balby l. 1. c. 2.
o. Aribus Dan,
hist. Ind. Or. c. 2.

7 u

r Desperate
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uing the end of their life to approach, lay hold on their weapons, which they call *Cuisse* and going forth, kill every man they meete with, till some body (by killing them) make an end of their killing. They are loth (it seemes) to come into the deuills presence empty-handed, or to goe to Hell alone. Some of them worship *G o d* in the likenesse of a Man; some in the Images of Kine and Serpents: some inuoke the Sunne and Moone; others, some Tree or Riuer.

Among many Feasts which they celebrate in the yeare, one in Autumne is most solemne, in which they take some great tree, and fallen it in the ground, having first fashioned it like a mast of a ship, with a crosse-yard, whereon they hang two hooks of yron. And when any one by sicknes, or other misery, hath made a vow to their Idoll or *Pagode*, he cometh thither, & being first admonished by the Priests to offer his sacrifice, they lift him with those hooks by both the shoulders, and there hold him to the Idoll, till he hath 3. times saluted the same, with clapping his folded hands to his breast, and hath made some sport thereto with weapons which he hath in his hand. After this he is let downe, and the blood which issueth from his shoulders is sprinkled on the tree, in testimonie of his deuotion. Then they draw him vp againe by the middle, to giue thanks to the Idoll: and then giue him leaue to heale himselfe, if he can. They which are in great miserie, or seeke some great matter at the hand of their Idoll, doe this. They haue another Feast, celebrated in the night, continuing eight nights: in which many candles are seene burning through the City. Three or foure runne from one end of the streete to the other, and hurling rice, and other meates after them, say, they offer it to the deuill which followes them; not daring to looke behinde, lest hee should slay them.

f F. Fernandes
epist. 1598.

In other places also they haue those idoll-chariots, like vnto Towers, to the drawing whereof, many thousands of deuout persons put their helping-hand. *Francis Fernandes* saith, that *Cidambaran* is the mother-city of their Pagan-rites, wherein are many stately Temples, and the reuenue of the *Bramenes* amounted to thirty thousand ducats, but now they are payd but twelue thousand yearly.

t Linschoten. c. 44.

Heere happened a strange accident, the same day the Iesuites departed, which was this. There is in this City a Temple of *Perimal*, wherein they worship an Ape called *Hannumant*, whom they report to haue bene a *G o d*, and (for I know not what) together with many thousands of other gods, to haue remained there, being all transformed into Apes. Now when this principall Ape was forced to passe into the Iland *Zeilan*, and wanted a ship, he leaped, and at euery leape left an Iland or heape of land behinde him, so making way for his apish traine to *Zeilan*. The tooth of this Ape was kept for a great relique in that Iland with great resort of Pilgrimes thereunto: and in the yeare 1554. was by the Portugalls, (who made a roade thither, in hope of great bootie) taken away. The Indian Princes offered the Viceroy three hundred thousand (or as *Linschoten* telleth, seuen hundred thousand) ducats, for the ransome of this Apes tooth, but the Archbishop dissuaded the Viceroy; who thereupon burnt the same before those Indian Embassadors, and threw the ashes into the Sea. Not long after, a *Beniane* of *Cambaia* perswaded the Indians, that hee by Diuine power had taken away that holy tooth being inuisibly present, and had left another in the roome which was burnt. Superstition is credulous, and the King of *Bishnagar* gaue him a great summe of gold for that Apes tooth, wherewith hee thus apishly had bitten and mocked them, which was after holden in like veneration as the former. But to returne to our *Cidambaran* History.

u F. Fernand.

They tell, that a holy man, in great penance, had many yeares held his foote pierced through with a peece of yron; and when hee was often by *G o d* commanded to leaue that selfe-rigour, he flatly refused, vntill that hee might see *G o d* dauncing about him, which also he condescended vnto; and with the Sunne, Moone and Starres, which played the Musicians, he appeared dauncing. And as he daunced, a Chaine of gold fell from his foote, whereof this Towne tooke name. For *Cidambaran* significth a golden Chaine.

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Now at this time * there was a great contention, whether the signe of *Perimal* * 1592. should be erected in the Temple of *Cidambacham*. This signe was a gilded matt, with an Ape at the foote thereof. Many Embassadors were there about this quarrel; some vrging, some resisting this deed. But the Prince (called the *Naicho* of *Gingi*) therefore both regular (which are the *logues*) and secular *Bramenes* ascended vp the roofof the Church, and thence threatened to hurle downe themselves, which went-ry of the *logues* did, and the rest threatened to follow. But the *Naicho* caused gunnes to be discharged at them, which slew two, and caused the rest to retire and breake their couenant, rather then their neckes, with their fellowes. A woman also of this faction cut her owne throat for zeale of this new superstition. The swelling stile of this king of *Bisnagar* I thought worthy to be heere inserted, which is this. *The husband of good fortune, the God of great Provinces, King of the greatest Kings, and God of Kings, the Lord of horsemen, the Master of them which can not speake, Empe- x The titles of the Kings of Bisnagar.* row of three Emperours, Conquerour of all bee fees, and Keeper of all be conquer, dreadfull to the eight coasts of the World, vanquisher of the *Mahumetans*, &c. Lord of the East, West, North, and South, and of the Sea, &c. *Venegas adinus Ragin Denamaganus Ragesel, which now ruleth and governeth this world.*

With the *Naicho* or King of *Gingi* (vassall to the King or Emperour of *Bisnagar*) the Iesuites found good entertainment. Heere some of the *logues* distributed the wa-ter of *Ganges* out of certaine vessells covered with fowle and filthy clothes, which yet the people for deuotion kissed. These *logues* with admirable patience endured the Sunnes heate: and one among the rest inclosed himselfe in an yron Cage, with his head and feete onely out of the Cage, that hee could neither sit nor lie downe at any time: and on the Cage were hanged a hundred Lampes, which foure other *logues* his companions lighted at certaine times. And thus walked hee in this his perpetual prison, as a *Light unto the world* in his vaine-glorious opinion. They reasoned with certaine *Bramenes*; some of which held the Sunne for God, and yet sometime to haue beene a man, and for his merites so promoted. Some denied a multitude of Gods, onely allowing that priuiledge to *Pyrana*, *Vidhun*, and *Unur*, one of which maketh, an other keepeth, the third destroyeth all things.

Neare to *Madure* is an idole called *Chocanada*: which by night appeared in Visi-onto a Priest, and bade him goe say to the *Naicho* of *Madure*, that hee or I must abide in this house: whereupon hee would nor be coriuall with his Idole, but refig-ened the Pallace to him. His deuotion is such, that euery day while he sitteth in iudge-ment, a *Bramene* euer and anon soundeth the name of *Aranganassa* in his eares: and when one is wearie, another succeedeth in the same office, neuer ceasing this Idols remembrance, although he there sitteth fure or six houres.

I thought meete to mention one Custome * which some report of the *Bramene*, or y Dis. of Chi- na pag 401. Pope-like *Bramene* in these parts, who by his authoritie dispenseth with many of their Lawes, and dissolueeth Marriages: giuing libertie at his pleasure to the women to marry an other; which his dispensation is sealed on her right shoulder, with a marke of a hote yron.

Chandagrin is the royall seate of the great King of *Bisnagar* *. The chiefe Families therein are the *Bramenes*, *Rains*, and *Cretins*. They affirme that their Idole *Peri- 2 Melchior Colignus.* mal did bring forth the first out of his head (as the Poets tell of *Minerva*;) the se- cond out of his breast; the third out of his belly: and all other inferior Families out of his feete. The *Bramenes* haue some opinions, not altogether dissonant from the Scriptures. They say, that G o p onely by his thought made a man, which they call *Adam*. *Adas.*

On the tenth day of Iuly Anno 1600. happened an Eclipse of the Sunne, which the *Bramenes* said was by meanes of the *Dragon* (which they make a celestiall signe) his biting of the Sunne and Moone: whereupon the King and others neither eate nor drinke that day; deploring their misery, because the *Dragon* deuoured the Sunne. In the City *Prepeti*, three miles from *Chandegrin* is the feast of *Perimal*, in remem- brance

a Simon Sa.

brance of his marriage : at which the offerings amounted to two hundred thousand crownes: and the Charriot of the idoll was drawne forth a mile and halfe in Procession by tenne thousand men. They haue an other Feast of the Kine, because they suppose *Perimal* to be the sonne of a Cowe, and then the wayes and streetes are full ^b of that cartell. They haue a feast in honour of the Sunne, which lasteth eight dayes, solemnized by the Emperour himselfe, and he is iudged a traitour which is not present shereat. Then they cast lots, the King first, and after the rest, diuining by arrowes the next yeares destinie. If an arrow light on a tree, and being plucked out causeth a red liquor to follow, it prognosticateth warres; if white, peace. Not farre hence is an Idoll called *Tripiti*, to which are great Pilgrimages and Offerings; alwayes as they goe, some beginne, and the rest answere, and so all continue to resound the name of the Idoll *Gosa*. Before they enter into the Temple, they shaue and wash themselves. They haue Heremites which they call *Sauasses*, who liue in deserts, and at some times appeare before the people naked. They haue others which they call *Gurupi*, learned Priests, (as it were a degree of Doctors) which beare a great port, and neuer goe forth on foote. The Idoll *Tripiti* is seated on a mountaine, about which are fertile valleys, stored with fruits, which none may touch, as being consecrated. There are in the woods great abundance of Apes, so tame, that they will take meat out of mens hands: the people esteeme them a diuine race, and of the familiaritie of *Perimal* the chiefe God, whom they worship in many colours and shapes, as of a man, ox, horse, lion, hogge, ducke, cocke, &c.

b Em de Veiga.

As *Veiga* ^b and *Ricinus*, two Iesuites, travelled to Chaudegrin, they came to Trivilur, where they sawe their Idoll, with a white banner on his backe, and after him three sacred kine, with Drummers on their backs, and after them Trumpeters and many Musicians of other sorts. Then followed thirrie women dauncing, which were also consecrated to the Idolles seruice, and might not marry, but yet prostitute their bodies: these were richly attired, and carried Lights. The Priests followed with the Idoll, and were followed by the people with Lights. At their returne they set downe the Idoll, and set sodden rice before him to eate; others meane while driuing away the flies, and others couering him that hee should not be seene eating: and at last, one maketh a long Oration of the worthy acts of their God, and then set him againe in his place. This lasted foure houres; and in the mean space many reasoned with the Iesuites, and some held vaine Discourses of the Creation: as, that there were seuen Seas; one of salt-water, the second of fresh, the third of honey, the fourth of milke, the fift of *Tair* (which is creame beginning to fowre) the sixt of sugar, the seuenth of butter: that the Earth had nine corners, whereby it was borne vp by seuen Elephants; the Elephants seete stood on Tortoises, and they were borne by they knew not what.

c Melib. Cotig.

When the *Naicho* of Tangaor ^c died, three hundred of his Concubines willingly offered themselves to the fire, to honour his funeral; so much can Custome harden so delicate and soft-hearted a nature.

d Gi. Bot. Ben.

The Temples ^d in this Countrey haue great reuenues, which in some places are encreased by the deuotion of women, which prostitute themselves to gaine for their Idoles: and many yong girls are brought vp for this purpose. Many are here in these parts, of the Sect of the *Guzzarats*, which kill no quicke thing, as is spoken ^e. Some haue a stone hanging about their neckes, as big as an egge, with certaine lines drawn through the middle thereof; and this they worship, and call it *Tambarane*: they keep euery Friday holiday.

f Magin.

The kingdom of Orissa hath on the sea-coast three hundred and fiftie miles, betwixt the richer kingdoms of Bengala and Bisnagar, poore of sports and traffike. Ramant is the royall city; from whence the riuier Ganga passeth, and at his fall into the Sea toucheth his waters with those of Ganges. The Inhabitants (except a few Moores) are Gentiles, little or nothing (that I can learne) differing in rites from their neighbours, of which yee haue heard. Some ^f ascribe to the Caste Orissa, as the name, so the principallitie of the other Cities of this kingdome.

g Summaris di. pop. orient.

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One thing I thought not to omit: That there be ^b whole Villages and kindreds of people, in other things like to other men, but are borne with one of their legges and one foot from the knee downwards, as thicke as an Elephants legge; which the common people imagine to be a curse by Diuine iustice, inflicted vpon the whole Gene- ration, for that their Progenitours murdered Saint *Thomas*. *Linschoten* saith, he hath seene and spoken with them, and could learne no other cause thereof. It is to them a deformitie, but no let or impediment otherwise.

h Linschoten. c. 15.

And thus haue we finished our perambulation of the Continent of Asia. Now let vs ship our selues ouer (for we are not skilful of *Hanimants* leapes) vnto the Ilands: hauing first feasted you with the fruits and other rarities of Nature in Indie.

CHAP. XII.

Of the Creatures, Plants, and Fruits in India.



OF the Elephant and Rhinoceros is alreadie spoken: and of diuers others of their beasts. The Elephant is of great vse both for Warre and Peace. When the keeper employeth him in any burthen, he getteth first on his necke, and putteth his feet vnder the beasts eares, hauing a hooke in his hand, which he sticketh aboute betweene his eares, where his stones lie; they binde the burthen with a rope, which at his keepers bidding he taketh in his mouth, and windeth it about his teeth, and so draweth the packe after him. The Elephants are said to keepe themselves chastly to one female, which is thought to bring forth in a yeare and halfe or two yeares. ^a *Christophorus Acoffa*, *Linschoten*, and other moderne Authors, as also *Aristotle*, *Pliny*, *Aelian*, and others of the Ancient, relate strange reports of the Elephant. For the Readers delight I will mention some. An Elephant being weary, hastened home; his keeper after much entreatie not preuailling, told him it was for the King of Portugalls seruice, which he would haue him doe: the beast answering hoo, hoo (which in the Malabar language signifieth I will, I will, as *Acoffa* interpreteth) fulfilled his request. The same Elephant wanting his meat, his master said it was because his kettle wherein he vsed to boile it was broken, and therefore willed him to carry it to the Tinker; which he did, and brought it againe, but ill-mended: whereupon he was sent againe, and the Tinker to trie him, amended it worse. The Elephant carries it to the riuier which ranne by, to see if it would hold water, and finding it to runne, came back with great noise and anger: the Tinker entreats pardon, and at the third time doeth it well; which yet the Elephant would not beleue, till by triall he saw it held water, and then shewing it to the standers by that it would hold, carried it home. A souldiour hurled a Coco-shell at an Elephant: which (because he could not then repay it) put the shell in his mouth, and a few daies after seeing him in the street, at Cochin, he hurled the same out of his mouth at the souldiour againe. Another souldiour injured the keeper of an Elephant, which would haue reuenged the wrong, but was forbidden by his said keeper: but after espying the souldiour, when his keeper was absent, he took him vp in his trunk & ducked him diuers times in the water, & then set him downe where he had taken him vp. They are very ambitious. One being vpbraided of lazines by his keeper, when as his burthen was too heauie for him to draw, and therefore they had brought another Elephant to help him; disdaining a companion, thrust him away, & drew himselfe dead in the place. Another in like case fell on his fore-legs, & wept at his keepers chiding, and although he admitted a copanion till the greater difficultie was overcome, yet feeling it the in his own power to draw, he put away the other Elephāt with his head & teeth, to recouer his credit. Of the admirable capacitie, gratitude, and other qualities of this beast, were tedious to recite. An ample testimony hereof, is the example of the King of Aua his Elephant before mentioned. Of the Rhinoceros I haue little further to say: as of other beasts tame & wilde, which Nature yeeldeth in other places as well as here.

Elephant

^a *Christ. Acoffa*
in fine *Linschoten*.
lib. 1. cap. 46.
Thomas Lopez
etc.

As for fowles, they haue abundance of Parrots, & Noyras, more pleasing in beautie, *Purush.*
speech *Noyras*

P p

b *Clus. Exot.*
lib. 5. cap. 1.

c *Cap. 4.*

d *Cap. 3.*

e *De Bry part. 4.*
Ind. Or.

f *Itinerarium.*
A Piget.
Holland. Nau.

much & all

Salamander
de Icones de Bry
Ind. Or. part. 4.
b L. Pers. lib. 5.
cap. 23.

z *An. Galienus.*

speech and other delights then the Parrot, but cannot be brought out of that countrey alieu. Of Bats as bigge as Hennes, about Iaua and the neighbour Ilands, we haue alreadie spoken. *Clusius* ^b bought one, of the Hollanders, which they brought from the Iland of Swannes, *Ilha do Cerne*, newly stiled by them *Maurice* Iland; it was aboue a foote from the head to the taile, aboue a foot about, the wings one and twentie inches long, nine broad, the claw whereby it hung on the trees, was two inches, the pisse easily seene, &c. Heere ^c they also found a fowle which they called Walgh-vogel, of the bignesse of a Swanne, and most deformed shape.

In ^d Banda and other Ilands, the bird called *Emia* or *Erme*, is admirable. It is foure foot high, somewhat resembling an Ostrich, but hauing three clawes on the feet, and the same exceeding strong: it hath two wings rather to helpe it running, then seruicible for flight: the legges great and long: they ^e say it hath no tongue, and that it putteth out the pisse backwards, as the Camell: that it deuoureth Oranges and Egges, rendring the same in the ordure, nothing altered.

Of the birds of Paradise, elsewhere is shewed the falsehood of that opinion, which conceiue them to want feet, whereas they goe as other birds, but being taken, the bodie (for the most part) together with the feet are cut off, and they being dried in the Sunne, is so hardened and closed, as if Nature had so formed them. This is testified by ^f *Pigafetta*, and the Hollanders. Of this, *Clusius* in his *Antiarum* hath a large Discourse, shewing diuers kinds of them, a greater and a lesse: and saith that *Iohn de Weely* of Amsterdam sold one of them, which had feet, to the Emperour, 1605. But I would not herein be tedious. Of the birds and beasts of India, *Acosta*, *Linschoten*, *Clusius*, besides *Gesner* and others can informe the studious.

They haue Crows so bold, that they will come flying in at the windowes, and take the meat out of the dish, as it standeth on the table before them that are set thereat. and are such vexatiō to the Buffles, that they are forced to stand in waters vp to the necks, that they may be rid of them. They haue Rats, which the Cats dare not touch, as big as yong Pigges, which vndermine the foundations of houses in such sort with their diggings, that they sometimes fall to the ground. There are other little red Rats, which smell like muske. Incredible is the seache which they receiue in Goa by the Pismires, which with such huge multitudes will presently assaile any thing that is fatty, or to be eaten, that they are forced to set their cup-boords and chests, wherein are their victualls and apparell, with a wooden cisterne of water vnder euery of their foure feete, and that in the middle of the roome. And if they forget to haue water in the cisterne, presently these Ants are all ouer, and in the twinkling of an eye (saith *Linschoten*) they will consume a loafe of bread. The like cisternes haue they for their beds and tables: and for the pearches wheron they set their Canary birds, which els would be killed by Pismires, yea though it hung on a string frō the roofof the house. The poorer sort which want cup-bords, hang their fragments in a cloth on the wall, hauing a circle of charcoales about it; with this wall to keepe out this small creature, and great enemy. There are other Ants almost a finger long, and reddish, which doe great harme to fruits and plants. Great is the harme which Moths and Wormes doe in mens cloths and bookes, which can very hardly be kept from them. But more hurtful is the *Baratta*, which flieth and is twice as bigge as a Bee, from which nothing almost can be kept close enough, and are to be esteemed as a plague among them like to the Pismires, and are commonly in all fat wares and sweet meats, and when they come vpon apparell they leaue their staining egges behind.

The Salamander is said to be common in the Ile of Madagascar. Of Serpents ^b they haue diuers kinds and very venomous, besides one other kind as big as a Swine, which is destitute of poison, & hurteth only by biting. But the superstitiō of the King of Calcutt multiplieth their serpents. For he causeth cottages to be set vp to keepe the from the raine, and maketh it death to whomsoever that shall kill a Serpent or a Cow. They think Serpents to be heauenly spirits, because they can so suddely kil men. So much hath that old Serpent, both at first & since, deluded mē by this venomous creature. There are hogs with hors in the Moluccas in Celebes & Mindanao are hogs, which besides the

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Of fish which deuore cisternes, no like an hogge Whale, which sayling with they had fallen her course, strongly ende the sides of the keele, w that some he last sent out the greater d out further h

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teeth they haue in their mouths, haue other two growing out of their snouts, and as many behind their eares of a large spanne and halfe in length.

Of fish they haue great plentie and varietie. They haue of *Hayens* or *Tubervans* which deuoure men, especially such as fish for pearles. And others baile themselves in cisternes, not daring to aduenture the riuers for them. Of fish-monsters like men, and like an hogge some write: and as monstrous is that, which *Massam* telleth of a Whale, which with the opposition of his huge bodie, stayed the course of a shippe sayling with eight other shippes into India, with so great a noise and shaking; as if they had fallen on a rocke. Neither could the windes, which filled the sailes, further her course. The Marriners, when they saw two elements of Wind and Current, so strongly encountering, looked out and saw this monster, with her finnes embracing the sides of the shippe, and enterlacing the sterne with her taile, applying her bodie to the keele, which contained about ¹ eightie foot in length. They thought presently that some hellish fiend had bene sent to deuoure them; and consulting of remedie, at last sent out their Priest in his holy vestments, with crosses and exorcismes: who (like the greater diuell) preuailed with these weapons, and the Whale forsooke them without further hurt.

k Mass. hist.
Ind. lib. 7.

I An hundred
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drantes.

There are ^m certaine fish-shells, like Scalop-shells, found on the shore; so great that two strong men with a leauer can scarce draw one of them after them. They haue fish within them. A shippe (called *Sain. Peter*) tell vpon sands, sailing from Cochin, and split. The men saued themselves, and of the wood of the old shippe built a Caruell, wherein to get to the Continent, but in the meane while were forced to make a sconsse, and by good watch to defend themselves from certaine Crabbes of exceeding greatnesse, and in as great numbers, and of such force, that whomsoever they got vnder their claws, it cost him his life, as two Marriners of the same shippe told mee.

m Linsc. c. 48.

Crabbes heere with vs haue a sympathy with the Moone, and are fullest with her fullnes: in India there is a contrary antipathy, for at a full Moone they are emptiest.

They haue Oysters, in which the Pearles are found, which are fished for by duckers, that diue into the water, at least ten, twenty or thirty fathom. These men are naked, and haue a basket bound at their backes, which, being at the bottome, they rake full of Oysters and durt together, and then rise vp and put them into boats. They lay them aliter on the land, where the Sunne causeth them to open, and then they take out sometime many, sometime few Pearles, as each Oyster yeeldeth, which is sometimes two hundred graines and more. The King hath one part; the souldiers, a second; the Iesuits, a third; and the fishers themselves the fourth: a small recompence for so great a danger, in which many men euery fishing-time lose their liues. The Hollanders found Tortoises so great, that ten men might sit and dine within one of the shells.

crabbes

Torloyse

Of their fruits, *Ananas* is reckoned ⁿ one of the best: In taste like an Apricocke, in shew a farr off, like an Artichoke, but without pickles, very sweet of sent. It was first brought out of the West-Indies hither. *Laou* are bigger then the former, and grow out of the bodie of the tree: they are of many pleasant tastes, but hard to digest. Of *Mangas* there are three sorts, they are as bigge as goose egges. The first sort hath stones, which the second wanteth. The third is poison so deadly, that yet no remedie hath bene found against it. Of the like bignesse is the *Caions*, of which, of the *Lambolijns*, *Papais*, &c. I leaue to speake, as not writing in Indian Herball, but onely winding to mention such things, which, besides their country, haue some varietie of nature, worthie the obseruation. For the rest, *Garcias* ab *Horio* translated by *Caraltus Glesius*, *Paludanus*, *Linschoten*, *Christophorus* & *Costa* (writing particularly of these things) and others in their generall Herballs, may acquaint you.

n Paludanus

Of this sort is the Indian fig-tree; if it may be called a tree, which is not aboue a mans height, and within like to a reed, without any woodie substance: it hath leaues a fathom long, and three spans broad, which open and spread abroad on the top of it. It yeeldeth the fruit in fashion of the clusters of grapes, & beareth but one bunch

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• Of this, be-
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Clusius notes.
Exot. lib. 7. c. 26.

p Clusius descri-
beth this tree
out of the Re-
lations of Pliny
lib. 12. Curtius
lib. 9. Strabo. l. 5.
Theophrastus
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stagna. lib. 7.
Ouredo lib. 6.
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&c. Clus. Exot.
lib. 1. cap. 1.
q Garcias ab
Hortis lib. 2. c. 1.
C. Acosta. c. 37.
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most in Mala-
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r The Plant
Bettela.

at once, containing some two hundred figges at least, which being ripe, they cut the whole tree down to the ground, leauing only the root, out of which presently groweth another, and within a moneth after beareth fruit, and so continueth all the yeare long. They are the greatest sustenance of the countrey, and are of very good taste, and smell, and in those parts men beleue that Adam first transgressed with this fruit.

But of greater admiration is the *Cogno*-tree, being the most profitable tree in the world, of which in the Ilands of Maldiua they make and furnish whole shippes: so that (saue the men themselves) there is nothing of the shippe or in the shippe, neither tackling, merchandize, or ought else but what this tree yeeldeth. The tree groweth high and slender, the wood is of a spongie substance, easie to be sowed, when they make vessels thereof, with cords made of *Cocow*. For this nut (which is as bigge as an Estridge egge) hath two sorts of huskes, as our Walnuts, whereof the vppermost is hairy (like heime) whereof they make Occam and Cordage, of the other shell they make drinking-cuppes. The fruit, when it is almost ripe, is full of water within; which by degrees changeth into a white harder substance, as it ripeneth. The liquor is very sweet, but with the ripening groweth sowre. The liquor extracted out of the tree is medicinable; and if it stand one houre in the Sunne, it is very good vinegar, which being distilled, yeeldeth excellent *Aqua-vita*, and wine. Of it also they make, by setting it in the Sunne, Sugar. Of the meat of the nut dried, they make oyle. Of the pith or heart of the tree, is made paper for bookes and euidences. Of the leaues they make coverings for their houses, mattes, tents, &c. Their apparell, their firing, and therest of the commodities which this tree (more plentifull in the Indies, then willowes in the Low-Countries) yeeldeth, would be too tedious to recite. They will keepe the tree from bearing fruit, cutting away the blossomes, and then will hang some vessell thereat, which receiue the frö thence that liquor, of which you haue heard. It is the Canarijns lliuing, & they wil clime vp these trees, which yet haue no boughes, but on the top, like apes. This tree hath also a continuall succession of fruits, and is neuer without some.

No lesse wonder doth that tree cause, which is called *Arbore de vair*, or the tree of roots: *Clusius* calleth it (by *Plinius* authoritie) the Indian fig-tree: and *Gurapiu* (with more confidence, then reason) affirmeth it to be the tree of *Adams transgression*. It groweth out of the ground, as other trees, and yeeldeth many boughes, which yeeld certaine threads of the colour of gold, which growing downewards to the earth, doe there take roote againe, making as it were new trees, or a wood of trees, covering by this meanes the best part sometimes of a mile in which the Indians make galleries to walke in: The figs are like the common, but not so pleasant.

The *Arbore triske* I deferueth mention: It growes at Goa, brought thither (as is thought) from Malacca: The Hollanders saw one at Acri in Samatra. In the day-time and at Sunne setting, you shall not see a flower on it: but within halfe an houre after, it is full of flowers, which at the Sunne-rising fall off; the leaues shutting themselves from the Sunnes presence, and the tree seeming as if it were dead.

And that yee may know the Indians want not their *Metamorphoses* and Legends, they tell that a man, named *Parisatio*, had a daughter, with whom the Sunne was in loue; but lightly forsaking her, he grew amorous of another: whereup on this Damosell slew her selfe, and of the ashes of her burned carcasse cameth this tree.

Bettela is a leafe somewhat like a Bay-leafe, and climeth like Iuie, and hath no other fruit: neither is any fruit more in vse then these leaues: at bed and boord, and in the streets as they passe, they chew these leaues; and in their gossipings or visiting of their friends, they are presently presented with them; and eate them with *Arecia*, which is a kinde of Indian nut. It saueh their teeth from diseases, but coloureth them as if they were painted with blacke bloud. When they chew it, they spit out the iuice, and it is almost the onely exercise of some, which thinke they could not liue, if they should abstaine one day from it.

They haue an herbe called *Durea*, which causeth distraction, without vnderstanding any thing done in a mans presence: sometimes it maketh a man sleepe,

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leepe as if he were dead the space of foure and twentie houres, except his feete bee washed with cold water, which restoreth him to himselfe; and in much quantity it kil- leth. The women giue their husbands thereof, and then in their sights will prostitute their bodies to their lewder louers, and will call them *Cornudo*, stroking them by the beard: the husband sitting with his eyes open, grinning like a foole, and when he re- turneth to himselfe, knoweth nothing but that he hath slept.
Another strange hearbe is called *Sentida*, or feeling, for that if any passe by it, and toucheth it, or throweth sand or any thing else on it, presently it becommeth as if it were withered, and closeth the leaues; so continuing as long as the man standeth by; but so soone as he is gone, openeth fresh and faire: and touching it againe, it wi- thereth as before.
But the strangest plant (for so may we terme it) is, that at Goa the hornes of beasts slaughtered are throwne together in one place, lest they should be occasion of indig- nation and reproch to any; the shewing or naming of a horne being there ominous. These hornes thus cast forth, after a certaine time, take roote, and the rootes grow two or three spannes in length.
Pepper (whereof there are diuers sorts) groweth at the foot of *Arceea*, or some other tree, on which it climeth, as *Bettele* or *Luie*; growing in bunches like grapes.
Cinamom is the inner barke of a tree as big as an Oliue; with leaues like bay-leaues, and fruit like an Oliue: The drying of the barke maketh it roll together. Within three years after, the tree yeeldeth another barke, as before. In Seylon is the best. They of Ormuz call it *Darebini*, that is, wood of China: and selling it at Alexandria, call it *Cinnamomum*.
Ginger groweth like yong reeds, or *Gladiolus*, with a roote like a Lilly: it is plen- tiful in Malabar.
Cloues grow in the Moluccos on trees, like Bay-trees, yeelding blossomes, first white, then greene (at which time they yield the pleasantest sinell in the world) and last of all red and hard which are the Cloues. They are so hot of nature, that if a paille or tub of water should stand in the chamber, when they clense them, or any vessell of wine or other moisture, in two dayes the Cloues would sucke it out and drie it. The same na- ture is in the vnsprung silke of China.
The Nutmegge-tree, is like a Peach or Peare-tree, and groweth most in Banda and Java. The fruit is like a Peach, the inner part whereof is the Nutmeg, which is covered and interlaced with the Mace or Flowre, and ouer that, is the fruit like a Peach, as I haue seene them conferred. When the fruit is ripe, the first and outermost part open- neth, as it is with our Walnuts, then the Mace flourisheth in a faire red colour, which in the ripening becommeth yellow.
It were an endlesse peece of worke, and not so pertinent to our purpose, to speake of the rest of the spices, drugges, and fruits in India: These (as the rarest or cheefe) I haue chosen so (as it were) to recreate our Reader with a walke, and howres-view in this Indian Garden, being before full cloyed with our tedious narrations of their supersti- tions. I might adde heere a discourse of Gemmes, as Diamonds, Rubies, Emeralds, &c. But it becommeth not my pouertie to talke so much of Jewels. The greatest ver- tue in which I haue read of, was of that which *Osirius* saith, would not suffer a droppe of blood to fall from him that ware it, who yet, without losse of blood, was slaine by a great wound: and this Jewell was lost by shippe-wracke, when it should haue bene sent to Portugal for a present to the King. He which had this Jewell, was called *Nahodabegnez*, a Prince of Samotra, which was killed in his shippe; and the Portugalls killing him, found no blood about him, till they had taken from him a chaine of gold, in which this stone was inclosed, and then hee bled fresh- ly. This stone is taken out of certaine beastes, which the Siamites call *Cabri- fusa*. The 7 Bezar-stones are likewise taken out of the maw of a Persian or Indian Goat, which the Persians call *Pazar*. And in the Countrey of *Pan*, by Malacca, they finde within the gail of an Hogge a stone, of greater force against poyson and other diseases, then that Pazar-stone. It is thought that

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Peppere

Garciaab Cyna
Hurt. l. i. c. 19.

Quasi Ama-
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d-latam.
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x Of. de Reb.
Em. lib. 7. c. 8.

y Bezar-stone.

z. *Garcias ab*
Morio. in cluf.
Exot. lib. 7. c. 1.

† *Discon.*

these stones doe proceed of the pasture whereon these beasts feed. The Amber is found as well in other places as in India. *Garcias* thinks it to be the nature of the soile, as Chalke, Bole-armenike, &c. and not the seed of the Whale, or issuing from some fountaine in the sea, as others hold. *Clinius* tels a probable opinion of *D. Marel*, that it was an excrement gathered in the Whales belly.

Galmano writeth of a small vermine in Sian, which cleaueth fast to the trunke of the Elephant, and thence sucketh out his blood and life: his skull is so hard that it cannot be pierced with a hand-gun: and in his liuer is said to be the likeness of men and women, and he which hath one of them about him, is safe from wounds by iron. He telleth of a tree in Mindanao; the one halfe whereof (which standeth towards the East) is a good remedie against poison: the Westerne halfe yeeldeth the strongest poyson in the world. There is a stone, on which whosoever sitteth, shall bee broken in his bodie.

CHAP. XIII.

A generall Discourse of the Sea, and of the Islands adjoining to Asia.



FTER our long perambulation of the Asian Continent, the sea inuironing doth sollicite our next endeouours, that the Reader might there refresh his wearied sense, with a new succession of Natures varieties, and humane vanities. And first, while our Barke be made readie to ship vs ouer to some of those Ilands, let vs (as it were on the shore) take view of this, so strong, so weake, so constant, and so vnconstant

a *Psal. 104. 25.*
and 26.
b *Gen. 1. 9.*
c *Psal. 104. 9.*
d *Jerem. 5. 22.*

waterie Element. *The Sea is great and wide*, saith ^a the Psalmist: and at first *covered the whole earth like a garment*, till for mans vse ^b the drie land appeared, which for mans abuse was againe in the dayes of *Noah* covered: And had not *God* ^c set the Sea a bound which is cannot passe, it would retorne to couer the Earth for euer. It is his ^d perpetual decree, who commanded, and it was made, that though the waves thereof rage, yet they cannot preuaile; though they roare, yet they cannot passe ouer. For how easie were it for the Sea to enclose the Earth in her watery mantle, and againe to make a conquest of the drie Land, hauing such forces of her owne, and such re-enforcements from the Aire, and the Earth it selfe? Her owne powers, euen by order of Nature and proportion of the Elements, cannot but seeme dreadfull: in which, as the Aire exceedeth the Water, and is it selfe exceeded of the Fire; so the Water may seeme no lesse to surmount the Earth, the lowest and least of the Elements. And what armies of exhalations doth the Sunne daily muster in the great airy plaine, which would succour their mother in such an attempt? Besides that, euen the Earth, as it is euery where compassed of the Sea, doth compasse in it selfe so many Seas, Lakes, Riuer, in the vppermost face thereof, as professed partakers; and the inward bowels thereof haue daily intelligence, and continuall conspiracie with the Waters, by those secret pores and priuy passages, whereby it commeth to passe, that albeit ^e all Riuer runne to the Sea, yet the Sea is not filled. And were it possible that so many Worlds of Waters should daily and hourelly flow into this watery World, and that such a World of time together, and yet the Sea nothing encreased, but that (as *Salomon* there saith) *The Riuer goes to the place from whence they retorne and goe*? that is, they runne into the Sea, and thence, partly by the Sunnes force, eleuated and restored in raines, &c. partly by filling the veins of the Earth with Springs, doe both wayes retorne againe in Riuer to the Sea. This ^f appeareth by the *Dead Sea*, and by the *Caspian*, which receiue many Riuer without open payment thereof to the Ocean: and at the Straits of *Gibraltar*, the Ocean commonly hath a current in at one end, and the *Euxine* Sea at the other, besides abundance of other waters out of *Europe*, *Asia*, *Africa*, and yet is no fuller.

† *Vid. Zanc. de*
Oper. & G. B. B.
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The depth of the Sea is holden by some to hold proportion to the height of the Mountaines on the Earth. The saltnesse of the Sea some ascribe to the first Creation; some, to the Sweare of the Earth, rosted with the Sunne; some, to the saltnesse of the Earth, especially in Minerals of that nature; some, to adust vapours, partly let fall on the Sea, partly rayfed from it to the brinks and face thereof; some, to the motion of the Sea; and some, to the working of the Sunne, which draweth out the purer and finer parts, leaving the grosser and baser behind: as in this little world of our bodies, the purest parts of our nourishment being employed in, and on the bodie, the urine, and other excrements remaining, doe retaine a saltnesse. I will not determine this question, as neither that of the ebbing and flowing of the Sea, which (some say) is the breath of the World; some, the waters in holes of the Earth, forced out by Spirits; some, the meeting of the East and West Ocean: some ascribe it to the Moone, naturally drawing water, as the Load-stone, Iron: some to the variable light of the Moone. A variable light they all giue vs. They that send vs to God, and his Decree in Nature, haue said what is the true cause, but not how it is by naturall meanes effected. Certaine it is, that the Ocean and the Moone are companions in their motion: vncertaine, whether the Ocean hath a naturall power in it selfe, or from the Moone, so to moue. But these things we leaue to Philosophers searching wits, and better lectures. The motion of the Sea is manifold; as first by ebbings and flowings, these also differing, according to the course of the Moone, in Spring, or Nepe-tides, and according to the distance, as they are neerer or further from the Ocean, and according to the deepnesse or shallownesse of the places, besides other accidents, ouer-ruling them, making them, in diuerse Seas, to be greater, lesse, or none at all, longer also in some place, or oftener, as in Negropont, where the water is said to rise and fall seuen times a day. And besides these houely, daily, or monethly motions, another (more generall) is ascribed vnto the Sea, from East to West, proceeding from the motion of the Heauens, which in the openest Seas, as in the Atlantike and South Seas, are apparently manifest, especially betwixt the Tropickes, where they finde a constant Easterly breath; vncertaine whether it may be termed a winde, arising of inferiour exhalations, or some impetuous violence, caused by the superiour motions, which draw together with them the Elements, not of the Fire onely, but also of Ayre and Water. And hence are those strong Currents in diuerse places, as that which runneth in at the great Bay, and out againe with like force, betwene Cuba and Florida, causing the Spaniards to goe one way to the Indies, and to returne another. Other particular motions in the Sea, proceeding from especiall accidents of the Ayre by windes, which somewhere haue their set seasons: of the Sea by Whirle-pooles, and contrarie currents: of the Land by Capes, Islands, Indraughts, Riuers, and such like, it would be tedious to relate.

The Sea is commonly diuided into the *Mediterranean* and *Ocean*: and vnder that *Mid-land* appellation are contained all the Seas and Gulfs that are seated within the Land, as the Arabian, Persian, Baltike, Bengalan, and especially such as the Sea of Sodom and the Caspian, which haue no apparant commerce with the Ocean: but especially is that Sea called *Mediterranean*, which entering at the Straits of Gibraltar, is both larger then any of the rest (containing about tenne thousand myles in circuit) and abutteth not on one onely, but on all the parts of the elder World, washing indifferently the shores of Asia, Africke, and Europe.

The Seas beare also the names of the Countries, Cities, Hills, Riuers, and Lands, by which they passe, or of some other accident there happened; as the Atlantike, or Germane Ocean, the Adriaticke, the Redde, White, or Blacke Seas, the Sea of Ladies, the Euxine by a contrarie appellation, for their inhospitalitie.

But to contract our speech vnto Asia, we finde the Sea prodigall of this best things, and of himselfe vnto it, clasping, with a lovely embrace, all this Asian Continent, saue where a little Necke of Land diuides it from Africa; and no great space, together with *Tanais*, from Europe: Yea, as met herewith satisfying his loue to this Asian Nymph, in many places he insinuates himselfe within the Land by Gulfses or Bayes,

g. Apollonius
Phil. 4.5.

h Of the I-
lands of Afa.

twining his louing armes about some whole Countreies: otherwise (as it were) by hostile vnderminings he maketh Seas farre from the Sea; and especially hath yeelded so many Islands, as rather may seeme admirable then credible. For, to let passe the North parts (as not so well knowne) where Vaygats, Nova Zemla, and the rest, would giue vs but cold entertainment: Conning thence to the East and South, we are encountred with the Island, or ^h Islands rather, bearing the name of Iapan; the principall whereof are three: of which more afterwards. These are seconded by the Islands of China, which doe (as it were) hedge and fence it in; of which, there is little in Authors worthie mentioning. In Macao, or Amacan, the Portugalls haue a Colonie, but the chiefe Island of China is Anian, in the Gulfe of Cauchin-China.

i P. Berij lab.

Further from the Continent, from Iapan Southwards, are many Islands, called by the names of *Leguis*, the greater, and the lesse, rich in Gold: nigh to the same is *Hermosa*; and next to these the *Philippine*, so called ⁱ of *Philip* the second, King of Spaine, by whose charge and charges they were discovered in the yeare 1564, long after that *Magellannus* had lost his life in the discouerie of these parts. Some make this name hold some proportion to the Spanish ambition, calling all the Islands *Philippine*, which are between New Spaine, and the Gulfe of Bengala, in all, after their account, eleuen thousand. They begin their reckoning at *Nona Guinea*, where first we see Caiman. The next Banda, which name is proper to an Island so called, and common also to her neighbours, *Rosolarguin*, *Ay, Rom*, *Neyra*, in foure degrees to the South, which alone in the world are ^k said, by some, to bring forth Nutmegs and Mace. The men here are Marchants, the women attend to Husbandrie. The Islands *del Moro* abound with Rice and *Sagu* (a fruit which yeeldeth Meale) where ^l are wilde Hennes, which sit not on their egges, but burie them a good depth vnder the sand, where the Sunne hatcheth them. They haue no Kine, but a Fish of like lineaments, which they take in their Nets. *Gilolo* hath a Mahumetane Prince, and is a great Island; the people are Men-eaters. *Amboino* is the name of many Islands, and both in foyle and people, which eate their owne parents when they are olde. Neare to these are the *Molucca*, five in number, *Ternate*, *Tidor*, *Motir*, *Machian*, and *Bacbian*, famous through the world, as being Natures Store-house of Cloues. Their worship is directed to the Sunne, Moone, and other heavenly and earthly creatures. The ^m *Selebes* abound with Gold, abandoned of goodnesse, peopled with Idolaters and Men-eaters. The Islands of ⁿ *Moratay* are more Northerly, where *Batatata*-rootes is their bread, their neighbours far in the Islands of *Tarrao*, *Sanguin*, *Solor*, and others.

k G. Bot. Ben.
nutmegs.

l A. Big. futa.

m Sagu.
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C. 2022

m Selebes.
n Moratay.

B. 1. 1. 25. or
j. 1. 1. 25.

In those Islands, which more properly beare the Philippine title, *Mindano* is of very large circuit, and hath diuerse famous Cities: *Tendaia*, for her excellence, is by some called the *Philippina*. *Luzzon* incompasseth a thousand myles, in which the Spaniards haue built a Towne, called *Manilia*, and haue thither carried Cattell for breede.

Borneo is reputed as bigge as Spaine, richly attended with many Islands of smaller circuit. It hath a Citie of the same name, founded on Piles, in the salt water, with sumptuous buildings of hewed Stone, couered with Coco leaues. The King is a Mahumetan.

* I. Scal.

Cabal: the bea
stony blood.

The greater *Iaua* is by *Scaliger* called an Epitome, or Summe of the World; rich in many Commodities. The *Cabal* is a wilde Beast in this Island, whose bones doe restraine the bloud from issuing in wounded parties. The South part is Gentiles, as the Countreies within the Land; but towards the shore they are Mahumetans. Touching the lesse *Iaua*, there is some controuersie which should be it.

Betwixt *Malacca* and *Samatra* Nature hath (as it were) sowed that Field of Waters with Islands; the principall of which is *Bintan*. *Samatra*, within the Countrey, is *Ethnikes*: towards the Coast are *Moorees*; an Island large, rich, and populous, diuided into many Kingdomes.

The Gulfe of Bengala is (as it were) garded with a double ranke of Islands, which *Neptune* hath set as Garifons of those Seas. But these all are not worthie the honour

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due to Zeilan, called in old times *Taprobana*, if they guesse not better which so call Samatra. From hence, alongst the Coast of India are seene few Islands of any greatnesse: But further into the Sea are the *Maldiva* so called of *Maldiva*, one of their number, whose name signifieth a thousand Islands; some of which are diuided by larger Seas, some by smaller Armes; the Ocean somewhere with his greatnesse threatening rather, then forcing a separation, prouoking the passengers to communicate in his sports; who sometimes, helped with some ouer-growing Tree, can leape from one Island to another. Yet hath not Nature, thus diuersifying their situation, yeelded them diuersitie of her riches, sauing that it seemeth here shee hath chosen her chamber for the Palme, or *Cogno-Nuts*, which in other places she hath, in comparison, but scattered, here stored, that by this store the people might supply all their other wants. Yea, besides the Land-*Cogno*, there groweth another vnder the water bigger then the former; a speciall Antidote for poyson. The inhabitants are addicted to subletie and Sorcerie, and in the Islands next to the Continent, Moores beare sway; in the rest, Pagans. Other Islands of smaller reckoning, we reckon not. Diu hath long bene famous for the warres therein, vainely attempted by the Turke and Indians against the Fortresse of the Portugalls.

The Persian Gulfe hath left some remnants of Land extant; the chiefe is Ormus, a famous Mart, which the Moores there maintained, vnder the gouernment of a Moore, after made tributarie to the Portugall; which Nature hath made barren; Industrie, plentifull: the more fertile Element yeelds barrennesse and Sands; the barrenner bringeth in a double wealth, Pearles and Merchandise.

In the Discourse of these Asian Seas and this Persian, amongst the rest I thought it worthie relating, which *Luis de Vrrera*, in his *Ethiopian Historie* telleth of a certaine Jew. He trauelling alongst the shore of this Persian Sea, by some Inlets and Armes thereof, which embay themselves within the Land, saw the Sea loffie and swelling, by force of the Winds and Tides, seeming to threaten the higher Elements, but euen now readie to swallow vp the Earth, foaring out a loud defiance in such sort, that the poore Jew was amazed, and dreadfully feared therewith; and this continued the space of some dayes, whiles the Jew trauelled thereby. But on the Saturday and Sabbath, Superstition commaunded the Jew; and Nature (the handmaid of Diuinitie) enioyned the angrie Elements to rest; a sudden calme followed, as if waues and winds would accompanie the Jew in his deuotions, and had forgotten their former furie and wonted nature, to remember the sanctification of this day. The Jew having heard before, that there was a *Sabbaticall River* (which some place in *Ethiopia*, some in *Phoenicia*, others they cannot tell where) in a credulous fancie persuaides himselfe, that this Arme of the Sea was that *Sabbaticall streame*, & that he now saw the experimet of that relation with his eyes. Fancie had no sooner affirmed, but superstition sware to the truth, & credulitie tickles him with gratulation of diuine fauor to himselfe, that had liued to see that blessed sight. Rauished with this conceit, he fills his budget full of the sand, which is of a more grosse and cleauing nature, then in other places, and carrieth it with him as a great treasure vnto the place of his habitation. There he tells his country-men that now the Messias would not be long before he came, for now he had found this signe thereof, the *Sabbaticall River*; shewing this sand in proofe thereof. *Credis Iudas Apella*, the Jewes beleeue quickly all but the truth, especially in Portugall, & whether he came with this report. Many thousands moued by his words, removed their dwellings, and selling their substance, would needs goe into these parts of Persia, by the *Sabbaticall River* to fixe their habitation; there waiting for their promised Messias. One, and a chiefe of this superstitious Expedition, was *Amanas Lusitanus*, a Physician of great note, accounted one of the most learned of his profession, and a writer therein; and *Iohn Micau*, a Merchant of great wealth. They passed through France, Germanie, Hungarie, their company (like a snow-ball) encreasing as they went, with the addition of other Jewes of like credulitie. When they came to Constantinople, there were of them in many bands or companies thirte thousand. *Cabaret Bassa*, the

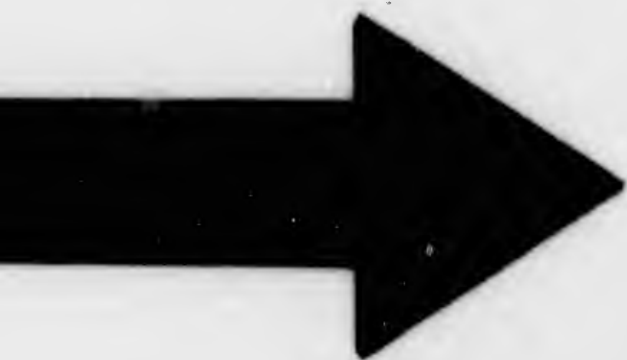
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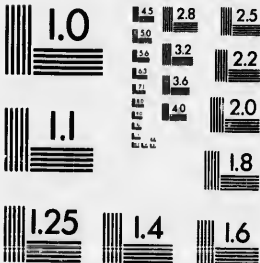
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(ANSI and ISO TEST CHART No. 2)



1653 East Main Street
Rochester, New York 14609 USA
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Turkish Commaunder, thought to gaine by this occasion; and would not suffer them to passe ouer the water into Asia, without many hundred thousands of duckats, except they would passe on horsebacke. This example was soone both spread and followed of the other Bassaes and Commaunders in Asia, as they went; their wealth and substance being euery where so fleeced, that they came into Syria, much lessened in numbers, in estate miserable and beggerly; new Officers euery where, as new hungry Flies, lighting on these wretched carcases (so I may call them:) some they whipped, some they empaled, some they hanged, and burned others. Thus were these miserable Pilgrims wasted: and *Don Iohn Baltasar* was present, when *Amato* aforesaid being dead with this affliction, his Physicke-bookes were at an Out-cry to be sold at Damasco, and because they were in Latine, no man would buy them, till at last another Jew became Chapman. *Micas*, one of the wealthiest men which Europe held, died poore in an Hospitall at Constantinople. And this was the issue of their Pilgrimage to the *Sabbaticall streame*, which they supposed to finde in this Persian Gulfe; where wee haue too long holden you the spectators of this Iewish Tragedie.

The Redde Sea, or Arabian Gulfe, seemed vnwilling to be the Oceans subiect: so many small Islands doth she continually muster in resistance, besides her vndermining the Sea with her shallow Channell, conspiring the destruction of many heedlesse Mariners, that here will aduenture as tenants to the Sea in their mouing houses. Once (by a mightier hand) was it helped to preuaile against the Seas force, to discover a drie Land in the midst thereof, and with her waterie erected walls to guard these new passengers, till the same hand reuerfed it, or rather rewarded the then emptie bellie thereof with the prey of so many thousand Egyptians. Babelmandel, Canaran, and Mazya are accounted amongst the chiefe of these Isolets: Suachen hath most Soueraignetic, being the Sear of the Turkish Bassa for Abassia;

Socotera is without the Strait. The naturals are Christians, of *S. Thomas* Sect, who is here said to haue suffered shipwracke, and of whose broken shippe was erected a Church. They are great warriours, both men and women; and great Magicians. They haue no vse of Trafficke, Letters, or Nauigation, and yet are esteemed the noblest people in the world.

Two other Islands confront this; of which one (they say) is the habitation of men, and the other of women, which sometimes haue entercourse one with the other, but the Ayre (Natures inexorable and heauie handmaid) not suffering any long abode to each, but in their owne allotted portion.

Loth am I to looke any further into that boisterous Sea, and therefore leauing all that huge Traet of Affricke; as compassed by a suddaine thought, but vnsluted, wee shall finde other Asian Islands in the Mediterranean. And because, being now wearied; the *Archipelago* would be too tedious a passage for vs, neither are there many Islands worth naming in *Propontis*; or the *Emixe*, we will speake a litle of Rhodes and Cyprus; and then remember how long wee haue forgotten our selues.

The former of those containeth about an hundred and twentie myles: fertile in soyle, and of most pleasant ayre, caused by that loue which *Phaebus* beareth to it; there neuer passing day, in which he doth not, in his bright and shining apparrell, salute it. And for this cause happily was that huge *Colossus* of Brasse (gilded ouer, and reputed the most wonderfull of the Worlds seuen Wonders) here dedicated to the Sunne (though some ascribe it to *Iupiter*): the workmanship of *Chares Lindius*, of threescore and tenne cubits, (or as others tell, a hundred forty three feet; but it selfe told fourescore cubits in height, which, falling by an Earthquake, the Oracle forbad the Rhodians to erect againe. But nothing forbad *Mabius*, or *Mnani*, the fifth Caliph, after his seuen yeares Warre about Constantinople (as sayth *Constantinus* out of *Theophrastus*) invading this Island, to carrie away nine hundred (or, as *Constantinus* numbred, three thousand and fourescore) Camels burthens of this Brasse caraffe.

The

r Gio. Bot. Ben.
H. 1600. 1601

f This inscription was in the basis as *Meursius* translates it: Rhodo colossus bis quater cubitis decem Superbientem Lindius fecit Laches which words shew both the author *Lindius* Laches; and the height 40. cubites. *Meursius* intranslat. *Constantinus*. r *Constantinus* Porphyrogenitus de ad. imp. c. 1. 1. Theophrastus Chariacum.

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The Temple of *Liber* was here enriched with many presents of the Greekes and Romanes, to both which the Citie of Rhodes was had in friendly and honourable regard. Much was their force by Sea in auncient times, and for two hundred yeares space it was the Seat of the Hospitular-Knights, which now reside in Malta; driuen thence by mightie *Solyman*.

These Knights had also, by purchase of King *Richard* the first of England, the Island of *Cyprus*, dedicated by the Poets to *Venus*, to whome the inhabitants were too much addicted, as appeared by their Temples and other vanities in her honour. At *Paphos* shee was worshipped in the likenesse of a Nauell; and round thereabouts (by the Devils working) it rained not. *Trogus* writeth, That the Cyprians prostituted their daughters (before they married them) to Mariners on the shore. Wee haue seene at Rome (sayth *R. Volateranus*) the attendants of *Queene Carotta*, neuer a whit better then those auncient.

u *Adrian. Ro-*
man. Theat.
urbium, l. 2.

Of *Cyprus* thus reporteth *Ammianus Marcellinus*, lib. 4. It is ennobled by two Cities, *Salamis*, and *Paphus*; the one famous for *Inpiter*s Images; the other, for the Temple of *Venus*. It is so plentifull in all thinges, that it needes no helpe of other Nations, and of her owne abundance is able to set forth a Shippe, from grieue I to tell it; the Romanes more greedily then iustly made themselves Lords thereof. For *Ptolomey* the King being confederate with vs, was proscribed without any fault, but the defect of our Treasurie, who therefore poysoned himselfe, and the Isle became Tributarie. *Sextus Rufus* sayth as much. *Amasis* was the first, if wee beleue *Herodotus*, that euer conquered *Cyprus*, and made it Tributarie. Hee also sayth (Lib. 7.) That the Cyprians were partly from *Salamine* and *Athyopia*. *Plinius* affirmeth, That it was sometime the Seat of nine Kings, and was diuersly named, as *Acamantis*, *Cerastis*, *Apelia*, *Amathusia*, *Macaria*, *Cypius*, and *Colonia*. It was such a Forrest of Trees, that when as their Shipping and Mines were not able to waste them, it was made lawfull for any man to fell and destroy them, and for his labour to possesse the Land which hee had so cleared.

x *Herod. Tbalis.*

y *Plin. l. 5. c. 31.*

z *Ortel. Theat.*

In the time of *Constantine* it was forsaken of the inhabitants, as before forsaken of the Elements, which refused to water with any droppes of raine that Island (sometime accounted happie) the space of seuentene yeares together, or as others haue it, sixe and thirtie, re-peopled from diuerse parts by *Helena*, the mother of *Constantine*, and remaining to the Greeke Empire, till that *Lion of England* made it a prey, and the Knights purchase, who sold it to *Guido Lusignan*: whose posteritie sayling, the Venetians succeeded, till *Selym* the second, minding to erect a Religious Hospitall, to testifie their Magnificence, began with an irreligious foundation. For whereas their holy Lawes will not suffer any thing to be dedicated to holy vses, which their owne Sword hath not conquered, he brake League with the Venetian, and robbed them of this Island, which they are thought, not with the iustest title, before to haue possessed. But it is high time to bethinke vs of our Indian shore, whence wee haue taken so large a prospect; where wee are stayed to be transported into the chiefe of those Islands, there to take a more leisurely view of their Regions and Religions.

* *Quadi Geo-*
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P. *contargus de*
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CHAP. XIII.

Of the Islands of Iapon, and their Religions.



He Iesuites haue not more fixed the eyes of the World vpon them in the Westerne parts, then they haue fixed their owne eyes on the Easterne; here seeking to repayre, with their *untempered Mortar*, the ruines of their *Falling Babylon*: there laying a new foundation of their after-hopes: here, by their Politicke Mysteries and Mysticall Policies, endeavouring to recouer; there, by new Conquests to make supply to their losses: here, for busie intruding into affaires of State, suspected by their owne, hated by their aduersaries; there, by seeming to neglect Greatnesse, and to contemne Riches, of the mightiest are not feared, while others beleue, obserue, and admire them.

^a Mat. 23. 15.

Both here and there they spare not to *compass Sea and Land*, to winne *Proselytes*; euery of their Residences, or Colledges, being as so many Forts to establish this new Romane Monarchie, but with vnlike aduantage, encountering there with Reason (or rather with the carkasse of Reason) attended with Ignorance and Superstition, whose Owlishe eyes cannot endure the interview of *Truth*, though darkened with those Cloudes, wherewith they ouer-cast it: Here with *Truth*, yea, the Soule of *Truth*, *true Religion*; whose *Shield of Faith*, and *Sword of the Spirit*, these (the stronger part of those strongest *Gates of Hell*) cannot preuaile against. A Spanish Faction of Spanish humour and successe, more easily conquering a world of the naked Americanes, and effeminate Indians, then keeping all they had in Europe. Such are the armes of the one, and the preaching of the other.

^b Benefic by the Spaniard and Iesuite.

Yet would I faine be thankfull to the one and the other^b, the first for furthering Geographic with knowledge of a new world; the other, for making a possibilitie of a better world to some, whereas otherwise there was a generall desperation of all.

Neither are the wounds of Popish superstition so absolutely mortall, as the Ethnike Atheisme; the one hauing no foundation at all; the other shewing the *true foundation*: although their *Babylonish stime* euen heere flourisheth in the roome of better matter, besides their *strubble, hay and wood built vpon it*. It is a mixed Truth, then a totall errour: and a maymed *CHRIST*, then none at all. But howsoeuer they bee beholden to them for their Diuinity, it were inhumanity in vs, not to acknowledge a beholdingnesse to them, for that they giue vs in the knowledge of many peoples, although in all their Discourses this caution is necessary, not to yeelde them a Catholique and vniuersall credite, where we any way may spie them dawbing the walls of their pretended Catholike Church. In relating their Miracles, and such like, wee will remember they are *Iesuites*: in other things not seruiceable to Rome, wee will heare them as Trauellers, when lying doth not aduantage them, nor hurt vs. But as the Labours of the Iesuites may euerie where breed shame to our negligence in a better quarrell: so in Iapon it is most of all admirable, that the furthest part of the World should be so neere to their industry. And that you may at last bee acquainted with Iapon, wee will borrow of them to pay your hopes, by their long introduction suspended.

Maffius (who hath translated and set forth more then thirtie of those Iaponian Epistles) in the twelfth Booke of his Indian Historie, doth thus describe it. Besides other lesse, three principall Islands beare the name of Iapon; which

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which the first and greatestt most peculiarly challengeth, containeth in it three & fiftie Kingdomes or Principalities, the chiefe Citie whereof is Meaco: The second is Ximura, diuided into nine Segniories: The third, Xicoc, quartered into foure Lordships, so that there are in all of this Iaponian Dominion, threescore and six Shires, or petty Kingdomes. The space of land is measured two hundred leagues in length, in breadth somewhat less, in other places thirtie, betwene the thirty and thirty eight degrees of Northerly Latitude: Eastward from China. The soile is not very fertile, subiect to much snow, the aire hollesome. The bowels of the earth are stored with diuers metalls; the trees are fruitfull, and one wonderfull, in that it abhorreth moisture, and if haply it be moistned, it shrinkeeth & becommeth withered: which they remedy by plucking it vp by the rootes, and after it is dried in the Sun, to set it in drie sand; if a bough be broken off and nailed on againe, it groweth. They haue two high mountaines, one of which catcheth forth flames, and in the top thereof the diuelli verth to shew himselfe in a bright cloud: so some, that (by long fasting) haue prepared themselves to this sight: the other, called *Figeniana*, is by some leagues higher then the clouds. They much esteeme a tall personall: they plucke off the haire on their head: children before; the common people halfe way; the Nobilitie almost all) leauing but a little growing behinde: to touch which were to offer great indignitie to a man. They can endure much hardship: an infant new borne in the coldest of winter is presently carried to the River to be washed: their education is hard: yet are they neat: they vse forks (as the Chinois) or stickes, not touching the meate with their fingers, and therefore neede no napierie: they sit on carpets, and enter the roomes vnshod, their tables are a hand high, some eightene inches square, curiously wrought, to each guest one, and changed at euery new seruice or change of meate. *Quabacodonus*, against a solemne and festiuall entertainment of his Father, prepared a hundred and thirtie thousand of these tablets. Their houses are most of wood, because of often Earthquakes: and some of Stone. Temples and Monasteries they haue for both Sexes: and more had, till *Nubnanga* destroyed them. Their language is one, & yet exceedingly diuersified according as they differ in State or Sexe: or as they speake in praise or dispraise, vsing a diuers Idiom. They vse Characters in writing and printing, as in China. Their swords are of a most excellent temper. Their customes differ in many things from other men, the Blacke is a festiuall colour, white a Funerall: their meates, drinckes, perfumes, are as dissonant to ours. Their teeth are coloured with blacke, as beauties livery borrowed of Art, which wee by Art would auoide. They mount on the right side of the Horse. They sit, (as weetise) to entertaine a friend. They giue to the sicke persons, salt things, sharpe, and rawe: neuer let blood: wee contrary (as in other rites) either to other ridiculous. All their Nobles are called *Toni*: amongst whom are diuers degrees: all of them holding their all in *capite*, to finde so many Souldiours to the Warres, at their owne costs. Generally the whole Nation is witty: pouertie is a disgrace to no man. Reproches, Thefts, periuries, Dice-play are hatefull: very ambitious they are in all things, respectiue to their credit, full of courtesie each to other, neuer bralling, no not at home with their household. The Inconstancie of that State learneth them by vse to prepare for, and to welcome, euery State. They are exceedingly subtle, hypocritically and double-dealing: they are also of cruell disposition, not to their enemies alone, but sometimes will assay the goodnesse of their blade and strength of their arme, on some innocent bodie; and in case of distresse, they esteeme it a credit to preuent the sentence of lawe by bloody execution done on themselves, vvch they vsually doe in ripping vp their breastes a crosse, a seruant or friend attending to smite off his head: and if it bee a man of any sort, his friends and followers in like manner with their owne hands plucke out their bowels to testifie their loue. The Governours haue absolute rule ouer their inferiours: yea, in euery private Family the authoritie extendeth to life or death. All Iapon sometime obeyed one Prince called *Vo*, or *Dairi*, who at length addicting himselfe to his private delights, and putting off the burthen of ruling to his officers, grew in contempt: and at last euery

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one seized on his owne province, whereof you haue heard there are threescore and six. Leaving the *Dairi* a bare title, and a Herald's Kingdome to giue termes of honour at his pleasure, whence he raiseth great reuenue, otherwise subiect (excepting his Title) as are all the rest, to the Lord of *Tensa* (so they call the noblest Kingdome adioining to *Meaco*) This *Vo* or *Dairi* descendeth by succession from the auncient Kings, out of which he is chosen, and is honoured as a God. He may not touch the ground with his foote, which if hee doe, hee is put by the place: neuer goeth out of his house, seldome is seene of the people. He sitteth in his seate with a bowe and arrowes on one hand of him, on the other a Dagger. If he should kill any, or if hee shew himselfe an enemy to peace, he is depriued as well as if he had troden on the ground. All great men haue their factors with him to procure new titles of honour, the onely fellow of his greatnes.

f Co. Turrian.

They haue another generall officer or chiefe Iustice, which denounceth Warre, and in peace, giueth sentence on matters in controuersie. But these are but the instruments of the Lords of *Tensa*, as are also the *Bonzij*. These are their Religions, among whom one is supreme in cases spirituall, by whom all their old holies are ordered, and all new are confirmed or dashed. The *Tundi*, (which are as their Bishops) are by him consecrated and confirmed, although their nomination be by lay patrons. He dispenseth with them in diuers priuiledges and immunities: he enjoyeth great reuenue and soueraintie, and is aduanced hereto by money and kindred. The *Tundi* giue Priestly orders, and dispense in smaller matters, as eating flesh on daies prohibited.

g Massens.

h 2. Cor. 7. 11.

They haue many Sects, some reckon them twelue; all truly agreeing, in disagreeing with Truth: some of them Epicure-like denying Gods providence, & the soules immortalitye. They hold that a man hath three soules, which one after another come into, and depart out of the body. Few of their *Bonzij* will openly teach this Doctrine, but labour to hold the people in awe. *Amida* & *Xaca* they preach, as Saviours, & to be worshipped. Some of their Sects doe beleue an eternall life, and promise it to all such as call vpon these supposed Deities, as Saints which sometime led so austere a life, for the finnes of mankind, that for a man to vex his minde, or macerate his body for his owne finnes, would not onely be superstitious, but offensive and derogatorie to their merits. And here the kinde-hearted Iesuite is panged with a fit of Charitie to yoke the Lutherans with them; as if the sufferings of Iesus were but the superstitions of *Amida*, as if either the sufferings of man, imperfect, borrowed, dutie, could be, or the sufferings of God could not be meritorious; or as if the Lutherans denied Christian contrition (whose affect is *Indignation*,^h effect *(selfe-reuenge)* as they doe Popish confession and satisfaction. These Gods they call *Fotoques*. Other Gods of a lesse mould they call *Camis*, which haue their charges and peculiar offices, for health, children, riches, &c. as among the elder (that I trouble not the queasie stomacks of the later) Romanes.

i An. Dom. 1598
Fram Pafius:
Lud. Fron.
k Al. Valignam.

These were Kings and Noble-men, or Inuenters of Artes, of whom they haue as true tales as *Homer* or the Legend yeeldeth. *Taicosama* that died a few yeares since, (the first which in these many later ages tooke the Title of a King, which, together with the crowne, he receiued of the King of China) ordained before his death, that his body should not be burned after the wonted manner, but closed in a Chest, and, in a sumptuous temple for that purpose built, his image should be enshrined and worshipped with the Title of *Scinfaciman*, or New *Faciman*, the name of their *Mars* of warlike God: which was also done. Thus he, which in his youth had vsed to cut wood and carry it into the Market to sell for his daily sustenance, for his valure promoted in militarie honours, at last became the greatest Monarch that *Japan* had seene in eight hundred yeares, and not contented with humane greatnes, would aspire to that diuine, whereof hee himselfe had seene a derider in others. His name before was *Faxiba*, called after *Quabacondonus*, the highest Title next to the *Dairi*, and significth the chiefe of the treasure: next borrowing a kingly Stile from *China*, would (mad folly) on his deathbed bequeath Godhead to a man, and immortalitye to a carcase: when hee could no longer hold out his pride, cruelty, and other wicked courses, which made his presence

dreadfull,

are threeſcore and
in termes of honour
excepting his Title)
Kingdome adioining
the ancient Kings,
he touch the ground
he goeth out of his
bowe and arrowes
or hee ſhew him-
on the ground. All
honour, the only fe-

unceth Warre, and
but the instruments
ous, among whom
dered, and all new
e by him conſecra-
he diſpenſeth with
ue and ſoueraintie,
ly orders, and diſ-

ng, in diſagreeing
the ſoules immor-
er come into, and
Doctrines, burla-
ours, & to be wor-
ſe it to all ſuch as
ere a liſe, for the
his body for his
ogatorie to their
Charitie to yoke
ne ſuperſtitious of
tie, could be, or
ns denied Chriſti-
they doe Popiſh
r Gods of a leſſe
s, for health, chil-
ſtomackes of the

om they haue at
few yeares ſince,
which, together
re his death, that
in a Cheſt, and,
ſhrined and wor-
of their Mary of
ved to cut wood
lure promoted in
mad ſcene in eight
ire to that diuine,
was *Faxiba*, cal-
liſtieth the chiefe of
olly on his death-
when hee could no
made his preſence
dreadfull,

dreadfull, his memory detestable. *Nabumanga* was his predeceſſour in his ſtate and impietic, arrogating diuine honour to himſelfe but deſtroying the Temples of their 1 L. *Eron*. Gods, together with their Temple-keepers, the *Bonzij*. This appeared at *Frenotama*, a famous Vniuerſitie of thote *Bonzij*, nine miles from *Meaco*, wherein eight hundred yeares paſt, a Japonian King had erected three thousand and eight hundred Temples, with houſes adioined for the *Bonzij*: allowing to their maintenance the third part of the reuenue of the Kingdome of Vomen. Hence proceeded their orders and gouernment in affaires both of ſtate and Religion, being a Seminarie of Lawes and Superſtitious. But theſe temples in time diminished to eight hundred, and the Bonzian diſcipline as much empaired, and altered from auſteritie (in ſome) to wantonnes, (in others) from *Artes*, to *Ames*. The *Bonzij* tooke part with *Neebien*, enemy of *Nabumanga*, who enraged hereat made truce with the one, to deſtroy the other. The *Bonzij* not preuailing by their ſuing for peace, fortified themſelues for Warre in the Temple of *Quanon* their God of health and long life, much frequented with Pilgrims from all parts, much ſolemnized with their pompous proceſſions (like in all parts if ye beleue the Ieſuite to their *Corpus-Chriſti*-ſolemnitie) which grew the more famous for that theſe were but the preamble to the like pompe in the *Gibon*-Feaſtiual at *Meaco*. But all preuailed not with *Nabumanga*, who deſtroyed both Temple and Priests with fire and ſword, burning foure hundred other temples for company, in the yeare 1572. At *Meaco* hee burned twenty of theſe Bonzian Cloiſters of the greater ſort, beſides foureſcore leſſe, and in one of them threeſcore Bonzian women or Nuns, whoſe Deuotion was employed in begging for the reparation of the Temple of *Dai-bud*. Amongſt the reſt, as the Grecians had their Mercury with his *Caduceus*, to the Japonians haue their *Iznu* with his *Trident*, to conuay ſoules departed into their allotted eternall reſidences: The *Bonzij* his Chapleines by lots enquired whether they ſhould remoue him, he commanded it, and they with great ſolemnitie performed it, but out of a place, which then eſcaped, to another^m wherein, and wherewith he was burnt. *Fa-* m Our of the
ſtroied. *Xinguen* the King of *Cainochun* ſhaued his head and beard: and profeſſed him- Frying-pan
ſelle a *Bonzi*, & not only attired himſelfe in their habite, but thrice a day did performe into the fire,
their ſuperſtitious, hauing fix hundred *Bonzij* to his followers. He writ to *Nabumanga*, inciting himſelfe the *Patrone* of *theſe Religions*: the other in his anſwere ſtilled himſelfe the *Tamer* of *Diuels*, and *enemie* of *Sells*. But after that he would bee a God, ſoone did he ceaſe to bee a man; the immortal God, hating coriuals, by his owne ſubiects deſtroyed his liſe, riches, and memory. Theſe *Bonzij* are for the moſt part gentlemen whom their Parents (hauing many children) for want of maintenance thruſt into Cloiſters; *Shanen* (as you haue heard) and *Shamers* couetouſly pilling and polling the people of their mooney by many deuices, as by ſelling them ſcrolles to keepe them (by the Diuell) from hurt of Diuels after death: borrowiug of money heere, to repay with great intereſt in the Future world; giuing the Creditor a bill or ſcroll of their hands for ſecuritie: by telling of things ſtollen or loſt, (which they doe by Incantments calling a Diuell into a Child, who being ſo poſſeſſed, answereth their questions) by ſelling their bleſſings, and curſes like *Balaam*. Some by vow (the moſt) liue vnmarried: as the Bonzian women. n Zal, *Gaguis*

Another Sect, called *Ianambuxos*, before their admiſſion into that order liue two thousand or more together on a high mountaine, for the ſpace of threeſcore daies macerating themſelues with ſelfe-inſtited penance; the Diuell in diuers ſhapes meanewhile appearing to them, and after this they are receiued into that damnable fellowſhip, diſtinguiſhed by white ſtockes hanging downe their neckes, curled haire, and blacke hats, and ſo wander from place to place, giuing notice of their coming by a little Bell. Another Sect called *Gengus* dwell on ſome high Hill, blacke, of complexion, and (as is ſuppoſed) horned, marry wiues of their owne kindred, paſſe ouer great riuers by the diuels help, who on a certain hill at times appointed appeareth to them; of whom by the name of *Amida* hee is worſhipped. In another hill hee was wont to appeare to his deuouteſt followers, whom then he would leade as they thought

to Paradiſe, inſtead to deſtruction, they ſay that a ſonne, not able to perſwade his father from this paſſage to Paradiſe, ſecretly followed him with his bow and arrowes, and when the Diuell appeared ſhot and wounded a Foxe, whom hee followed by the blood to a lake wherein hee found many dead mens bones. They haue another Vniuerſitie in Iapon called *Cora*, whole *Bonzian* ſtudents are of the Sect of *Combendaxis*, ſuppoſed the Inuenter of the Iaponian Letters. He in his old age digged a fourſe-quare Cane, into which he couuayed himſelfe, affirming that he then died not, but after ſome millions of years ſhould returne in the daies of one *Mirozu*, which then ſhould bee a moſt worthy King in *Iapon*. About his ſepulchre burne many Lampes ſent thither from diuers Nations, with opinion that ſuch as enrich that monument ſhall themſelues here bee enriched, and in the other life by *Combendaxis* patroniſed. In the Colledges here liue ſix thouſand of thoſe *Shanelings* : from whom women are reſtrained vpon paine of death. At *Falenochoſti*, the *Bonzis* are trained vp witty and proper youthes in all trickes of ſubtiltie and guile, acquainting them with Genealogies of Princes that ſo they might counterſet to be the ſonnes of ſuch or ſuch great men, and borrowing money on that credit might enrich their wicked Colledge: till the ſlight being found, they were killed of the inhabitants.

■ A Conni-catching Tucke.

p Conf. Tur.

q 64 par, Vilela,

There be that worship the Sunne and Moone, who haue an Image with three heads, which (they say) is the vertue of the Sunne, Moone and Elements, & These worship the Diuell, in visible shape appearing to them, with many and costly Sacrifices.

Some hold *Xacas* booke in such Veneration, that without it they hold it impossible to be faued. Other *Bonzes* haue bene in other ages in high reputation of holines, but one especially, not a hundred yeers since, the Author of the Sect called *Leoxos*; the ruler or Generall of which Sect is openly wicked, but so adored of the people, that if he but looke on them they will salute him with teares of ioy, praying him that all their finnes may bee pardoned, and therewith giue him no small quantitie of their Gold. His yearly festiuall is so honoured with thronging of the people, that in the entry of the Cloyster many are troden vnder foote, which yet is of the blinde people accounted a happinesse, many willingly yeelding themselues to be killed in that presse. And in the night, whiles his praises are sung, there is a great howling and lamentation. *Nequiron* was Author of the Sect *Fojnehan*. But of other their superstitions you shall heare more in the next Chapter.

CHAP. XV.

A Continuation of the former Discourse touching the Religions of Japon.

MEnco their chiefe Citie is chiefe also in superstitions, hauing had (if report lyen) on the hill neere to it seuen thousand Cloisters or Abbies: one of which is so famous, that the Kings in their Warres will woe great summes of Gold, and after victory pay the same there: the people also in distresse make it their sanctuarie, where the Duell by wilsons deludeth them. In *Augsburg* they celebrate the Feast of *Gibon* with

Pageants: fifteene or sixteene Chariots, covered with silke goe before, in them are children with Minstralls. Euery Chariot is drawne with thirtie or fortie men, and followed by their peculiar companies or trades: and after them Chariots of men armed, which all passe by the Temple in the morning. In the Euening, two litters come forth, carried by men; the one of the God, the other of his Leniman: then followeth the third of his Wife, with which the men runne vp and downe in such a confused manner, as may signifie her ieaousie. Here the people weepe and pray to their Goddesse, whom yet with a contrarie deuotion they comfort: and lastly (as if by the peoples mediation) the Litters are ioined together, and carried into the Temple. In the same moneth they haue their Feast of *All soules*, in which they light many lanternes

Lampes, at their doores, and all night walke vp and downe the Citie: and many suppose at a certaine place they meete with the walking Ghosts of their deceased friends, and after welcoming ceremonies, they set vittailles before them, at least in that place, where hauing a while attended they inuite them to their houses. The reason of this refreshing they alleadge the long journey to Paradise, which in lesse then three yeares space cannot bee passed, and therefore they haue neede of heartning. Two daies this Feast lasteth, in which they cleanse their graues and giue presents to the *Bonzii*. In *March* they haue festiuall playes, in which many meete in the afternoone painted with the Images of their Gods on their shoulders: and parting themselves into two ranks, the boyes begin with stones, the men continue the fray with arrowes, poles, and swords, alwaies with the death of some, and impunitie of the doers.

a Bailes in the
journey to Pa-
radise.

At *Sacai* in *Iuly* they keepe the Feast of *Daimogin*, to whom many Temples are dedicated: in which the Idoll is carried with much pompe on horsebacke, followed first by the *Bonzii*, then the Nobilitie, after them certaine Witches, whom armed troupes of souldiours follow. Then commeth the Litter of the God, all gilded, carried by twenty men, answering each other in certaine hymnes; the people worshipping.

Some of their *Bonzii* professe a militarie discipline, as the Knights of Malta. The profession called *Nengori* was instituted by *Cacuban* (who is therefore deified) in which some intend their prayers, whiles other fight, and others performe their taske of making fise arrowes a day. Their gouernment is an Anarchy; euery one obeying and commanding, the meanest person amongst them hauing a Negatiue in all their consultations: And nothing is agreed on till all be agreed. In the night they often kill one another without remorse, and yet (such is their religion) this Sect holdeth it a sinne to kill a flye or any living thing.

They beleue diuers Paradises, into each of which their peculiar Gods carrie their owne worshippers: And some make ouer-hastie journeyes thither on this sort. He watcheth certaine daies, and then out of a Pulpit preacheth of the contempt of the world. Others betake them to bee his companions, while some giue their almes. On the last day hee maketh an Oration to his fellowes, who all drinking Wine goe into their Ship, carrying a siche to cut vp all the brambles in their way; and putting on their clothes, stufte their sleeves with stones, and hanging a great stone about their neckes to helpe them the sooner to their Paradise, hurle themselves into the Sea. And great honour is done to them being thus dead. I saw one (saith *Vilela*) that had seuen of these companions, which with their great alacritie and my great amazement, did this. But they which worship *Amida*, obserue another rite. Being weary of liuing, they put themselves in a strait hole of the earth receiuing breath onely by a Reede, and so continue fasting and praying till death. Some of them in honour of a certaine Idoll doe cast themselves downe from a high Tower, whereto this Idoll is placed, and after their death are reputed Saints.

Others^b saile to their Paradise (as before) but, when they haue launched into the deep, make holes in the ships keele for death to enter, and the sea to swallow both it and them. *Iosephus Aco* tells of a strange Confession which is obserued in this order. There are (saith he) in *Ocaca* very high and steepe Rocks, which haue pikes or points on them about two hundred fadome high. One of which, higher and more terrible then the rest, daunteth and terrifieth the *Xamabusi* (which be Pilgrims) to looke vp vnto it: vpon the top of the point there is a great rodde of Iron of three fadome long, placed there by a strange deuise: at the end of this rod is a ballance tied, whereof the scales are so bigge, as a man may sit in one of them. And the *Goguis* (which be Duels in humane shape) command those pilgrims to enter there, one after another, not leauing one of them. ^d Then with an Engine or Instrument, which moueth by meanes of a wheele, they make this rod of Iron to hang in the aire; one of the *Xamabusi* being set in one of the scales, which (because there is no counterpoise in the other scale) presently liangeth downe, and the empty one riseth to touch the rod aforesaid, whereupon the ballance hangeth. Then the *Goguis* telleth the poore Pilgrim that hee

^b Pet. Alcacena

^c Jos. Aco.
Hisor. Indu
l. 5. c. 25.

^d All this is re-
presented to
the eye in pi-
ctures by Theo-
dore de Bry. A-
mericon part 9.

must confesse all the sins that he can remember with a lowde voice, that all may heare: Which he presently doeth, some of the hearers laughing, some sighing. At every sinne mentioned, the other scale fallies a little, till that hauing told all, it remaines equall with the other, wherein the sorrowfull penitent sits. Then the *Goguis* turnes the wheele, and drawes the rod and ballance vnto him, and the Pilgrim comes forth, and another enters till all haue passed. If any concealed any sinne, the empty scale yeelded not, and if when hee was vrged to confesse, he grew obstinate, the *Goguis* cast him down from the top, where in an instant he is broken into a thousand peeces. A Iaponian who had seuen times made triall hereof, being conuerted to Christianitie reported this. But the terror was such (said he) that few would conceale any thing. The place hereof is called *Sangenotocoro*, that is, the place of confession. Thus much *Acosta*, whom as I thanke for the Story, Is I would a little trouble (for hee would more patiently heare and beare, then some of his hotter brethren) with a question concerning confession. And if the question come too late, yet the Societie liueth (and will longer then a better thing) into a Colledge of whom *Iapow* hath brought vs, as their names here testifie. The question is, whether every residence of the Iesuites be not a *Sangenotocoro* of *Oceas*, that is a place of confession (so doth *Sangenotocoro* signifie) of which we may exclaime *Ἰδοὺ*, and if you will *Ἰδοὺ*, the one for the cruell terrour wherewith it filleth the Conscience, and the later for the fleshly filthines wherein *Oceas* is not blamed, but their Churches haue bene Stewes, and *Confession*, the Baude. But to let this passe, and consider the former. What Racke or Rocke can *Oceas* yeeld like to this, which the Council of Trent hath framed, that full Confession of all mortall sins (loe here the Racke) euen the very thoughts against the two last commandments, with the circumstances of the sinnes, is necessarie by diuine ordinance vnto all which haue sinned after Baptisme; & (loe here the Rocke) *Anathema* to the gaine-sayers. Tush, your coine is not currant, although you yeeld it profitable, & comfortable, and satisfactorie to the offended Church, except you yeeld all necessary, all diuine. Diuines shal I call you, or Goguis, Duels in the flesh, that make a hell in the spirits of men? that with your *delibata premeditatione*, & with your *omnia & singula peccata, etiam occulta, tiam circumstantias*, & circumstant poore Christians, and put them in an *Ocean* ballance ouer hell-mouth, there to fall, without such fauour as to be broken in peeces; Goe Cardinall, and write h whole volumes for the ptoofe hereof, yet would I rather chuse to enter the *Sangenotocoro*-scale; then your Confession-schoole. Easie it may be indeede to feared Iesuiticall Consciences that account Treason Religion, yea pleasant and delightfull to such Statists to haue Kings vpon the knees of their bodies, to poure out before them the secrets of their soules, and (they are wiser then *Salomon*) which esteemed it *impossible* to search out the Kings hearts. But to such as haue busines enough to know and rule themselves, and doe indeede make Conscience of euery dutie, what intollerable anguish is here prepared? when my heart, besides that it is *swicked and deceitfull* above all, who can search it? is like an *untamed heifer*, who can rule it? Had I not neede alway to haue a Priest at mine elbow, to whom to shriue mee? Who knoweth the errors of his life? and who knoweth when he hath made his due premeditation to examine them? This made *Bellarmino* vse the difficultie of Confession as an argument of the diuine Institution thereof. It is so difficult (saith he) that no power of man or the Church could haue imposed it, and therefore it was diuine. I will not say, who instituted the ballance of *Oceas*, and yet it was a hard thing, and neuer the like heard of; I say, that the Gospell imposeth not such hard things (this were to bring vs backe to the Lawe) but prescribeth an *easy yoke and a light burthen*: easie to such as loue not their ease, light to such as like and delight in it. But this, euen to those that dote vpon it, and deuote themselves to it, is not onely hard, but altogether impossible: Witnesse *Bellarmino* himselfe. *Quid enim molestius, quid onerosius, quam ut cogantur etiam viri principes, Regesque potentissimi, sacerdotibus qui et ipsi homines sunt, peccata sua omnia detegere, quamuis arcana, quamuis turpia, &c.* Witnesse experience in such: as haue tried it more neerely then *Bellarminos* Controuersies would giue him leasure, yet liuing in continuall disquietnes, and torment of their Consciences, in the vse of their sacrament

e Our Chaucer in the Pilgrims prologue. Cor. 4. gippe de vanit. c. 64. and many of the Papists themselves confesse thus much of their confessions. Aluar. Pelag. Quoad. l. 1. c. 1. de Graf. &c. See Whitts way to the Church. pag. 229. f Concil. Trid. Sess. 14. ca. 5. can. 67. g Etiam circumstantiatur minutius Bellar. h Bellar. to. 3. i. lib. de poenitentia. folius. i Præterb. 25. 3. k 1er. 17. 9. l Bol. de poenit. l. 3. c. 12.

m Mat. 11. 30.

n Sheldons Motion in the Preface.

"sacrament of Confession, receiuing no rest day nor night, as serving Gods, who can
 "not giue it them. These ate the words of *Shelden* (happily brought out of that dark-
 "nesse, wherein, and whereof he was a Priest and Minister, to a clearer light) who out
 "of his owne knowledge addeth; That it is not imaginable what inconstolable lues,
 "some, that are frequent in the vse of Confession (as necessary to saluation) do leade:
 "there is no stonie heart which would not pitty them, knowing their tormentes.

But lest any man thinke, that some *Goguis* hath huled me out of the feare of my hi-
 storie, to fall and split my selfe vpon these Iusticiall rockes, I will returne to our nar-
 ration of the Iaponites. Diuers of them before their Images in desperate distresse dis-
 embowell themselves in that bloody manner before mentioned.

To tell of their Idoll *Casunga*, of whom they begge riches, *Tamonda*, *Besom-*
des, *Homocondis* and *Zonla*: to which foure, their superstitious opinion committeth
 so many heauens in custody, *Canon* and *Xixi* the sonnes of *Xaca*, *Maristenes*, *Trigis*,
 and others, would be too tedious to report. *Organtinus* telleth that whiles on a time
 the feast of this last was solemnizing, a showre of stones rained with such violence,
 that the company to the number of twenty thousand, betooke them to their heeles,
 But *Amida* is most worne in their lippes; beggers asking and blessing in his name;
 chapmen in buying and selling sounding and singing it: the *Bonzij* promising salua-
 tion to all that inuoke it. Admirable are the Temples for matter and workmanship
 erected to him; one neare *Meaco* is a hundred and forty elles in length, with a huge
 Image of *Amida*, hauing thirtie Images about it of souldiers, besides Ethiopians and
 Deuils, yea windes and thunders figured, and a thousand Images of *Canon* (on each
 side of the Temple five hundred) all in like, but monstrous shape, with thirty armes,
 two onely holding proportion to his body, the breast adorned with seuen faces; all the
 Images and other furniture so glittering with golde, that it dazeleth the beholders
 eyes. One Temple is dedicated iust by to a Lizard, (which they make Author and
 Patron of learning) without Altar or Image in it. Hee that readeth of the huge works
 of *Tarcosima*, holding sometime a hundred thousand workemen in labour at once,
 may present to his imagination the incredible buildings which those tyrants, by to
 many slauiish hands, can raise.

They are very curious and ambitious in setting forth their funeralls; a matter of no
 small consequence to the couetous *Bonzij*, who follow the corpse, if the party were
 rich, sometime two hundred in a company singing the praises of that G o d which
 the deceased had most worshipped, beating a bafen in stead of a Bell, till they come
 to the fire, where so many rites are performed. I should doe you wrong to relate
 them, hauing beene tedious in the rest. Onely after so much wickednesse of men, let
 vs adde somewhat of the admirable workes of G o d in Iapon.

On the two and twenty day of Iuly in the yeare 1596. it rained ashes round about
Meaco, couering the ground as if it had beene snow. Soone after it rained both there
 and in other places, as it had beene womens haire. And not long after followed an
 Earthquake that hurled downe Temples and Pallaces, which with their ruines destroied
 ed thousands: six hundred gilded images in the temple of *Ianzungine* were cast down,
 and broken in peeces, as many remaining whole. It brought vp the Sea a great way
 vpon the maine land, which is carried backe with it into the Sea; nor leauing menti-
 on that there had beene land. So was the Citie *Ochinofama* swallowed, *Famaoqui*,
Euro, *Fingo*, *Cascicanaro*, the neighbour-townes, attended her in this new voyage,
 and became Sea. The shippes in the haven found no more securitie, but were also de-
 uoured. The like happened in the yeare of our L O R D 1586. to *Nagasama*, a place
 frequented with merchants, which the Sea before had enriched, then with an Earth-
 quake deuoured, the earth in many places opening such wide mouthes, that a calli-
 uer-shot could scarce reach from the one side to the other, belching out of that yaw-
 ning passage such a stinke, as none were able to passe by. The Earth and Sea not one-
 ly shook with feare, but bellowed out such roaring cries vnder that blow of their Cre-
 ators hands, as did make the accident more dreadfull. Yet was all soone forgotten,
 and

a good wish.

o L. Almeida.

p Organtinus.

q L. Frois.

r In L. Frois
 his Epistle En-
 glished Black.
 to. 2. of voiajes
 you may reade
 them. which of
 them.

and *Taicofama* fell to building of new Pallaces.

He that listeth further to be acquainted with Iaponian affaires, may resort to the Epistles of the Iesuites, which, besides these I haue named, are many: and of that societie are not many lesse then two hundred in this Iland^t, which also is now become an Episcopall Sea. The first of them was *Xavier*, one of *Ignatius* first companions, and like to haue beene canonized before him too. But the first finding of this Iland is by *Galuanus* ascribed to *Anthony Mota* and his fellowes 1542. But before these *M. Polo* writeth of this Iland, which hee calleth *Zepangu*^t, whither *Cublai* the great Tartarian *Cin* in the yeare 1264. sent two Captaines to conquer the Iland. The winds (as angry with the Tartarians, and taking part with the Ilanders) railed so stormie a Sea, that (when there were now thirtie thousand of their company landed in a little Iland) they were forced to put off to Sea, and scattered with tempests. The Ilanders set forth a navy to take those Tartarians, which so confusedly ordered that enterprise, that the Tartarians found meanes to make themselves maisters of their enemies nauie, and therewith to saile away. *Marcus Paulus* reporteth like things of their idolatrous Religion, as you haue heard: of Idoles with heads of Oxen, Hogs, and Dogs, and other deformed shapies: and some with many hands, as a testimony of their great power. The enemies which they tooke in warre, not able to redeeme themselves, he saith they did eate in solemne Feasts: He addeth, that in the Iaponian language *Mangi* was called *Cin*: as now it is *Cina* or *China*.

I haue presumed to adde a peece of a Letter of *Quabaccondorus* to the Viceroy of India, which after other things hath these words. Iapon is the kingdome of *Chamie*, whom we esteeme to be the same with *Scin*, which is the beginning of all things. This *Scin* is the substance and very being of all things: and all things are one and the same with *Scin*, and into *Scin* are resolu'd, which in *Scina* is called *Intto*; and in *Tescincu*, *Buppo*. In the obseruation of the Lawes of this *Chamie*, consisteth all the polititique gouernement of Iapon, both inward and outward, &c.

The king^a of Bungo, *Arima*, and Omur sent their Ambassadors to the Pope (then *Gregorie* the thirteenth) with Letters of their deuotion to his Holinesse, and had audience in the Consistorie the three and twentieth day of March *Anno* 1585. This was the Iesuites policie (saith ^x *Linschoten*) to make the Iaponites to know the magnificence of Europe, & by that meanes principally to enrich themselves with gifts and priuiledges. But for a farewell to these Iaponian Iesuites, I like their being there so well, that I could wish all of that societie in Europe were preaching in that Iland.

Touching the kingdome of Iapan, we can not set downe the number and order of their Kings in auncient times. It seemeth, that these last eight hundred yeres they haue beene much disquieted with ciuile warres; euery one getting as many shires or kingdomes, which in Iapan are three score and six, as he could. *Nabunanga* was a great Prince; and *Quabaccondorus* a greater: both great tyrants. This last caused his Nephew to be made *Quabaccondoro*, contenting himselfe with the title of *Taicofama*; but soone after, ialous of his greatnesse, hee forced him (after the Iaponian maner) with his companions, to kill himselfe. He hauing no children but one infant, when he was sicke and neare to death, sent for *Gieiso* the chiefe of the Iaponian Nobles, Lord of eight kingdomes, and made him administrator of the kingdome till his sonne should be of age; and further to binde him hereunto, he made a marriage betwixt *Gieiso*es neece, two yeares old, and this infant of his about the same age, causing the same presently to be consummated. He took an othe of him, & the other nobles for their fealty to his sonne. But after his death there arose 7 great contentions, which *Gieiso* (now calling himselfe *Daisufama*) appeased, and after some battells against his aduersaries, inuested himselfe in the Empire, *Anno* 1601. This hee did then in yong *Taicofama* name: but since hee hath seized the Empire fully to himselfe. And calling himselfe *Cuba*, since that time (as the later Epistles testifie) hath entituled his own sonne to the Iaponian Empire. And for that cause fortifieth himselfe in *Quanto*, one of his auncient Kingdomes; and in *Gieudo* a towne thereof, at the charge of his subiects, of which

^t Gab. Malucas.

1603.

Eman. Acofda.

^t M. Polo. 3.

^a Hen. Cuyckins.

^x Linsc. li. i. c. 26

^y Arth. Danti,
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which he hath had at once there working continually, from Februarie to September, three hundred thousand : hee hath raised strong fortifications, and ruleth with great policie, none daring to molest him.

CHAP. XVI.

Of the Philippina's.

It is already shewed, that those Ilands received this name of *Philipp* the second, King of Spaine, and that this name sometime is in a large sense attributed to all these Ilands in those huge Seas, but more properly to those which *Legaspi* discovered in the yere 1564, and where the Spaniards haue since that time had some places of abode: *Mendenao*, *Tendaya*, *Luzon*, and their neighbours, lying farre into the Sea before *Cauchin*-*China* & *Cambaia*, betwixt the seventh degree and the twentieth of Northernly latitude. They are a many in number, some of them very great, rich in rice, hony, fruits, birds, fishes, gold; and enriched further with trade from *China*. Seuen-
tie of these Ilands are subiects or friends to the Spaniards. Of ancient time they were
subiect to the Chinois, buttill they did voluntarily relinquish them: the cause of much
ciuile warre amongst themselves, that Anarchy proving worse to them than a Tyranny,
or rather the worst tyranny, enery man becoming a Tyrant, and as he had means
of wit, strength and followers, preying vpon others, vsing or selling them for slaues:
which their diuisions made an easie way to the Spanish Conquest.

They worshipped the Sunne and Moone, and the men and women, which in their language they called *Maganitas*, obseruing in their honour solemne and sumptuous Feasts. In the *Illocos* they worshipped the Deuill, and offered to him many sacrifices in recompence of a great quantity of gold, which they said he had giuen them. Their Feasts and Sacrifices were done by women, which were Witches (of them called *Hologu*) reuerenced amongst them as Priests. These had ordinary talke with the Deuill, and many times in publike. These wrought strange witchcrafts; they answered vnto all questions that were demaunded of them: (although their answers were often either lies or riddles) they used lottes as the Chinois, and were obseruers of times. If they beganne a iourney, and met with a Lizard or other worme, they would returne home, saying, the heauens prohibited their proceeding.

They haue now amongst them many Preachers and Monasteries of the Augustinians, Franciscans, and Iesuites. But the wicked life of the Spaniards is so offensive to the Inhabitants, that the Discourser (himselfe a Frier) telleth heereof a notable Storie. A certaine Ilander soone after his baptisme, died, and appeared after to many of his Country-men, perswading them to be baptized, as a way vnto that happines, whereof he now had in himselfe most blessed experience: Onely they must be baptized, and obserue the Commaundements, of which the Spaniards preached to them, of whom, and of others like vnto them, there were in that happy place infinite numbers. Hereupon he vanished, and some were perswaded: but others of them refused, saying; that because there were Spaniard-souldiers in glory, they would not go thither, because they would not be in their company. A like History *Bartholom de las Casas* relateth of a Western Indian, at the time of his death answering to a Dominicke Frier, which counselled him to die a Christian, and so to be capable of heauen: (when hee heard there were Spaniards in heauen) he would rather be in hell with his forefathers then in heauen with the Spaniards.

The Spaniards haue their Bishop and Archdeacon, and besides other Religious, seuen Colleged Iesuites. *Boerius* saith, that the King of Spaine had thought to haue made *Manilla* an Archbishopricke, & added three other Bishopricks. Captaine *Norie*

a *G. Bot. Bea.*b Discourse of *China*.c *Leg. 349.*d *Cruel. Hist.*e *Francis. Vaz.* 1601.f *G. B. B. part. 4. lib. 3.*

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h Tho. Candish
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i On the Ile
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k Ant. Galvano

l A. Pigafetta
m Mas. Iruan-
silvano.

Magellan hindit

Noote ² (a Dutch man that compassed the world) lost a ship heere in fight with the Spaniards, & suncke one of theirs: he affirms that the conuerts of these parts, are more popishly Christian then in the midt of Rome or Spaine, and more addicted to their superstitious follies. In Mendenao they are Mahumetans, as they are in Burneo.

In these Philippina's ³ some carue and cut their skinne, with sundry strakes and deuises all ouer their body. Moreouer, as we haue spoken of Balls worne in their yards, by the men of Pegu, so here, the men and men-children amongst them haue nayles of tinne thrust quite through the head of his priuy part, being split in the lower end, and riueted, which is done when they be yong, and the place groweth vp againe, without any great paine. They take it out, and put it in as occasion serueth. This here, as that in Pegu, is said to haue bin practised, to auoyde the sinne of Sodomy, whereto before they were prone. The males also are (at least in ⁴ some of the Philippina's) circumcised. The people worshipp the deuill, who oft times appeareth to them in conference, in most vgly and monstrous shape. There is amongst them an Iland of *Negro's* inhabited with blacke people, almost as bigge as England, in nine degrees.

Heere also be those ⁵ blacke people called *Osapans*, Man-eaters and Sorcerers, among whom Deuills walke familiarly, as Companions. If these wicked spirites find one alone, they kill him, and therefore they alwayes vse company. Their Idoles they adorne with Oltrich feathers. They vse to let themselves bloud with a certaine herb laid to the member, and licked with the tongue: with which they can drawe out all the bloud in their body.

When as *Magellan*, first of all men, by the West discovered these Easterne Ilands, in the Ilands of Butuan and Caleghan hee could learne no other Religion obserued amongst them, but that lifting vp their hands closed together, and their face towards heauen, they called on their God by the name of *Abba*. In Zubut (in token of friendship) he and the king did let themselves bloud on the right arme, for so was their wont to confirme leagues of amity. The king had his skinne painted with a hote yron Penfile: he and his people at *Magellan's* perswasion were baptized; and burned their Idoles, which were made of hollow wood, with great faces and foure teeth, like bores tuskes in their mouthes; painted they were all ouer, but had only a fore-part, and nothing behinde.

They weare in their yard a naile of gold. They had many wiues, but one principall. They obserued many Ceremonies in killing a hogge, in sacrifice, as it seemed, to the Sunne. After the sounding of their cimballs, and certaine cates set downe in platters, two olde women came forth with Trumpets or Pipes of Reede, and did reuerence to the Sunne, and then clothng themselves with sacred vestments, one of them put about her fore-head a haire-lace with two hornes, holding an other haire-lace or skarfe in her hand, and so began to sound, daunce, and call vpon the Sunne, wherein she is followed by the other, both of them in this manner dauncing about the Hogge, which is there fast tyed. The horned Beldame still muttereth certaine wordes to the Sunne, and the other answereth her: then doth shee take a cuppe of Wine, and after some Ceremonies, poureth it on the Hogge: and after that with a launce, after dances and flourishes, she killeth the Hogge. All this while a litle Torch is burning, which at last she taketh into her mouth, and biteth it: and the other woman washeth the Pipes with the swines bloud, and with her finger, embrewed with bloud, marketh the forehead of her husband first, and then of the rest. Then doe they vtire themselves, and onely with women associates, eate the cheere in the platters: and after singe the Hogge, and eate him.

From hence *Magellan* went to Mathan, where in a battell with the Ilanders he was slaine. In Pulaon they keep Cockes for the Game, but eate not of their flesh, forbidded by their superstitions. In Ciumbubon they found a tree, which had leaues like those of the Mulbery, hauing besides on each side of the leafe, as it were, two fectes, with which (as if it had bin mouing and sensible) it would stirre and go vp and downe. *Pigafetta* kept one eight dayes in a platter, and when he touched it, presently it would flee from him, and moue vp and downe: he thought it liued of the aire.

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In Burneo the people are, partly Moores, & partly Gentiles, and according to their Religions, haue two Kings and two royall Cities, situated in salt-water. The Moores when they kill a hen, or a goat, vse first certaine words to the Sunne. The Gentiles worship the Sunne and Moone, esteeming the one Male and the other Female, him the Father, this the Mother of the Starres, whom also they reckon in the Catalogue of their demi-gods. They salute the Sunne in his morning-approch, with certaine verses and adoration: which they also performe to the Moone, and demaund of them children, riches, and other their necessities. After death they expect no future state. The Spaniards heard of great Pearles, as bigge as egges, which the King of Burneo had: and if you beleue them, they tooke an Oyster themselues, whose fishe substance weighed seuen and fortie pounds. The Moore-King in Burneo was serued in his Pallace and attended onely by women and maidens.

In Gilolo they are likewise some of the Arabian Sect, the others Gentiles. The Moores had two kings of their law, each of which had six hundred children. The Gentiles vsed to worship the first thing they encounter in the morning all the day following. They were sometime man-eaters; some of the Ilanders were by the Porringalls conuerted: but the King being poysoned by a Mahumetan, they declined. Yet one Noble man named *Iohn*, first killed his wife and children with his own hands, lest they should apostatize, and then offered himselfe to indure any torment.

The *Moluccos* are vsually reckoned (as before is said,) but many other Ilands are subiect to them, and by some Authors called also by that name. The King of Ternate is said to haue seienty Ilands vnder his iurisdiction, and in his port representeth great maiesty. Both here and in Banda the Mahumetan superstition hath set footing, and preuailed, as in the other adioyning Ilands, the Moores being as zealous to winne Profelites, as to enrich themselues. None of these Ilands is about fixe leagues in compass, enriched with cloues, but of other fruits barren and poore. One tree they passe, which out of the cut braunches yeeldeth a white, holesome, and sauerie liquor for drinke, they call it *Tuaca*, and the pith thereof affoordeth them meate called *Sagu*, tasting in the mouth like sowre Curds, melting like Sugar, whereof they make certaine Cakes, which will endure good for foode tenne yeares. The cloue-trees not onely sucke vp all the moysture of the Earth, where they grow, disdaining any other plant should grow neere them (like our Inclosers) sodainly drinking vp all the heauens liberality in showers, but with their thirstie appetite intercept the running waters that descend from the Mountaines, before they can betake them to their mothers lappe, the Oceans refuge. In this Iland are men hauing ankles with spurres, like to Cocks; here are hogges with hornes: a riuer stored with fish, and yet so hote, that it staich off the skinn of any creature which entreth it: there are Oysters so large, that they christen in the shells: Crabbes so strong, that with their claws they will breake the yron of a picke-axe: stones which grow like fish, whereof they make lime.

In Ternate is a mountaine, which (as it were) angry with Nature, for being fastned to the earth, doth not onely lift vp his high head about the airy regions of clouds, but endeouoreth also to conioyne it selfe with the fiery Element, wherewith it seemeth to hold some entercourse, with dreadfull thunders belching out light flames mixed with a darke smoake, like prowd Greaffe, wasting it selfe with it owne flames, and filling the neighboring valley with ashes. It is not much above a hundred yeres, since first the Sect of *Mahumet* entred the Moluccas. But now both heere and in Amboino the Iesuites haue their residences, and haue perswaded many to their Catholike faith. *Stephanus ab Hagan* in the year 1605. wanne this Iland of Amboino, and the fort of the Portugals, to the States: it is a cloue-Iland.

Much conflict was sometime betweene the kingdomes of Spaine and Portugall, about these Ilands: and some warre since betwixt the Portugalls and Hollanders, ended with the Hollanders losse. These Moluccians are treacherous, faithlesse and iaculous: they suffer no man to see their wiues; yea themselues see not their wiues vntill they be contracted.

In Ternate * Theft is neuer suffered unpunished: the Hollanders sawe a boy of leuen

in *Maf. Transl.*n *Pigafetta.*o *Got. ritus*
pag. 396.p *Sir Fr. Drake.*

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q *Maff. lib. 3.*f *Jo. Gerson.*r *Galuan.*f *Jac. Necci.*t *Lud. Fernand.*u *Gov. Arribas*

pag. 403.

x *Holland Na-*

vig. 1598. & 99.

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Icuen or twelue yeares, for stealing a leafe of Tabacco, led vp and downe with his hands bound behinde him, for a publique ſpectacle and deriſion to other boyes. They maintaine deadly warres with the Portugalls, and ſpare none of them that they can get. If an Eclipse of the Sunne or Moone happen, they howle and make piteous lamentation, perſwading themſelves, that their King, or ſoine great man amongſt them will die. Experience thereof was the ſixt of Auguſt 1599. when the Moone was eclipsed about eight of the clocke at night, they euery way by crying out, by ſtrange geſtures, praying, and bearing their baſons and drummes, expreſſed a lamentable paſſion of griefe, for the feare aforeſaid. And the Eclipse being paſt, when they ſee, that neither the King, nor any other is dead, they obſerue the next day ſolemnly feſtiuall with publike Proceſſion of old and yong, of all forts. They eſteemed it a Miracle when the Hollanders told them that there were in their Country which could prognosticate of Eclipses long before. *Columbus* vied the ſimplicity of the Iamaicans to his preſervation: for when they forſooke him he threatned vnto them the anger of God, whereof they ſhould ſee an euident token in the darkening of the Moone within two daies, which according to the naturall reuolution of the Heauens (knowne to *Columbus*) comming to paſſe, the Ilanders with dread and feare ſhewed all readineſſe to his ſer- uice.

y Gaſ. Enſli r.
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The water about Ternate is ſo cleare, that they fiſh by the eie, and can ſee the Ankers in the bottome of the water, at ſixteene or ſeuenteene fadoime depth, as if it were but a foote: and eſpie euerie fiſh which paſſeth, to no ſmall aduantage of their fiſhing.

When the King goeth to the Meſquit, a boy goeth before, which beareth his Sword on his ſhoulder, and in the other hand a Kidde: after him follow the Kings ſouldiours. After them another with a Cenſer. Next to whom commeth the King with a Tireſol ouer his head, to keepe off the Sunne. When they are come to the dore, there are Veſſels of water to waſh their hands and feete, before they enter; and then the floore is covered with white Cloth, whereon they proſtrate themſelves, with their faces to the Earth, ſoftly mumbling their *Mumſimus*-deuotions. In the middeſt is a Pulpit, ſpread with white Cloth. In ſtead of a Bell they haue a great Drumme hangd vp, which they beat with clubbes: They haue in euery Temple alſo one Bell, but without a Clapper. All come at that Peale, or Sound, with their weapons armed.

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The Moluccians are better proportioned then other Indians, haue more beard (which the elder men newiſh and weare long for their greater authoritie) browne of colour, and meane of ſtature. For valour they haue not their like in all India, eſpecially thoſe of Ternate, chuſing rather to die then flee, and eſteeming it a great credit to fight againſt greater multitudes. Their ſhields are of Wood, two ſpannes broad, and ſoure foote long. They are exceedingly addicted to ſlouth and eaſe, none working in any handicraft; their houſes are of timber and reedes, without one naile in them, which their ſlaues build, and doe alſo their other labors. They haue no money, and the ſilver which they haue is employed to veſſells of plate. Their riches are their Cloues, wherewith they provide them of other neceſſities. They neuer ſee their wiues till they be married; nor the wiues them. *Makian* and *Moher* are now ſubiect to the king of Ternate: *Tidore* and *Batian* haue their peculiar kings. This people haue the power to elect their king, ſo that they chooſe one of the royall and ancient familie. The king of Ternate calleth himſelfe king of Golilo, whereof he hath but a part, and that by conqueſt. The Birds of Paradiſe (ſaith this Author) haue two feet, as well as other Birds; but as ſoone as they are taken, they are cut off, with a great part of their body, whereof a little is left with the head and necke, which being hardned and dried in the Sunne, ſeeme to be ſo bred. The Moores made the Ilanders beleue that they came out of Paradiſe, and therefore call them *Mannocodita*, or holie Birds, and haue them in religious accompt: They are very beautifull, with variety of fethers and colours.

Birds of Paradiſe

a Pigeſſella.

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Amboyne bringeth forth Orengeſ, Citrons, Limons, Cloues, Coquos, Bonana's, ſugar-canes, and other fruits, being a very fertile Iland. The Inhabitants are ſimple,

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live sparingly, and are attyred like other the Moluccans. They spend much Rice, whereof they make loaves like Sugar-loaves. They haue Gallies^b after their manner, formed like Draggons, which they row very swiftly: they call them *Karkollen*. The Admirall came to the Hollanders with three of these, full of armed men, which rowed round about them, expressing manifold signes of ioy with Songs and Drummes: the slaues singing as they rowed. They had three pieces of Ordinance in euery Galley, which they discharged, answered in that kinde by the Hollanders. But two of the Holland-shippes not finding sufficient store of commodities for them all, went to Banta, passing by Poel Setto, an Island not inhabited, bearing Northwest from Banta five Dutch myles. They say it is inhabited of Devils, and whosoener must passe by, maketh all possible hast to be gone, much affrighted either by selfe-fancies or deuillish impostures.

^b Nauig. Hol-
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B. Stroben. De
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Banta is foure and twentie Dutch myles from Amboyna, and diuided into three parts, which comprehend five myles. The chiefe Citie is Nera. In this Island are more store of Nutmegs then elsewhere in the Moluccas: for which cause they resort hither from Iaua, China, and Malacca. They profess the Mahumetane so deuoutly, that they neuer goe to their Watches before they haue prayed in the Mesquit, where-into they enter, being first washed (after the Mahumetane manner) but pray so loud, that they may be heard a great distance: their wordes of Prayer are *Stofferolla, Stofferolla; Ascehad an la, Ascehad an la; Ylla, Ascehad an la; Yll lolla, yll lolla, Mahumed die Rosulla*: At the pronouncing of which last wordes, they stroke their hands ouer their face; in which gesture they thinke is much holinesse. Other prayers they mutter ouer very softly, with little mouing their lippes. They stand vpon Mattes, and lift vp their eyes twice or thrice to Heauen: after which, they kneele downe, bowing their head twice or thrice to the earth. Thus they doe often euery day, both at home and in the streets. They haue their publike Meetings and Bankets in their Temples very often, euery one bringing his part of the cheere: which sometimes they doe in the Woods, a hundred in a companie. At these times they consult of publike affaires.

Nutmeggs

They haue ciuill Warres, Nera and Lontoor holding together against three other Townes. Two little Islands, Polleruijn and Poelvuay take part with Nera, and when occasion requireth, come thither with their Boats to consultation, where they are entertained in publike Feasts: the manner whereof is, that they sit downe in order; in stead of a Table euery one hath a piece of a lease of the Bonanas Tree: then is set before each a piece of Sagu bread, after that, a dish made of the lease of another Tree, with a little sodden Rice and Flesh-pottage, which they hurle by hand-fuls into their mouthes, deuouring rather then eating the same. In the meane while the Gentlemen arise with their weapons, and exercise themselues in martiall Games, with Daunces. The quarrell betwixt these Islanders grew about the cutting of certaine Trees, from whence it is come to cut and kill one another with cruell butcheries.

They exercise Sea-fights in their Caracoraes, or Galeots, with great dexteritie, with great shouts and cries, the Gentlemen dauncing on the Hatches very actiue-ly. They are very bloodie and barbarous, yet burie the heads of their enemies with sweet odours.

If any of their friends die, the women made a shrill and loud crie to call him againe; which not effected, they prouide a great Feast, whereunto all the kindred and friends are inuited.

They burie them almost after our fashion, in a white sheet, the corpses being carried on mens shoulders, the men first, and women after, following. A Censet is there left burning all the day and night; and in the night they keepe a light burning in a little Houe, which they haue set ouer the Graue. In the morning and euening all of all sorts come and say their Prayers a long while together at the Graue; and being asked wherefore? they said, That the dead should not arise againe.

*Buriall
place of the dead*

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They haue a play with the ball, exercis'd by many of them, not as amongst vs with the hand, but with their feet, tossing the same vp into the Ayre, and taking it one of another with admirable sleight.

Before we leaue these Moluccas and their dependant Islands, we may conclude with a Tragedie, wherein blinde Superstition, and beastly crueltie, were principall Actors. When *Menesim* was Gouvernour of the Portugall Fort in Ternate, he kept a Sow, which some of the deuourer Mahumetans killed. He getting the chiefe Priest (accessorie to the fact) into the Castle, at his deliuerie made his face be greased with Bacon by the Taylor, which caused the people to offer abuse to some Portugals. *Menesim* in reuenge cut off the hands of two of them, the third had his hands bound behind him, and was baited with two dogges on the Sea-shore: which his implacable enemies transported him into like dogged humour (though he were not with *Hecuba* transformed into the shape) in somuch, that fastening with his teeth on one of their eares, he held fast, till his strength failing, he sunke into the Sea with the dogge, and was drowned.

In Celebes they eat mans flesh. The King of the Moluccas was wont to send condemned persons to Celebes, to be deuoured. *Castrim* conuerted the King. Southward of Celebes is situated a little Island, where Sir *Francis Drake* graued his shippe. This Island is thoroughly growne with Woods, in which euery night certaine fierie Flies made such a light, as if euery twigge or tree had bene a burning Candle. Here they found Battes as bigge as Hennes, and plentie of Cray-fishes so great, that one would suffice foure men to their dinner: they digged themselves holes in the Earth, like Conies.

Crayfish

From hence they sayled to Iaua; of which name *M. Paulus* and *Nic. di Conti* reckon two great Islands, ascribing to the one two thousand, and to the other three thousand myles in circuit. The lesse is neere to the firme Land of the South Continent, where Beach, and some other Prouinces, are named by *Paulus* and *Vertomannus*, of Heathenish Superstitions. The lesse Iaua had in the dayes of *M. Paulus* eight Kingdomes, in six of which himselfe had bene, which he nameth *Felech*, wherein the naturall inhabitants were Idolaters, the Citizens Moores: the Idoll-worshippers ate any flesh whatsoeuer, of man, or beast, and obserue all day what they first see in the morning.

Basma, the second, acknowledged the great *Chams* Soueraigntie, but payed him no tribute. Here were certaine Vnicornes, headed like a Swine, footed like an Elephant, with one horne on their forehead (with which they doe not hurt any, but to that end vse certaine prickles that grow on their tongues:) They delight also in the Myre like Swine. Here are little Apes, much resembling men in their countenance, which they vse to preserue with certaine Spices, hauing flayed off their skinnies, and left the haire growing in those parts, where Nature causeth men to be hairie, and sell them to Merchants, to be carried ouer the world as the bodies of little men; happily the onely true Pygmies the world yeeldeth.

Pygmies.

In Samara, the third of those Kingdomes, none of the North-starrs can be seene. They are Man-eaters, and Idolaters; but not so brutish as in Dragoian, the next Kingdome: where, if a man be sicke, his kinsmen consult with their Sorcerers, who enquire of the Deuill, Whether he shall escape, or no? And if the answer be Negative, they send for certaine men, specially designed to that villanous Mysterie, which strangle him; and then they dresse and eat him amongst the kindred, euen to the very marrow in his bones. For (say they) if any flesh should remaine, it would putrifie, and wormes would breede thereof, which after (for want of sustenance) would perish, whereby the soule of the dead partie would be much tormented. The bones they burie safely, that no Beast should touch them: such dread haue they of Beasts and crueltie in a more then beastly crueltie, and such a care to obserue humanitie and pietie in a most impious inhumanitie.

Lambri, the next Kingdome, hath in it some men with tayles, like dogges, a spanne long.

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The last is Fanſur, where they liue of bread made of the pith of Trees, the wood whereof is heauie, and sinketh to the bottome, if it be put in water, like yron, and therefore they make Launces thereof, able to pierce Armour: for it is three-fingers thicke betwixt the hollow and the barke.

To let passe Pentan, Sondar, and other idolatrous Islands, and come to Iaua Maior: This Country is very rich, but in times past of most abhominable custome. *Nic. Conti* sayth, That they feede on Cats, Rats, and other vermine, and were most vile murthe-
rers, not sticking to make tryall of the good cutting or thrust of their blades on the
next bodie they met with, and that without punishment, yea (if the blow or thrust
were deliuered with fine force) with much commendation. *Vertomannus* affirmeth
of them, That sonie obserue Idols, some the Sunne or Moone, others an Oxe, and ma-
ny the first thing they meet in the morning, and some worship the Deuill. When men
were old, and not able longer to work, their children or parents carried them into the
market, and tolde them to others, which did eate them. And the like they vsed with the
younger sort in any desperate sicknesse, preuenting Nature with a violent death, and
esteeming their bellies fitter sepulchres then the earth, accounting others fooles which
suffered the wormes to deuoure so pleasant foode. For feare of these man-eaters they
stayed not long there. It seemeth that they haue much less brutish customes,
since womne to more ciuilitie by the trading of Moores and Christians; especially such
as are of the Arabian Law: although, as our owne countrey men report, which haue
there liued, a mans life is valued to the murder at a small summe of money. They are
a proud Nation: If a man should come in where they are set on the ground after their
manner, & should sit on a Chest, or high thing, it were as much as his life were worth.

When they are sicke, they vow vnto God, vpon their recouerie, a more honoura-
ble death, which they performe after this recouerie, by the murderous hand of some
other vpon them. They are great Inchanters, and obserue houres, and sitting minutes
and moments of time, for composing their Blades and Armour, of which they are con-
ceited, that, being tempered with their Charms and Superstitions, with the least
drawing blood of another, they will kill him; themselves, in their enchanted Armour,
safe from others blowes. They abide in expectation of these Martiall minutes, for
their coniuered Armours, sometimes eight or tenne yeares, before they can finish them.
The Iauans say, That their auncetors came from China, which Country they for-
sooke, because of the tyrannie wherewith they were oppressed, & in great multitudes
peopled this Island. They wear their haire and their nailes long. They are dutifull to
their superiors. The great men stirre not forth, without a great troupe of followers.
They are seldome idle, much busied about their Scabberds and Weapons, which they
use to poyson. They are not without their weapons night or day, which they will not
suffer another man to touch. They are so eager of reuenge, that they will presse on
their aduersaries weapon, drawing it through their owne bodie, to kill him that hath
wounded them. They haue Mahumetane Temples, where they doe their deuotions
with great silence. They acknowledge Iesus, Mahomet, David, and Moses, foure
Prophets. They obserue their houres, and two Fasts, or Lents. The great mens wiues
neuer goe out of the dores to be seene. Their Cities are Ballambua, and Panarucan, (a
litle from whence is a burning Hill, which first brake forth 1586, and oppressed infinit
numbers of men, and cast great stones into the Citie, for three daies space making one
continued night of darknesse) Passarua, the King whereof married the King of Ballam-
bua's daughter, and the second night after he had lyen with her, slew her and her atten-
dants, because she would not turne Mahumetan. Ioartam, Surrabaja, Tuban, Matara,
are also royall Cities, as are Daunia, Taggal, Charabaon, and many others. But Bantam
is of most trafficke, frequented by Portugalls, Dutch, and English, in which euery day
are three seuerall Markets. Here Merchants, when they come, may buy a woman for
their fleshly & worldly businesse (you may add the Deuill too, to make vp the number)
which at their departure they sell againe. Publike affaires are treated and handled by
night, at which time the Counsellors of State meet, & ascend some tree, or the rooſe of
the house, viewing the heauens till the Moon arise, & then goe into the Senat-house.

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m *Is. l. ac. Pon-*
san. Hist. Am-
sterdam.
Nau. Batau.
1594. ap. De
Bry, part. 3. c. 33.

Not farre from Bantam^m liue certaine of the Passarrans, which being there oppressed by their King, came hither, and here obtained a piece of ground, to build them a Citie, which is called Sura. They haue a King, or Gouvernour, and liue quietly, following Husbandrie: they eate nothing that hath life (a common Superstition of the Indians) weare white Clothes of Paper, made of the leaues of Trees, and neuer marrie (herein resembling the Iewish Essces) yet neuer want succeeding generation: Many of the Iauans daily consecrating themselues vnto their Societie. The Chinoise in Iaua doe sometimes bring vp Crocodiles, and eat them.

n *Bilib. Stroban.*

The King of Tubanⁿ is the richest King, and mightiest in all Iaua. They haue many Horses, and make great account of them, decking them with gallant furniture of Gold, Silver, and the counterfeits of Dragons and Deuils on their Saddles: they ride and manage their Horses with great skill.

Madura is North from Iaua, a fertile Island of Rice, the soyle whereof is so moist and waterish, that their Buffalls and men goe almost knee-deepe, when they sow it. Arosbay is the chiefe Citie. They are theeuish, and giuen to spoyle, and captiued many of the Hollanders, which went thither on shore, to buy commodities; which they were forced to redeeme at a deere rate. In these parts are Battes as bigge as Hennes, which the people roste and eate.

Balle

The Island Bali is very populous, containing (as is thought) fixe hundred thousand inhabitants; they are Ethnikes, and worship that which they first meete in the morning. Here and in Pulo Rossa the women are burned with their dead husbands: one man is said^o to haue had fiftie of his wiues (for they marrie as many as they please) burned with him, whiles the Hollanders were there. The Island hath many Bulls, Buffalls, Goats, Swine, Horse, with many kindes of Fowles, Fruits, and Mettalls: The chiefe men are carried by slaues on seats borne on their shoulders, or else in Chariots drawne with Buffalls.

o *Nauig. Bat.*
1594. c. 39.

p *Tb. Candish.*
Hak. 10. 3.
p. 822.

In the Voyage of M. Thomas Candish^p is mention made of a Iauan King, called *Raja Balombam*, very aged, which had a hundred wiues, and his sonne had fiftie. Their custome is, that when the King dieth, they burne the bodie, and preserue the ashes. Fiuie dayes after the wiues of the dead King goe to a place appointed, and there ssee which was deereft in his fauour, throweth a ball from her; and where that ball resteth, thither they goe all, and turning their faces Eastward, stabbe themselues with a *Crise* or Dagger to the heart. They are very resolute people, and dread no attempt which the King shall enioyne them, be it neuer so dangerous. All the race of this King *Ballamboam* was rased and vtterly destroyed by the Passarvan, after a long siege: which Warre was begun in the bloud of the King of *Ballamboam*s daughter, whome hee slew, as is before sayd, and added this *Drunkennesse vnto his thirst*.

q *Nauig. Oliver*
Noort.

Iortam, or Ioartam^q, containeth about a thousand households. The inhabitants are Ethnikes, and haue their Temples in Woods, to which they resort to say and doe their Holies at noone, before their deformed Deuill-formed *Pagodes*. In this Citie dwelleth the chiefe Pope, or High-Priest, of that Superstition; whose authoritie is great in all those parts. He was a hundred and twentie yeares old, and had many wiues which nourished him with their milke, being not able to take other sustenance: a deadly enimie to the Christians, whome the King did yett with some Priuiledges fauour.



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CHAP. XVII.

Of Samatra, and Zeilan.



Amatra is esteemed by some a the greatest of the Easterne Islands, stretching it selfe almost seuen hundred miles in length, in breadth a-boue two hundred. The Ayre is not very holesome, by reason of the situation vnder the Line, and the multitude of Lakes and Riuer, whereout the Sunne drinketh more then hee can well concoct, and therefore (as it were) belcheth out here continually such crude and vndigested vapours. Their fooode is Millet, Rice, *Sagu*, and Fruirs. Their riches are Pepper, Ginger, Cassia, Silke, *Benioyn*, Gold, Tinne, Yron, &c. The Kingdome of Campa is full of Trees, whose pith or marrow is *Aloe*, which is prized in India at the like weight (some say) of Gold; the Barke is called *Aquila*. In the Sea-coast they are Moores in Religion, and so haue bene about these last two hundred yeares: vp with in Land they are Pagans, and in many places, as in the Kingdomes of Andragiri and Aru, they are Man-eaters. They were diuided, before the Portugalls entred India, into nine and twentie Kingdomes, whereof the chiefe was Pedir, after that Pacem, and now Acem. For *Abram*, sometime a slaue, since King of Acem, hath conquered almost all the North part of the Island, and with helpe from the Turke and the Arabians distresth sometimes the affaires of Malacca. This King^b gaue in marriage with his daughter, to the King of Ior, a peece of Ordinance, such as for greatnesse, length, and workmanship can hardly be matched in all Christendome. Here is a^c Hill, called *Balauanus*, which continually burneth; and a Fountaine (as is reported) which runneth pure Balsame. Others^d thinke, that this was *Chersenejus Aurea*, of the Aun-
a Gl. Bot. Ren. Mass. l. 4. G. Aribus Hist. Indie Orient. cap. 40.
b Linfcher.
c P. Bartius Tab.
d Ortel. Mass. l. 4.
e Discoueries of the world.
f See Lambertus perambul.
g N. di Conti.
h L. Vert.

Galuanus writeth, That the *Bacas*, or Man-eaters, in the Mountaines of Samatra, gild their teeth, and esteeme the flesh of blacke people sweeter then of the white. The flesh of their Kine, Buffes, and Hennes, is as blacke as Inke. They say, That there are certaine people there called *Daraqni Dava*, which haue tayles like to Sheepe. Here is said also to grow a Tree, the iuice whereof is strong poyson, and if it touch the blood of a man, killeth him, but if a man drinke of it, it is a soueraigne Antidote. As for those tailed-people (a slander by *Beckets* Legend^f reported of some *Kentish* men, iniurious to that angrie Saint, and after applyed to our whole Nation; many indeede esteeming the English to be tayed) *Galvano* affirmeth, That the King of Tidore told him, that in the Islands of Batto-China there were some which had tayles, hauing also a thing like vnto a dugge betweene their coddles, out of the which there came Milke.
Nicolo di Conti g sayth, in his time the Samatrans were all Gentiles, and the Man-eaters amongst them used the skulls of their eaten enemies in stead of money, exchanging the same for their necessities; and he was accounted the richest man, which had most of those skulls in his house. In *Vertiomannus* time they had money in Pedir, marked on the one side with a Deuill, on the other with a Chariot, drawne with Elephants. Their^h Religion (hee sayth) is the same with those of Tarnasseri, burning their wiues in like manner. The inhabitants are cunning Artificers, Marchants, and Saylers: their Shippes haue at each end a Prow, which with maruellous agilitie they can dispose forwards, or backwards, making vse of the same, according to the diuersitie of Winde and Channell, which there are verie changeable.
In Acenⁱ are Mesquits of Timber and Reede, with the Vessells of Water at the entrie for them to wash, according to the Arabian custome. The King comes little abroad, nor may any goe to him, except hee bee sent for by an Officer with a gilded Staffe, or Dagger.
i Herman, de Brece. Aribus pag. 359

To his Palace they passe through seven Gates one after another, garded with women, expert at their weapon, and vsing both Peeces and Swords. Hee hath none other gard for his person. In saluting the King, they lay their hands fouled on their head, which in other salutations they lay on the forehead. It is thought, that the present King was sometime a Fisherman. He is a Mahumetan.

In Malazar (an Island not farre from the former) the most are Ethnickes, some also Moores, and some Christians. They vse the Malaican, or Malaian, Tongue, which is generall through the Indies. Their Arrow-heads are of Fish-bones, enuened with incurable poyson. In Macazar the Priests conforme, or rather deforme, themselves to the fashion of women, nourishing their haire on the head, and plucking it out of the face: they guild their teeth, and vse broken, wanton, and effeminate gestures. They are called *Becos*; they marrie one another. For them to lye with a woman, is capitall; and is punished with burning in Pitch. These Men-monsters, Women-Déuils, were great impediments to the Portugalls; in drawing them to Christianity.

Zeilan (which some call Seylon, other Ceilan) is by *Barrini* auerred to be *T. proband*: sometimes (according to *M. Paul* ^k his Reports) thought to haue comprehended three thousand fixe hundred myles in circuit; since much impaired by his ouer-mightie neighbour the Sea, which hath now left not aboue two hundred and fiftie myles in length, and a hundred and fortie of breadth vnto it. ¹ The Indians call it *Tenarism*; or the delicious Land, and some are of opinion, that this was Paradise. So iust are the iudgements of the *Highest*, that, when as man wandered from him, caused him also to wander from himselfe, and from his habitation; yea, the place it selfe hath also wandered, in mens wandering conceits, out of the World, yea, and out of our habitable World altogether, as before is shewed; men now seeking it as vainly as before they lost it. It is in fashion ^m resembling an egge, by a shallow channell separated from the *Cape Comori*. The Heauens with their dewes, the Ayre with a pleasant holcomeness and fragrant freshnesse, the Waters in their many Riuer and Fountaines, the Earth diuersified in aspiring Hills, lowly Vales, equall and indifferēt Plaines; filled in her inward Chambers with Mettalls and Jewells; in her outward Court and vpper face stored with whole Woods of the best Cinnamon that the Sunne seeth, besides Fruits, Oranges, Leimons, &c. surmounting those of Spaine; Fowles and Beasts, both tame and wilde (among which is their Elephant ⁿ, honoured by a naturall acknowledgement of excellence, of all other Elephants in the world.) These all haue conspired and ioyned in common League, to present vnto *Zeilan* the chiefe of worldly treasures and pleasures, with a long and healthfull life in the inhabitants, to enioy them. No maruell then, if sense and sensualitie haue here stumbled on a Paradise. There, wooddie Hills (as a naturall Amphitheatre) doe encircasse a large Plain; and one of them, as not contenting his beetle-browes with that only prospect, disdaineth also the fellowship of the neighbouring Mountaines, lifting ^o vp his steepe head seven Leagues in height; and hath in the toppē a Plainē, in the midst whereof is a stone of two Cubits, erected in manner of a Table, holding in it the print of a mans foote; who (they say) came from Deli thither, to teach them Religion. The Iogues and other deuout Pilgrims resort thither, from places a thousand Leagues distant, with great difficultie of passage both hither and here. For they are forced to mount vp this Hill by the helpe of nailes and chaines fastened thereto, Nature hauing prohibited other passage. *Maffaw* and *Boterus* could persuaade themselves, that this foot-steppe is a relike and memorie of the *Ethiopian* Eunuch; others will haue it farther set, and farther it on *Adam*, the first father of mankinde, of whom the Hill also is named, *Pico de Adam*. The Moores ^p call it *Adam Baba*, and say, That from thence *Adam* ascended into Heauen. The Pilgrims are clad in their Palmers-weed, with yron chaines, and skinnies of Lyons, and other wilde Beasts. Vpon their armes and legges they weare buttons with sharpe points, that cut the flesh, and draw bloud; which (they say) they doe in Gods seruice.

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Before they come at the mountaine, they passe by a fenny valley full of water, wherein they wade vp to the waste, with kniues in their hands, to scrape from their legges the blood-leeches, which else would end their pilgrimage and life: before the time. For this durtye and watery passage continueth eightene miles, before they come at the hill, whose proud top would disdain climbing, if *Ari* did not captiue *Naiue*, and binde the hill with chaines of iron, as is said. When they are mounted, they wash them in a lake or poole of cleere springing water, neere to that foote-stone, and making their prayers, doe thus account themselues cleane from all their sinnes. This holy journey is generally performed by the Ilanders (saith *Vertomannius*) once a yeare. He addeth that a Moore told him, that his foot-print was two spannes long: and that *Adam* heere a long time bewailed his sinne, and found pardon. But *Odericus* affirmeth, that they reported this mourning to haue bene for *Abel*, and to haue lasted three hundred yeares, and of the teares of *Abel* and *Eue* this purifying water to haue proceeded: which *Odericus* proued to be a tale, because he saw the water springing continually, and it runneth thence into the sea. He saith that this water had in it many precious stones; and the King gaue leaue at certaine times of the yeare to poore men to take them, that they might pray for his soule; which they could not doe, but first annointed with Limons, because of the horseleeches in that water. *Adams* hill is supposed to be seuen leagues in height. In Candy were statues artificially wrought five or sixe fathomes high, which these Symmetrians proportioned to the stature of *Adam*, gathered by that print of his foot.

In Vintane, is a *Pagode* or Idol-temple, the compasse whereof is an hundred and thirtie paces: it is very high, and all white except on the toppe, which hath the spires thereof gilded, in so much that men are not able, when the Sunne shineth, to looke thereon. It hath a Tower or Square Steeple of excellent workmanship. There are many other Temples, and a Monasterie also of Religious persons, which are attired in yellow, haue their crownes shauen, with Beads in their hands, and alwayes seeme to mumble ouer some what of their deuout orisons, being in high estimation of sanctitie with the vulgar, and freed from publike labours and burthens. Their Monasterie is built after the manner of the Popish, being also gilded with gold. In their Chapells are many Images of both sexes, which they say represent some of their Saints: they are set on the Altars, and are clothed with garments of gold and siluer. Before them are the Images of Boyes, which beare vp great Candle-sticks, with wax-candles burning therein night and day. Every houre they resort to these Altars to their *Mumptions*. They held a solempne Procession, whiles the Hollanders were there, in which their Abbot rode on an Elephant richly attired, lifting vp his hands ouer his head, with a golden rodde therein: the Monkes went two and two before him in order, partly bearing, and playing on many Instruments of Musike, partly bearing wax-lights and torches; the men also, and after them the women and maids, followed in like order: and the fairest Virgins were busied with games and dances, being naked from the nauell vpwards, beneath covered with smockes of diuers colours, their armes and eares adorned with gold and jewels. Any man that should see it (saith our Author) would thinke, our Westerne Monkes had hence borrowed their Ceremonies. Their Images are in euery corner of the way, which they adorne with flowers. In Candy, the chiefe Citie of that Kingdome, were *Pagodes* innumerable. The houses or Temples were of stone, like the Temples in these parts: some statues were as high as the mast of a shippe. The people heere, if they haue once touched meate, which for quantitie or qualitie they cannot eat, they cast it to the dogges: neither will any man (be he neuer so meane) eat that which another hath touched. The women goe naked from the waste vpwards. They marry as many wiues as they can keepe.

The King makes vse of their superstition: For pretending to build Temples, hee after leaues them vnperfect, excusing himselfe, that they had not contributed sufficient summes of money, and therefore exacteth a new. There is one statue of great stature, with a sword in his hand, which by illusion of the Diuell (if it be not the delusi-

e Vert. li. 3. c. 4.

r Odericus.

f Her. de Bre.

r Georgius Spilbergius

on of fabulous reports) made as though he would strike the King with his sword, as he was entering the Temple, and put him in great feare, whereas before he had made a mocke of it. The *Singales* or Native Inhabitants say that the world shall not perish as long as that Image continueth safe. When any one is sicke, hee sacrificeth to the Diuell, hauing a boxe hanging in his house to that end, therein to gather somewhat for his offering. Some pray vnto the Image of an Elephants head, made of wood or stone, that they may obtaine wisdom (whereof this prayer argues their great want): some eate no quicke creature. They eat no beefe, nor drinke any wine; they worship whatsoever first meeteth them in the morning.

v *Herman, de
Bree, ap. de Bry.
pars. 3. Ind. Gr.*

George Spilberge was bountifully entertained of the King of Candy, * but *Sebald de Weert* was with diuers of his companions slaine, after he had receiued much kinde- nesse of the King; his importunitie to get the King into his ship, making him suspect some treacherie.

The King of Motecalo had eares adorned with iewels, and hanging downe (the lappets of them were so stretched) to his shoulders. He was kinde to the Hollanders: but they incensed him against them by killing certaine Kine; for some of them said, that the soules of Kine slaine after that manner, were hurled forthwith into hell. Hee obserued one *Pagode*, to whose feast he went while the Hollanders were there; the solemnitie whereof was to continue ten dayes, till a new Moone, with great concourte of deuout persons.

* Chap. 10.

x *G. Bot. Ben.*

Of the superstitions of Perimal, and the worshippe of the Apes tooth, celebrated in this Iland; we haue already shewed in the Chapter * of *Narisinga*. The Cingalen language which they speake in this Iland, is * thought to haue bene there left by the Chinois, sometimes Lords of Zeilan. Yet in *M. Paulus* his dayes the Tartarians had not pierced thus farre. For the King then reigning, refused to sell to *Cublai Can* (then the greatest Monarch in the world) at a price, a Ruby which hee had left him by his Ancestours, esteemed the richest iewel in the world, being (as he saith) a spanne long, and as bigge as a mans arme, cleere and shining, as if it had bene a fire. In this Iland were reckoned nine Principalities or Kingdomes, but * not long since their chiefe King was murdered by a Barber, who draue the other Kings out of the Countrey, and vsurped the Monarchie to himselfe, practising hostilitie against the Portugalls.

y *Paul. l. 3. c. 19.*

z *Linsbotten.*

The *Cingales* are very cunning Artificers in all mettalls. One of them presented the Arch-bishoppe of Goa with a Crucifix, so cunningly wrought, as if he had giuen life to the Image of one dead. Hee sent it to the King of Spaine as a rare iewel, not to be equalled in Europe.

The Inhabitants heere are active and expert in Iugling, both men and women, trauellling through India with their strange Hobby-horses, to get money by this vanitie. The Sea-coast (as in other Indian Ilands) is inhabited with Moores, the Inland with Pagans.

a *Od. Barbosa.*

The Portugalls haue a fortresse at Colombo. The Ilanders * are not warriors: they giue themselves to pastime and pleasure: they goe naked from the girdle vppward: they make wide holes in their eares, which they stretch out with the waight of their iewels to their shoulders.

b *Plin. l. 6. c. 32.*

The Hollanders found exceeding, both good and bad, entertainment with the King of Candy. Now for that question, whether Zeilan or Samatra be that Taprobane of the Ancients is very doubtfull. Yet that report in *Pliny* ^b of Taprobane seemes more to encline for Zeilan. For hee saith, that in *Claudius* time, a seruant of *Annius Placamus*, which was Customer for the Red-sea, was carried from the Coast of Arabia, besides Carmania, in fifteene dayes, which I thinke could not possibly be done to Samatra. Likewise the excellencie of the Elephants beyond all the Indian agrees to Zeilan: and had Samatra bene so knowne at that time, the other parts of India (it is like) had bene better discovered then they were in those times. This Taprobane was discovered to bee an Iland, by *Onesicritus*, *Alexanders* Ad-

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mirall of his Fleet in these parts. It was then accounted another world, and therefore shall be the Period of our PILGRIMAGE, and Perambulation in this Part of the World: which (by the gracious goodnesse of his Almighty guide) the Pilgrime hauing passed: before he venturie vpon the Monster-breeding Africa, he thinkes it not amisse to repose himselfe in so pleasant an Island; where he may at leisure looke backe, and view the ruines of so many mightie Monarchies, puissant Kingdomes, stately Cities, and renowned States, which by the wise, iust and prouident hand of the *Disposer of Kingdomes*, haue had their fatall Periods, and giuen place; some to Barbarisme, and some to their succeeding heires (sprung out of their ashes) flourishing in greater glorie then their predecessours.

Heere may he likewise behold many beautilous Nymphes (daughters of Asia) lifting vp their Virgin-lookes to view the world: which, putting off their maskes (that haue heretofore veiled their beauties from the bright eye of fairer Europe) doe giue good hope of future discoueries in those parts, which yet lurke vnder that obscure curtainee of *Terra Incognita*. Acknowledging both in the one and the other (as the Almighty power of him that brings all this to passe, so) his bountifull mercie to that land, which he hath separated from the rest of the world; not so much by a sea of waters, as by that boundlesse Ocean of his grace and fauour, from whence flow those eternall waters of life, which this Nation about other Nations enioyeth. Heere hath he built a Temple for his TRUTH, and planted Oliues round about it. Heere hath he crowned that TRUTH, with prosperitie and plentie of all things. Heere hath he decreed to establish that TRUTH, to be a faithfull witnesse on Earth, so long as the Sunne shall endure in Heauen; if the ingratitude of such people, so fauoured, doe not compell him to turne away his face in displeasure. Which fearefull Curse to auert, the Pilgrime doth againe betake him to his Beads: beseeching the LORD of *Heauen and Earth*, who doth whatsoever he will both in *Heauen and in Earth*, to turne away that wrath (which by manifold examples he hath warned vs of in other parts) which wee haue as deeply deserued as any. And that hee would still be pleased to *lift vp the light of his louing countenance* vpon vs, in vouchsafing vs that Saint (his *Vna Veritas*) to be our guide for euer. To that Saint is this voyage intended: which after a *Domine est terra*, and a *Gloria Patri*, for the conclusion of his Orisons) the Religious Traueller shall be readie to prosecute.

* *Psalme 24. v.*



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RELATIONS OF THE REGIONS AND RELIGI- ONS IN AFRICA.

OF ÆGYPT, BARBARIE, NVMI-
DIA, LIBYA, AND THE LAND
OF NEGROS; AND OF THEIR
RELIGIONS.

THE SIXT BOOKE.

CHAP. I.

Of AFRICA, and the Creatures therein.



Hether this name *Africa*, bee so called of a *Gen.* 25. 4.
 * *Epher* or *Apher*, the sonne of *Midian*, and b *Antiq.* 1. 1. c. 19
 Nephew of *Abraham*, by his second wife De his *etymis* &
Kenrah (as *Iosephus* b affirmeth, alleadging alijs consule F.
 witnesses of his opinion, *Alexander Poly-* Lays de *Vrreca*
bistor, and *Cleodemus*) or of the Sunnes d *Dem.* 7. 12.
 presence, * because it is *aprica*, or of the *Noteros*
 coldes absence, of *a* and *prica*, as *Festus* d *Dem.* 7. 12.
 saith: or of the word *Farna* d which in the *G. Arabus* *hif.*
 Arabian tongue signifieth to divide (whereas *India* *Orienc.* 4.
 upon they call this part of the world *Isra-* e *Is.* *Leo* *lib.* 1.
chia) because it is (saith * *Leo*) divided by f *Dem.* *Mela.*
Nilus, and the Sea, from the rest of the *lib.* 1. cap. 9.
 world: or of *Isfricus*, an Arabian King, g Many of the
 which (chased by the Assyrians) heere sea- Ancients, and
 ted himselfe: or if any other s can giue more probable Etimologie of the Name, I list *Pol.* *hif.* 1. 3. c. 37.
 not to contend. Nor is it meet for me to be religious in these *questi- of names*, in this *Africa* *intra* *bi-*
 quest *lunum* & *columnas*
Herculis *sua* *est.*

quest and inquirie of Religions. It is a great *Peninsula*, by one *Isthmus*, or necke of land betwene the red sea, and Mediterranean, ioyned to the continent, which with the red sea aforesaid is the Easterne limit of Africa, as the Mediteranean on the North, and elsewhere the Ocean.

h *Magin.*

For Nilus is a more obscure, and vncertaine vmpire. It is twice as bigge as Eutope, and yet not so much peopled: Nature hauing made heere her solitarie place of retiring, attended by scorching heates, and showers of sands, as a counterfeite of those heavenly raines, and mouing waters, which the aire and seas afford in other places.

i Oc. Atlanti-
cus.

Such are the many deserts in Africa, onely fertile in barrennesse: although in other parts it is both fruitfull and populous. The Equinoctiall Circle doth in manner diuide it in the midst. And yet old *Atlas* neuer sheddeth his snowie haire, but hath alwayes on his huge and high toppes vnmolten snow; whence sometime it is disperfed as from a store-houfe, in such incredible quantitie, that it couereth carts, Horses, and the toppes of trees, to the great danger of the inhabitants: and the fountaines are so cold, as a man is not able to endure his hand in them. Mount *Atlas* aforesaid stretcheth from the Ocean, bearing name of him almost to Egypt. Other Mountaines of name are those of Sierra, Leona, and the *Mountaines of the Moore*. &c.

One Lake *Zembris* yeeldeth three mightie Riuers, disemboking themselves into three seuerall seas: Nilus, which runneth Northwards fortie degrees from hience, in Astronomicall reckoning; Cuama which runneth into the Easterne; and Zaire into the Westerne seas: of which Riuers, and of other like, the Reader shall finde more in due place spoken.

k Io Leo, lib. 1.

The Romans reckoned fixe Prouinces in Africa: *Ptolomey* numbereth twelue. But then was not Africa so well knowne as now. *Iohn Leo* (a Moore, both learned and experienced) hauing spent many yeates in trauell, diuideth Africa into foure parts; *Barbaria*, *Numidia*, *Lybia*, and the Land of *Negros*. Numidia he calleth *Biledulgerid*, or the Region of Dates: and Lybia, he calleth *Sarra*, for so the Arabians call a desert. But he thus excludeth Egypt, and both the higher and lower AEthiopia, which others add hereunto, and make vp seuen parts of Africa.

l *Maginus.*

Pory.

m Jo. Leo lib. 9.

Many are the Creatures which Africa yeeldeth, not vsuall in our parts. Elephants are there in plentie, and keepe in great herdes together. The *Gnassa* or *Camelopardalis*: a beast not often scene, yet very tame, and of a strange composition, mixed of a Libard, Hart, Buffe, and Camell, and by reason of his long legges before, and shorter behinde, not able to grafe without difficultie, but with his high head, which he can stretch forth halfe a pikes length in height, seemeth to feed on the laues and boughes of trees. The Camels in Afrike are more hardie then in

n P. Bellon. l. 2.
cap. 49. doth
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other places: and will not onely beare great burthen, but continue to trauell fiftie dayes together, without carrying with them any corne to giue them, but turne them out at night to feed on thistles, boughes, and the little grasse they finde: And no lesse patient are they of thirst, being able to endure fiftene dayes without drinke vpon necessitie, and fure dayes ordinarily. The Arabians in Africa count them their greatest wealth: for so they defende a mans riches, saying, *Hee hath so many thousand Camels*: and with these they can liue in the deserts without dread of any Prince.

Of Camels they haue three sorts: the first called *Muginn*, of great stature, and strength, able to carry a thousand pound weight: the second lesse, with two bunches on the backe, fit for carriage and to ride one, called *Becher*, of which they haue onely in Asia. The third sort, called *Ragnabil*, is meagre and small, able to trauell (for they are not vied to burthens) aboue an hundred miles in a day. And the King of Tombuto can send messengers on such Camels to Segelmesse or Darha, nine hundred miles distant in seven or eight dayes, without stay or change by the way.

Their Camels also are docile: they will more be perswaded to hold on a iourney further then ordinary by songs, then blowes. In the spring they are mare-wood, & mad of copulation,

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copulation, in which time they are very ready both to hurt their followers, and to kill their maisters, or any that haue whipped or hurt them. Of horses they haue both wilde (which they entrap by subtiltie) and tame: of which the Barbary horse is famous, in Europe and Asia highly prized. The *Lant* or *Dant* is a kinde of wilde Kine, but swifter then almost any other beaſt. They haue also wilde Kine, and wilde Asses. The *Adimmain* is as bigge as an Asse, otherwise resembling a Rammie. They haue other sheepe, whose Tailes weigh twenty pound, and sometime fourescore or more, carried on little Carts behinde them. But those *Adimmain* are found in the Deserts and kept to profit, yeelding them Milke and Cheefe. The Females onely haue hornes. The Lyons in cold places are more gentle, in hotter are more fierce, and will not flee the on-set of two hundred horsemen armed. Mr. *John Vassallo* (a friend & neighbour of mine) tolde mee that he brought once out of Barbary a Lyons skinn, which from the snoure to the top of the Taile contained one and twenty foote in length. Strange it is that a Lionesse by shewing her hinder parts to the Male, should make him run away. In time of their coupling, eight or ten will follow one Female, with terrible & bloody battels amongst themselves.

They engender backward, as doe the Camel, Elephant, Rhinoceros, Ounce, and Tyger. They spare such men as prostrate themselves, and prey rather on men then women, and not at all on infants, except compelled by hunger. *Plinie* tels that *Alexander* set thousands on worke by hunting, hauking, Fishing, or other meanes, to take and learne the Natures of creatures, that *Aristotle* might by them bee informed thereof, who wrote almost fiftie Treatises of that Subiect, whereof it seemeth most are lost. He citeth out of him, that Lyons bring forth small deformed lumpes, at the first time fide, and (euery yeare after) one lesse, after the first burthen remaining barren. It cannot stirre till it be two monethes old, nor goe till it be six, if you beleue him. The Lybians beleue that the Lyon hath vnderstanding of prayers, and tell of a *Geulian* woman, which lying at the Lyons mercy besought him so Noble a beaſt not to dishonour himselfe with so ignoble a prey and conquest as shee a weake woman was. The like is told of a Spanishe Dogge, of one *Didacus Salazara* Spaniard. This man, according to the bloody practise of that Nation, minding to fill his Dogges belly with an olde womans flesh which was his Captiue, gaue her a Letter to carry to the Gouernour, and so soone as shee was a little past, loosed his Maſtife, who presently had ouer-taken her. The woman terrified, prostrates her selfe to the Dogge, and sues for her life; Good Maſtife Dogge, Maſtife Dogge (saith she) in her language, I carry this Letter to the Gouernour (and shewes it him.) Be not fierce on me Maſtife Dogge. The Dogge (hauing changed, it seemes, with his maſtife his doggednesse for the others humanitie) made a stay, and lifting vp his legges onely pisset on her and departed, to no small wonder of the Spaniards that knew him.

But to returne to the King of beaſtes. His Taile seemeth to be his Scepter, whereby he expresseth his passion. He shrinkes not at danger, except some couert of Woods shroude him from witnesses, and then he will take the benefit of flight, which otherwise he seemes to disdain. *Mentor*, a man of Syracuse, was encountered with a Lyon, which in stead of tearing him, sawned on him, and with his dumbe eloquence seemed to implore his aide, shewing his diseased foote, wherein *Mentor* perceiued a Stubbe sticking, which hee pulled out. The like is reported by *Gellius*, out of *Polyhistor*, of a Fugitiue seruant, who hauing performed this kinde of office to a Lyon, was by him graunted for a long space with a daily portion of his prey, But after the man was taken and presented to his Maſtife (a Roman Senatour) who exhibited games to the Romanes, wherein seruants and condemned persons were exposed to the fury of the beaſts, amongst whom he placed this seruant; and by a wonderfull Fate, this Lyon also was a little before taken & bestowed on him for this solemne spectacle. The beaſts running with violence to their bloody encounter, sodainly this Lyon staid; and taking a little better view sawned on this his guest, and defended him from the assault of the other beaſts: whereupon, by the peoples entreatie (who had learned the Storie of him) he was freed, and the beaſt giuen him: which followed him with a Linie in the

o of Eastwood
in Ellice.

the noble wits of 9

p *Plin.* 8. c. 16.
Solinus c. 36.

9 *Aristot.* *hister.*
animalium. Lyon

1 *Oriens* *hister.*
1. 16. c. 11.
Urban. *Calueto*
in *Barzon.* 1. 3.

s *A Gellius*
Noch. *Atticus*
and *deas*

the streetes, the people pointing and saying; *Hic est homo Medicus leuic*, but *est Leo* *hospes hominis*. One *Elpis* a Samian performed a cure on another Lyon, pulling a bone out of his throate, at the Lyons gaping and silent mone: and in remembrance hereof built a temple (at his returne) to *Bacchus* at Sango, whom before he had inuoked, being in feare of a Lyon. *Pliny* and *Solinus* among other African beasts mention the *Hyaena*, which some thinke to be Male one yeare, and Female another, by course: This *Aristotle* denies. This beast hath no necke-ioint, and therefore stirres not his necke, but with bending about his whole body. He will imitate humane voice, and drawing neere to the sheepe-coates, hauing heard the name of some of the shepheards will call him, and when he comes, deuoure him. They tell that his eyes are diuersified with a thousand colours, that the touch of his shadow makes a dogge not able to bark. By engndring with this beast, the Lionesse brings forth a *Crocuta*, of like qualities to the *Hyaena*. Hee hath one continued tooth without diuision throughout his mouth. In Africa also are wild Asles, among which, one Male hath many Females: a iealous beast, who (for feare of after en-croching) bites off the stones of the yong Males, if the suspicious female preuent him not by bringing forth in a close place where he shall not finde it. The like is told of *Beneis*, which being hunted for the medicinable qualitie of their stones, are said to bite them off when they are in danger to be taken, prying that ransome for their liues. It cannot be true that is reported of the *Hyaenem*, * a stone found in the *Hyaena's* eye, that be- ing put vnder the tongue of a man, he shall foretell things to come, except he fore-tell this, That no man will beleue what our Authour before hath told.

The Libard is not hurtfull to men except they annoy him: but killeth and eateth Dogges. *Dabub* is the name of a simple and base creature like a Wolfe, save that his legges and feete are like to a mans: y so foolish, that with a song, & a Taber, they which know his haunt will bring him out of his denne, and captiue his eares with their musicke, while another captiuateth his legges with a Rope.

The Zebra of all creatures for beaurty and comelinesse is admirably pleasing: resembling a horse of exquisite composition, but not ail so swift, all ouer-laide with partie coloured Laces, and guards, from head to Taile. They liue in great herds, as I was told by my friend *Andrew Battle*, who liued in the Kingdome of Congo many yeares, and for the space of some monethes liued on the flesh of this Beast, which hee killed with his peece. For vpon some quarrell betwixt the Portugales (among whom he was a Sergeant of a band) and him, he liued eight or nine monethes in the woods, where he might haue view of hundreds together in herds both of these, and of Elephants. So simple was the Zebra, that when he shot one, hee might shoote still, they all standing still at gaze, till three or foure of them were dead. But more strange it seemed which hee told mee of a kinde of great Apes, if they might so be termed, of the height of a man, but twice as bigge in feature of their limmes, with strength proportionable, hairie all ouer, otherwise altogether like men and women in their v whole bon-dily shape. They liued on such wilde fruites as the Trees and woods yeelded, and in the night time lodged on the Trees: Hee was accompanied with two Negro-boyes: and they carried away one of them by a sudden surprise: yet not hurting him, as they vse not to doe any which they take, except they then looke vpon them. This slauet-ter a monethes life with them conuayed himselfe away againe to his Maister. Other Apes there are store, and as *Solinus* reporteth, * Satyres with feete like Goates, and Sphynghes, with breasts like women, and hairie, whereof *Pierius* saith hee saw one at Verona, and a kinde of Conies also at the same time, foure times as bigge as the ordina-rie, & (which is more incredible) had each of them foure genital members. *Philippo Pi-gasetta* speaketh in his Relation * of Congo, of other beastes in Africa, as of the Tyget as fierce and cruell as Lyons, making prey of man and beast, yet rather deuouring as blacke men, then white: whose Mustachios are holden for mortall poison, and being giuen in meates, cause men to die madde. The *Empalanga* is somewhat like to an Oxe. Their sheepe and goates neuer bring forth lesse then two, and sometimes three or foure at a time. They haue Wolues, Foxes, Deere, (Red and Fallow) Robuckes, Ciyet-Cats, Sables and Marterns. They haue Snakes and Adders, whereof some are

t *Arist. hist.*
animal. l. 6. 32.

v *Plin. L. 8. c. 30.*
Whitney *Emul.*
Solinus.
x *Marbod. us*
de Gemmis.

Calley
y *Sol in c. 33.*
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called *Saururus* five and twenty spannes long, liuing in Land and water, not venomous but rabenous, and lurke in trees (for which taking purpole, Nature hath giuen it a little horn or claw within two or three foote of the Taile) waiting for their prey, which hauing taken, it deuoureth hornes, hoofes, and all, although it be a hart. And then swollen with this so huge a meale, it is as it were drunke and sleepe, and vnnweldie for the space of five or six daies. The Pagan Negros roft and ate them as great dainties. The people doe care them. The biting of their Vipers killeth in foure & twenty howers space. Africa for monsters in this kinde hath bene famous, as in the Roman Historie appeareth. *Attilius* b *Regulus* the Romane Consul in the first Punike warre, at the Riuer *Bagrada* encountered with a huge Serpent, and planted his Engines an Artillerie against the same, whose skinned, sent to Rome for a Monument, was in length a hundred and twenty foote, as *Gellius* out of *Tubero* reporteth. The Scales e armed it from all hurt by darts or Arrowes, and with the breath it killed many, and had eaten many of the Souldiours before they could with a stone out of an Engine destroy the destroyer. The Riuer of Niger, Nilus, Zaire, and others, haue store of Crocodiles. whereof some are of incredible bignes and greedy deuourers. Mount *Atlas* hath plenty of Dragons, grosse of bodie, slow of motion, and in biting or touching incurably venomous. The Deserts of Lybia haue in them many Hydras. *Dubb* is the name of a kinde of great Lizard, not venomous, which neuer drinketh, and if water bee put in his mouth hee presently dieth. He is counted dainty meat, and three daies after hee is killed, at the heate of the fire hee moueth as if he had life. In Congo is a kinde of Dragons like in bignes to Rammes, with wings, hauing long Tails, and Chappes, and diuers iawes of Teeth, of blew and Greene colour, painted like scales, with two seete, and seede on rawe flesh. The Pagan Negros pray to them as Gods, for which cause the great Lords keepe them to make a game of the peoples deuotion, which offer their gifts and Oblations. The Chameleons are knowne among vs, admirable for their aerie sustenance, (although they also hunt and eat Flies) f for and for the changeableness of their colours. a *The Tarandus*, a beast somewhat resembling an Oxe, liuing in Aethiopia, is of like fearefulness and changeableness. Another Serpent hath a rundle on his Taile like a Bell, which also ringeth as it goeth. But if any desire to know the varietie of these Serpents, *Solinus* in his thirteenth chapter will more fully satisfie him: and *Bellonius* in his obseruations.

Manifold are these kindes of Serpents in Africa, as the *Cerafcer*, which hath a little Coronet of foure hornes, whereby he allureth the birds vnto him (lying hidden in the sands all but the head,) & so deuoureth them. The *Taculi* dart themselues from trees on such creatures as passe by. The *Amphisbena*, hath two heads, the Taile also onerated, (I cannot say honoured) with a head, which causeth it to moue circularly with crooked windings: a fit Embleme of popular sedition, where the people will rule their Prince, needes must their motion bee crooked, when there are two heads, and therefore none. The Scythale is admirable in her varied tacket. The *Dipsas* kills those whom shee stingeth, with thirft. The Hypanale with sleepe, as befell to *Cleopatra*. The Hemerois with vnstanchable bleeding. The *Presler* with swelling. And not to poison you with names of many other of these poisonfull creatures, the Basiliske is said to kill with her sight or hissing. *Galen* describes it: and so doe *Solinus* and others. It is not halfe a foote long, and hath three pointells (*Galen* saith) on the head, or after *Solinus*, strikes like a Mire. It blaseth the ground it toucheth, the Hearbes, and trees, and infecteth the ayre, that birds flying ouer fall dead. It frayeth away other Serpents with the hissing. It goeth vpright from the belly vpwards. If any thing be slaine by it, the same also proueth venomous to such as touch it. Onely a Weasill killeth it. The Bergameni bought the earkasse of one of them at an incredible summe, which they hung in their Temple (which *Apelles* hand had made famous) in a Net of Golde, to preferue the same from birds and Spiders. The Catoblepas is said to bee of like venomous nature, alwayes going with her head into the ground, her sight otherwise being deadly. As for the monsters, that by mixt generations of vnlike kindes Nature vnnaturally produ-

b *A Gell. l. 6. c. 3.*

c *Orof. l. 4. c. 8.*

f *Torandus*

d *Solinus c. 33.*

S *idion*

B *asilyske*

c *Gallen. lib. de Theriaca.*

Pliny saith it is twelve fingers long, and nine inches.

l. 8. c. 21.

f 10. Baptifm
Porta, &c.
g Lemnius de
occultis. l. 6. c. 12.

o56w795.

o56w796.

h P. Orof. l. 5.
c. 11.

certh I leaue to others difcours. *Lemnius* & *Lemnius* tels, that of the marrow in a mans backbone is engendred a Serpent; yea of an Egge which an old Cock will lay after he is vnable to tread Hennes any longer, is (saith he) by the same Cockes fitting, produced a basiliske: and tells of two such Cockes at Zirizea, killed by the people, which had found them fitting on such Egges.

Ostriches keepe in companies in the Deserts, making shewes a far off as if they were troupes of Horsemen: a ridiculous terrour to the Carauans of Marchants: a foolish Bird, that forgetteth his Nest, and leaueh his Egges for the Sunne and Sands to hatch, that eateth any thing, euen the hardest Iron: that heareth nothing: They haue Eagles, Parots, and other Fowles. But none more strange then that which is termed *Nisr*, bigger then a Crane, preying vpon Carrion, and by his flight burieth his great body in the clouds that none may see him, whence he espyeth his prey: and lieth so long that all his fethers fall away by age, and then is fostered by his yong ones.

Other fowles they haue too tedious to relate. Grasshoppers doe here often renew the Egyptian plague, which come in such quantitie that they intercept the shining of the Sunne like a cloud, and hauing eaten the fruits and Leaues, leaue their spawne belinde (worse then their predecessors) deuouring the very barks of the Lease-lesse Trees. The old depart none knowes whither: and sometime with a South-East winde are carried into Spaine. The Arabians, & Lybians eate them before they haue spawned, to that end gathering them in the morning, before the Sunne haue dried their wings, and made them able to flye. One man can gather foure or fise bushels in a Morning. *Orofins* tells that once they had not onely eaten vp Fruits, Leaues, and Barke, while they liued, but being dead, did more harme: for beeing carried by a winde into the Sea, the sea not brooking such morsels, vomiting them vp againe on the shore, their putrified carcaffes caused such a plague, that in Numidia died thereof eight hundred thousand: and on the Sea coast neere Carthage and Vtica, two hundred thousand: and in Vtica it selfe thirtie thousand souldiours, which had beene mustered for the Garrisons of Africa. In one day were carried out of one gate one thousand & fise hundred carcaffes. They are said to come into Barbary seuen yeares together, & other seuen not to come, at which times come before so deare, is sold for little, and sometimes not vouchsafed the reaping, such is their soile and plenty. The iuice of the yong is poison. *Aluarez* in his 32. and 33. Chapters, tells of these Grasshoppers in Aethiopia, that in some places they made the people trusse vp bagge and baggage, and seeke new habitations where they might finde victuall: The Countrey all desert and destroyed, and looking as if it had snowed there, by reason of the vnbarkeed Trees, and the fields of Mais, the great stalkes whereof were troden downe, and broken by them: and in another place a Tempest of raine and Thunder left them more then two yards thicke, on the Riuer banks. This he saw with his eyes.

But the studious of Natures rarities in these parts may resort to *Leo*, and others, as also for their further satisfaction in the Fishes and Monsters of the water; as the *Hypopotamus*, in shape resembling a horse, in bignes an Ass: The Sea Kine, lesser then the land Kine, the Tartarua a tortuise, which liueth in the Deserts, of huge bignes, &c.

The people which inhabite Africa are Arabians, Moors, Abissines, Egyptians, and diuers sorts of the Heathens, differing in rites from each other, as shall follow in our discourse. The Monsters which *Pliny* and others tell of, besides *Munster* and *Sabellus* out of them, I neither beleue, nor report.

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CHAP. II.

Of Egypt and of the famous Riuer Nilus: and her first Kings,
Temples, and Monuments, according to Herodotus,
Diodorus, and others.



After our generall view of Africa, Egypt may iustly challenge the prin-
cipall place in our African discourse, as being both in situation next
to Asia (whence wee are lately come) and consequently from
thence first peopled; besides that Religion, our Load-Starre, hath
here found the soonest and solemnest entertainment. And not in
Religion alone, but in Politie, Philosophie, and Artes, the Græ-
cians which would seeme the first Fathers of these things haue been Disciples to the
Aegyptians, as *Am. Marcellinus* and *D. Siculus*, *Plus arch*, and many others affirme.
Hence *Orpheus*, *Musæus*, & *Homer* fetched their Theologie; *Lycærgus* and *Solon* their
lawes; *Pythagoras*, *Plato*, *Anaxagoras*, *Endoxus*, *Democritus*, *Dadalus*, here
borrowed that knowledge for which the world hath euer since admired them.
Let it not then be imputed to me as a tedious officiousnesse, if I longer detain
the Reader (otherwise delighted with the view of those rills which hence haue flo-
wed among the Greeke and Latine Poets and Philosophers) in surueying these
Aegyptian Fountains and well-springs, whence haue issued especially a deluge of
Superstition, that in elder times drowned all the neighbouring parts of the world.
Nor let it bee tedious vnto vs to behold (in this historicall Theater) those Aegyp-
tian Rarities; the sight whereof hath drawne not Philosophers alone, but great
Princes too, and mighty Emperours, to the vndertaking of long and dangerous
iourneyes: As *Senems*, who though hee forbade Iudaisme and Christianitie, yet
went this Pilgrimage, in honour of *Serapis*, and for the strange sights of *Mem-*
phis, *Memnon*, the *Pyramides*, *Labyrinth* &c. *Vespasian* also and others did the
like.

The name of Egypt (saith *Iosephus*) is *Mesre*, of *Misraim*, the sonne of *Cham*,
and the Egyptians of themselves *Mesrai*. So the Arabians at this day call it (as
Leo affirmeth) but the inhabitants they call *Chibth*. This *Chibth* they say was hee
which first ruled this Countrey, and built houses therein. The inhabitants also doe
now call themselves thus: yet are there not now left any true Egyptians, saue a few
Christians; the Mahumetans hauing mingled themselves with the Arabians and A-
fricans. The Turkes call both the countrey it selfe, and principall Citie (*Cairo*) by
the name of *Misra*. The name Egyptus is deriued from *Egyptus* brother of *Danans*
after the common account: as others say, of *Ai* and *Copri*.
Egypt hath on the East, the gulse, & some part of Arabia; on the South the falles and
mountaines of Aethiopia; on the West, the Deserts of Libya; on the North, the Me-
diterranean Sea: all which Nature hath set not onely as limits, but as fortifications
also to this Countrey. Nilus runneth through the midst thereof, threescore miles
from *Cairo* making by diuision of himselfe that *Delta*, to which some appropriated
the name of Aegypt; refused by *Iupiter Ammon*, whose Oracle (saith *Herodotus*) re-
coned all that Aegypt, which Nilus ouerflowed. *Ptolomæus* numbred three of those
Deltas. Touching the head of Nilus; *Bredenbachius* (as *Adrichomius* citeth him) affir-
meth, that many Soldans haue sent men on purpose furnished with skill and prouisi-
on for the Discouery, who, after two or three yeares, returning, affirmed that
they could finde no head of this Riuer, nor could tell any certainty, but that it came
from the East, and places not inhabited: both of like truth. For indeede this Riuer ari-
seth

k Pb. Pigafetta.
l. a. c. ult. apud
Ram.
l Gorop. in Rec-
ces. Niloscopium.

m Acosta. lib.
ind.
No. 2. in

n P. Pigafetta.
l. 1. c. 3.

o Historia de la
Etiopia. l. 1. c. 28.

p Leo lib. 8.

q Raine is in-
fectious if at
any time it fall
in Egypt:
except in
and about
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where Pigafet-
ta saith it rai-
neth.
Terra suis con-
tenta bonis, non
indiga meritis,
Aut laus in solo
tanta est fiducia
Nil. Lucā. Bel.
Sac. l. 19.
Nilus solus ex
amibui uniuers-
is nullas expirat
auras. Solim.
c. l. 1. 15.

seth (as by late discoueries is found) out of a Lake in twelue degrees of Southerly Latitude, out of which not onely this Riuer runneth Northwards into the Medi-
terranean, but *Naire* also, Westward, *Znana*, and *Spirito Santo* Eastward into the
Ocean, as is said: all ouer-flowing their Territories in the same time and
from the same cause. What this cause should be, many both old and later writ-
ters haue laboured to search. *Herodotus*, *Diodorus*, *Pliny*, and *Solinus*, haue lent vs the
coniectures of Antiquitie herein: k *Frascatorius* and *Ramusius*, haue bestowed their
discourses on the Subiect, as *Goropius* also, and others of later yeares haue done. The
most probable cause is the raynes, which *Gorop.* in his *Niloscopium*, deriueth from a
double cause. For the Sunne, in places neere the line, doth shew more mighty ef-
fects of his fierie presence, exhaling abundance of vapours, which in terrible show-
ers he daily repaieth, except some Naturall obstacle doe hinder (as in some places of
Penn where it seldome or neuer raineth:.) And hence it is, that the Indians both
East and West, and the Africans, reckon their Summer and Winter otherwise then in
these parts of the world: for this time of the sunnes neere presence with them they
call Winter in regard of these daily stormes: which hee seemes to recompence them
with other six monethes continuall serenitie and faire weather; not then raising (by rea-
son of his further absence) any more exhalations then are by himselfe exhausted and
consumed, which time for that cause they call Summer. *Goropius* therefore out of his
coniectures telleth vs of a two-fould Winter, vnder both Tropikes at the same time, vnder
Cancer the raine Winter, which in manner (as yee haue heard) attendes on the
same; vnder *Capricorne* the Astronomical Winter in the Sunnes absence, where also
he supposeth it to raine at that time by reason of the high hills there situate, & the great
Lakes, which minister store of moisture, besides that *Cancer* is then in the house of the
Moone. Again, the Windes *Etesy* (that is to say *ordinarie every yeare*) in their annu-
all course, euery Winter lift vp the cloudes to the toppes of the hilles, which melt
them into raine, wherby all the Riuers in *Ethiopia* are filled: and cause those ouer-
flowings, which in Nilus is strangest, because it is in Egypt, furthest off from the
raines that cause it. The like ouerflowing is common to many other Riuers; as to Ni-
ger, in Africa; to Menaa of *Pegu*; and the Riuer of Siam in Asia; and to the Riuers of
Amakones, and *Guanua* in America. Frier *Luyz de Vtreta* ascribeth the ouerflowing
to some secret passages and pores, whereby the Ocean and the Mountaines of the
Moone hold mutuall commerce. This increase of Nilus beginneth about the middst
of *Iune*, continuing forty daies, after which followeth the decrease as long. In the
middst of Nilus, (saith *Leo*) ouer against the olde Citie of Cairo, standeth the Ile
Michias, or the measuring Ile, containing one thousand, and five hundred Familles,
and a Temple, and a foure-square Cisterne of eightene cubits depth, whereinto the
water of Nilus is conuaid by a certaine sluice vnder the ground, in the middst wher-
of is a pillar marked also with eightene cubits, to which Officers for the purpose re-
sort daily from the 17. of *Iune*, to obserue the increase, which if it amount to fiftene
Cubits, and there stay, it doth portend fertilitie, and how much ouer or vnder, so
much lesse abundance. In the meane time the people deuoutly exercise prayer and
almes-giuing: And after, the price of victuals, (especially of Corne) is proportion-
ably appointed for the whole yeare. The Cities and Townes of Egypt, whilst this
inundation lasteth, are so many Ilands. And thus saith *Herodotus*, The land of Egypt
doth not onely owe the fertilitie, but her selfe also, vnto the slimie encrease of Ni-
lus: for a raine is a stranger in this Countrie seldome seene, and yet oftner then wel-
come; as vnholosome to the inhabitants. But *Goropius* reasoneth largely in confutation
of the opinion of *Herodotus*. The mouthes or falles of Nilus, numbred by the Pro-
phet *Esaie*, and other in olde times, seuen, and after *Pliny* (who reckoneth the foure
smaller) eleuen: are now (as *Willielmus Tyrinus* out of his owne search testifieth) but
foure, or, as other writers, but three worthy of consideration, *Resetto*, *Balbitina*, *Da-
miata*, where the saltnes of the earth, and shelles found in it, may seeme to confirme
Herodotus opinion, that Nilus hath wonne it from the Sea. Egypt was anciently diui-
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ded into *Thebaïs*, *Delta*, and the region interiacent: and these subdivided into six and thirtie *Nomi*, which we may call shires, whereof *Tanite* and *Heliopolis* were the assignedment of *Iacobi* familie: then called *Gashen*, from whence *Moses* after conducted them into *Canaan*, as *Strabo* also witnesseth. The wealth of *Egypt*, as it proceedeth from *Nilus*, so is it much encreased by the fit conueyance in the naturall and hand-laboured channells thereof. Their harvest beginneth in Aprill, and is threshed out in Maie. In this one Region were sometimes (by *Herodotus* and *Plinius* report) twenty thousand Cities: *Diodorus* & *Siculus* saith eighteenth thousand: and in his time, three thousand. He also was told by the Egyptian Priests, that it had bene gouerned about the space of eightene hundred yeares, by the Gods and *Heroes*; the last of whom was *Orus*: after whom it was vnder kings vntill his time, the space almost 7 of fifteen hundred yeares. To *Herodotus* they reported of three hundred and thirtie kings from *Menas* to *Sesoftrius*.

The Scripture, whose Chronologie conuinceth those lying Fables, calleth their Kings by one generall name, *Pharao* (which some interpret a Sauour, *Iosephus* saith signifyeth Authoritie) and maketh auncient mention of them, in the dayes of *Abraham*. Some beginne this royall Computation at *Mizraim*. If our *Berosus* which *Annius* hath set forth were of authoritie, he telleth, that *Cham*, the sonne of *Noah*, was by his father banished for particular abuse of himselfe, and publique corruption of the world, teaching and practising those vices, which before had procured the Deluge, as sodomy, incest, buggery: and was therefore branded with the name *Chemesenna*, that is, dishonest *Cham*, in which the Egyptians followed him, and reckoned him among their Gods, by the name of *Saturne*, consecrated him a Citie called *Chem Min*. The Psalmes of *Dauid* doe also thus entitle Egypt, the land of *Cham*: which name was retained by the Egyptians themselves in *Ieromes* 4 dayes. *Chemmis* after *Diodorus* was hallowed to *Pan*, and the word signifyeth *Pan* Citie: in *Herodotus* his time it was a great towne in *Thebaïs*, hauing in it a Temple of *Persus*, square, and set round with Palme-trees, with a huge Porch of stone, on which were two great statues, and in it a Chappell, with the Image of *Persus*. The Inhabitants want not their miraculous Legend, of the Apparitions of their God, and had a relique of his, a sandale of two cubites which he sometimes ware. They celebrate festiuall games in his honour, after the Greek manner. *Herodotus* also mentioneth an Iland called *Chemmis*, with the Temple of *Apollo* in it.

Lucian saith, the Egyptians were the first that had Temples, but their Temples had no Images. Their first Temples are reported to haue bene erected in the times of *Osiris* and *Isis*, whose parents were *Iupiter* and *Iuno*, children to *Saturne* and *Rhea*, who succeeded *Vulcan* in this Kingdome. They built a Magnificent Temple to *Iupiter* and *Iuno*, and two other golden Temples to *Iupiter Calpeus*, and *Iupiter Ammon*, or *Cham*, which we before spake of, instituting vnto them Priests and golden Statues. *Menas* is reckoned the first King after those Demi-gods, who built a Temple to *Vulcan*, and taught the people to sacrifice, and other rites of Religion. Long after him, *Busiris* built Thebes, which was said to haue a hundred Gates, and many stately erections of Temples, Colosses, Obeliskes; by the one Name they call their more then Giantly Images; by the other, their Pillars of one stone, fashioned like a Needle. Of foure Temples, there was one containing in circuit thirteene furlongs, in height siue and fortie cubits, the wall foure and twentie foot thicke. *Cambyses* robbed it. Amongst the seuen and fortie Sepulchres of their Kings, that of *Semandini* was reckoned most sumptuous, the gates whereof were two hundred foot long, and siue and fortie cubits high: within was a square Cloyster, containing in each square foure hundred foot, borne vp with Statues of Beasts in stead of Pillars, of fixteene cubits, the Roofe made of stones, of two paces broad, beautified with Statues. Then was there another gate like to the former, but fuller of worke, with three huge Statues to himselfe, his mother, and daughter. Within this was another Cloyster, more beautifull then the former. This cost, although it might happily be enlarged in the telling, yet doth not disagree to that Egyptian opinion, esteeming their houses

1. D. Chyr.
c. Sir. lib. 16.

u. Sesoftrius;
Ptolomai, Tra-
iani fuisse.
x. Diod. lib. 1.

y. Olymp. 180.

z. Morn de ver.
Joseph. Antiq.
lib. 3. ca. 21.

a. Psendo-Bero-
sus.

b. Xenoph. de
equinocti, cal-
leth Cham Sa-
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c. Plal. 75. &
108.

d. Hier. in Gen.
Brought. Conc.

e. Lucian. Dea
Syr.
f. Diod. Sic. li. 1.

g. Morn. de vera
Christ. 2. gl. ca. 26.
h. Herodot. li. 2.

c In 69. 51. &
39. 50

d St. lib. 17.

e Antiq. lib. 8. 4
f 2. Chron. 12. 9.
g Volater. lib. 12.
Lud. Reg. lib. 4.

their Innes, and their Sepulchres their etern all Habitations. Of the race of *Simandim* was *Ogdome*, that built *c* Memphis (called in the Scripture *Noph*) compassing a hundred and fiftie furlongs, at the parting of Nilus, into that *Delta*-diuision, where the succeeding Kings abode, forsaking Thebes, till Alexandria was after built by *Alexander*.

Thebes was called *Dieopolis*, or *Iupiters* Citie, where (as *Strabo* ^d reporteth) was consecrated to *Iupiter* a beautifull Virgin of noble birth, who, vntill the time that shee had her naturall purgation, had the carnall companie of whomsoever she pleased, and at this her menstruous accident was bewailed as dead, and after married. Such Virgins the Greekes (sayth he) called *Pallades*. Many yeares after *Ogdome*, succeeded *Sesoftris*. *Iosephus* ^e is of opinion, That *Herodotus* erred in the name, and ascribed the deeds of *f* *Shishak* to *Sesoftris*; to which also the cor^rutation of *Herodotus* doth agree reasonably in the time. ^g Others account him the same with *Sesachis* in *Diodorus*. The huge Conquests of this *Sesoftris* are beyond all that euer *Alexander* atchieued, if we credit Authors. At his returne he builded in every Citie of *Egypt* a Temple to their chiefe God at his owne costs; and offered a shippe of Cedar, two hundred and eighty cubites in length, sluiced on the in-side, guilded on the out-side, to the chiefe god at Thebes, and two Obeliskes one hundred and twenty cubits high, wherein were ingrauen the greatnes of his Empire and reuenues. At Memphis in the Temple of *Onlean* he dedicated Statues of himselfe and his wife, thirty cubites high, of his children twenty. And when he went to the Temple, or through the Citie, his Chariot was drawne by Kings, as *Lucan* singeth:

Venit ad Occasum mundi; extrema Sesoftris;
Et Pharios currus Regum cernicibus egit.

Sesoftris in the Westerne World, by warre
Compelled Kings to draw his Memphian Carre.

h Mat. Westm.
Fox All. & Mo-
nument.
Stow Chron. & c.
i Annales. 2. 15.

k Her. lib. 2.

l Bellon. l. 3. c. 42

Thus wereade in our owne Chronicles ^a of *Edgarus Pacificus*, sometimes King of England, rowed in a Boate by eight Kings, himselfe holding the Sterne.

Tacitus ⁱ telleth of *Rhamses* an *Egyptian* King, who conquerd the East and South parts of the world, helped heerein, (as the Priests tolde *Germanicus*) with the forces of Thebes, who had then seuen hundred thousand fighting men. This was written in *Egyptian* Characters at Thebes, interpreted by one of the Priests, together with his reuenues not inferiour to the Roman or Parthian Empires. *Pheron*, the sonne and successeur of *Sesoftris*, enraged at the rage of Nilus, swelling aboue eightene cubits, cast a dart against the streame, ^k and thereupon lost his sight, which by the aduice of the Oracle in Butis, was restored by the vrine of a woman, which had neuer knowne man but her husband: which caused him to burne his owne wife and many other, failing in this new experiment, and to marry her whom at last he found by this prooffe to be honest. He set vp in the Temple of the Sunne two Pillars, each of one stone of 100 cubits high, and eight broad. After, succeeded *Memphites*, *Rhamsinitus*, and *Cheopes*. This last shut vp all the Temples in *Egypt*, and busied them in his owne workes, one hundred thousand by course ten yeares together, in building a Pyramid for his Sepulchre. The least stone was thirtie foote, and all grauen. Nilus passeth vnder it by a trench. It was reckoned among the Wonders of the World. His daughter and brother made two other; odious therefore to the Egyptians, who will not once name them. ^l *Bellonius* out of his owne sight reporteth, that the *Pyramides* (yet remayning) doe exceed that which Histories haue related of them. Hee measured one of the foure squares of one of them, which contained three hundred and foure and twenty large paces. This was hollow, the other solid. They did it (saith hee) in hope of the resurrection. For they would not interre their dead bodies, because of the worms; nor burne them, because they esteemed Fire a liuing creature, which feeding thereon, must together with it perish. They therefore with nire and cedar thus preferue them. Some also re-

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port, ^m That they vsed hereunto the slimie Bitumen of the dead Sea, which hath pre-
served an infinit number of Carcasses in a dreadfull Caue (not farre from these *Pyra-*
mides) yet to be seene, with their fleshe and members whole, after so many thousand
yeares, and some with their haire and teeth. *Belonius* thinketh the fables of *Lethe* and
Sisyx to haue flowed from that Lake, by which the dead bodies were brought higher.
Of these is the true *Mumia*. Not farre hence is that *Sphynx*, a huge Colosse, with the
head of a Maid, and bodie of a Lion, supposed by *Belonius* to be the monument of
some Sepulchre. It yet continueth all of one stone, and is a huge face, looking toward
Cairo. The compasse of the head, sayth *P. Martyr*, an eye-witnesse, is 58. paces,
Pliny numbred 3. *Pyramides*, and sayth, That the compasse of this *Sphynx*, about the
head, was 102. foot, the length 143. 36000 men were 20. yeares in making one of
the *Pyramides*, and three were made in 78. yeares and foure moneths. The greatest
(sayth he) conereth eight acres of ground; and *Belonius* affirmeth, That the *Pyramides*
rather exceede then fall short of the reports of the Ancient, and that a strong and cunning
Archer on the toppe is not able to shoot beyond the fabricke of one; which *Vil-*
lamont being there, caused to be tried and found true. But I would be loth to burie the
Reader in these sumptuous Monuments, the witnessers of vanitie and ostentation; of
which, besides the Ancient, *Martyr*, *Belonius*, *Eusebiam*, *Villamont*, and other eye-wit-
nesses haue largely written.

Mycerinus is reckoned the next King, better beloued of his subiects, whose daugh-
ter was buried in a wooden Bull in the City Sai; to which euery day were odors offered,
& a light set by night. This Oxe once a yeare was brought out to the people. Next to
him was *Aphis*, who made a Pyramis of bricks; and these bricks were made of earth,
that claued to the end of a pole for this purpose, in a vaine curiositie thrust into a lake.
Yet were all these wonders exceeded by the Labyrinth, the worke (say some) of *Psam-*
metichus, or (after *Herodotus*) or the twelue Peeres which reigned in common as kings,
partly aboue ground, partly beneath, in both containing 3500 roomes. *Herodotus*
sayth he saw the vpper roomes, the lower he might not, as being the Sepulchres of the
Founders, & of the sacred Crocodiles: all was of stone, and grauen. The lake of *Mari-*
us was not lesse wonderful, compassing 3600. furlongs, & 50 fadom in depth, made by
Mari, whose name it beareth. In the midst were 2. *Pyramides* 50. fadom aboue, & as
much beneath water, one for himselfe, the other for his wife. The water flows 6 months
out, & 6 months in, from *Nilus*. The fish were worth to the kings coffers twely of their
pounds a day the first 6, & a talent a day the last 6 months. Of *Necus* whom the Scrip-
ture calles *Pharaoh Necho*, & of his victory against the Syrians in Magdolo, or Magid-
do, where he slue king *Iosiah*. He also makes this *Necus* author of that trench, from *Ni-*
lus to the red Sea, which *Strabo* ascribes to *Sesostris*. *Pli.* makes *Sesostris* first author, se-
conded by *Darius*, who in this busines was followed by *Ptol.* 100. foot broad, 37. miles
long; but forced to leaue the enterprise, for feare of the red sea ouerflowing Egypt, or
mixing his water with *Nilus*.

Tremellus thinks it to be the labour of the Israelites, in that seruitude, from which
Moses freed them. He consumed in this work 120000. Egyptians. After him reigned
Sammi, & then *Apries*. About these times *Nabuch.* conquered the Egyptians, accor-
ding to *Ezech.* prophecy, *Ezech.* 30. But they had also ciuill wars. *Amasis* deputed *A-*
pries, who, being of a base birth, of a great bason of gold in which himselfe & his guests
had vsed to wash their feet, made an Image, & placed it in the most conuenient part of
the city; & obseruing their superstitious deuotion thereunto, said that they ought now
no lesse to respect him, notwithstanding his former base birth and offices. When hee
was a priuate man, to maintaine his prodigall expenses, he vsed to steale from others:
and when they redemanded their own, he committed himselfe to the censure of their
oracles. Such oracles as neglected his thefts, he being a king, did neglect. He brought
from the City *Elephantina* 20 daies sailing, a building of solid stone, the rooofe being of
one stone, 21 cubits long, 14 broad, and 8 thicke, and brought it to the Temple at Sai.
He ordained, that euery one should yearly giue account to the Magistrate, how he li-
ued, & maintained himself. *Psammennus* his son succeeded, whom *Cambyses* deputed
CHAP.

m Gi. Bot. 0. 0. 0.

n Leg. Bab. lib. 3.
o Lib. 36. ca. 12.

p Hist. Cos. li. 3.

q Reg. 23. 29.

r Plin. li. 6. c. 19

s Anton. Galua.

t Philostrat. de

vita Apollon. lib.

5. ca. 15. sayth

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ontopolis, and

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the Temple.

CHAP. III.

Of the Egyptian Idoles, with their Legendary Histories
and Mysteries.

IF we stay longer on this Egyptian Stage, partly the varietie of Authors may excuse vs which haue entreated of this subiect, partly the variety of matter, which, adding some light to the Diuine Oracles, (not that they neede it, which are in themselves a *light & shining in a darke place*; but because of our need, whose owly eyes can not so easily discerne that light) deserue a larger relation. For whether the Histories of the Old Testament, or the Prophecies of the New be considered, both there literally we reade of Egyptian rites practised, and heere mystically of like superstitions in the Antichristian Synagogue reuiued, therefore ^b called *spiritually Sodome and Egypt*. No where can Antiquitie pleade a longer succession of error; no where of superstition more multiplicite; more blind zeale, in prosecuting the same themselves, or cruelty in persecuting others that gaine saied. Oh Egypt! wonderfull in Nature, whose *Heauen is brass*, and yet thine *Earth not Iron*, wonderfull for Antiquitie, Arts and Armes, but no way so wonderfull, as in thy Religions, wherewith thou hast disturbed the rest of the world, both elder and later, Heathen and Christian; to which thou hast beene a sinke and mother of Abominations. Thy *Heathenisme* planted by *Cham*, watered by *Iannes*, *Iambres*, *Hermes*, ouerflowed to Athens and Rome: Thy *Christianisme*, famous for many ancient Fathers, more infamous for that *Arrian heresie*, which rising heere, eclipsed the Christian light; the world wondring and groning to see it selfe an *Arrian*: I speake not of the first Monkes, whose egge, here layd, was faire, and beginnings holy: but (by the Deuills brooding) brought forth in after-ages a dangerous serpent: Thy Mahumetisme entertayned with like lightnes of credulity, with like eagernes of deuotion, no lesse troublesome to the Arabian Sect in Asia and Africke, then before to the Heathens or Christians in Europe. The first Author (it seemeth) of this Egyptian, as of all other false Religions, was *Cham* (as before is sayd) which had taken deepe rooting in the dayes of *Ioseph* the Patriarch, and in the dayes of *Moses*; their Priests ^c Wisemen and Soothsayers, confirming their deuotions with lying miracles, as the Scriptures testifie of *Iannes* and *Iambres*; and ^d *Hermes Trismegistus*, of his grandfather and himselfe. The Grecians ascribe these deuotions to *Osiris* and *Isis*: of whom the Historie and Myserie is so confusd; that *Typhon* neuer hewd *Osiris* into so many peeces, as these vaine *Theologians* and *Mythologians* haue done. They are footstooth in the Egyptian throne, King and Queene: in the heauens; the Sunne & Moone; beneath these, the Elements; after *Herodotus*, they are *Bacchus* and *Ceres*; *Diogenes* maketh *Osiris* the same with the Sunne, *Serapis*, *Dionysius*, *Pluto*, *Ammion*, *Insipiter*: *Isis*, the Moone, *Ceres* and *Iuno*. In *Macrobius* and *Servius* she is the nature of things; he, *Adonis* and *Atis*: *Plutarch* addeth to these Interpretations *Oceanus* and *Sirius*, as to *Isis*, *Minerva*, *Proserpina*, *Thetis*. And if you haue not enough, *Apuleius* will helpe you, with *Venus*, *Diana*, *Bellona*, *Hecate*, *Rhamnusia*; and *Heliodorus* nearer home, maketh *Osiris* to be *Nilus*, the Earth *Isis*. So true is it that ^e *an Idoll is nothing in the world*, and Idolaters worship they know not what.

But to search this fountaine further, you may reade the Egyptian opinion in *Prodomus*, how that the world, being framed out of that *Chaos*, or first matter, the lighter things ascending, the heauier descending, the Earth yet imperfect, was heated and hardened by the Sunne, whose violent heate begar of her slimie softnesse certaine puridge swellings, couered with a thinne filme, which beeing by the

a 2. Pet. 1. 19.

b Apoc. 11. 8.

c Gen. 41. 8.

Exodus 1. 7.

d Her. 4. 6. 10.

e 1. Cor. 8. 4.

Fol. 4. 12.

f Diad. Sic. 1. 1.

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same heate ripened, brought forth all manner of creatures. This *mudly generation* was (say they) first in Egypt, most fit, in respect of the strong soile, temperate ayre, Nilus overflowing, and exposed to the Sunne, for to beget and nourish them: and yet retaining some such vertue. at the new slaking of the river, the Sunne more desirous (as it were) of this Egyptian Concubine, whom the waters had so long detained from his sight, ingendring in that lustfull sic many Creatures, as mice and others, whose forepartes are seene moving before the hinder are formed. These newly-hatched people could not but ascribe Diuinitie to the Author of their humanity, by the names of *Osiris* and *Isis*, worshipping the Sunne and Moone, accounting them to be Gods, and euermlasting: adding in the same Catalogue, vnder disguised names of *Imper*, *Vulcan*, *Minerva*, *Oceanus*, and *Ceres*, the five Elements of the world, Spirit, Fire, Aire, Water, & Earth. These eternall Gods begot others, whom not Nature, but their owne proper merite made immortall, which reigned in Egypt, and bare the names of those celestiall Deities. Their Legend of *Osiris*, is, that he hauing for Egypt in order, leaving *Isis* his wife gouernour, appoynting *Mercurius* her Counsellour (the inuenter of Arithmetike, Musicke, Physicke, and of their superstition) made an expedition into faire countries, hauing *Hercules* for his Generall, with *Apollo* his brother, *Ambr* and *Macedon* his sonnes, (whose Ensignes were a Dogge and a Wolfe, creatures after for this cause honored, and their counterfeits worshipped) *Pan*, *Maron*, and *Triptolemus*, with Arts, then Armes; teaching men husbandry in many parts of Asia and Europe, and when Vines would not grow, to make drinke of barley. At his returne, his brother *Typhon* slew him, rewarded with like death by the reuenging hand of *Isis* and her sonne *Orus*. The dispersed peeces, into which *Typhon* had cut him, she gathered and committed to the Priests, with iniunction to worship him, with dedication vnto him of what beast they best liked, which also should be obserued with much ceremonie, both aliuie and dead, in memory of *Osiris*. In which respect also they obserued solemnly to make a lamentable search for *Osiris* with many teares, making semblance of like toy at his pretended finding, whereof *Lucan* singeth, *Nunquamq; satis quasitus Osiris*; alway seeking (saith *Lactantius*) and alway finding. To establish this *Osirian* Religion she consecrated a third part of the land in Egypt for maintenance of these superstitious rites and persons: the other two parts appropriated to the King, and hisouldiours. This *Isis*, after her death, was also deified in a higher degree of adoration then *Osiris* selfe. One thing is lacking to our tale, which was also lacking a long time to *Isis* in her search. For when shee had with the helpe of waxe made vp of six and twenty parts, which she found so many Images of *Osiris*, all buried in seuerall places: his priuities, which *Typhon* had drowned in Nilus, were not without much labor found, & more solemnity interred. And that the deuill might shew how far he can besot men, the Image hereof was made and worshipped; the light of this darkenesse shining as farre as Greece, whose *Phallus*, *Phallogogia*, *Ishiphallus*, *Phallophoria*, and *Phallophon* issued out of this sincke, together with their membrous monster *Priapus*. *Athenens* telleth of *Ptol. Philadelphus* in a solemnitie wherein he listd to shew to the world his madnesse; or (as it was then esteemed) his magnificence (a place worth the reading to them, who are not heere gluttred with our tedious Egyptian banquet) hee among many sumptuous spectacles presented a *Phallus* of gold, painted, with golden Crownes, of one hundred and twenty cubites length, hauing a golden starre on the top, whose circumference was six cubites. This was carried in a Charriot, as in others the Images of *Priapus*, and other Idoles.

Of the Isiacall rites, that brazen Table (supposed to haue been some Altar-couer) after possessed by *Card. Bemus*, full of mysticall Characters, explained by *Laurentius Pignorius* in a Treatise of this Argument, may further acquaint the desirous Reader. *Diadormus* thinketh this the cause why they consecrated Goates, and erected Images of Satyres in their Temples; affirming that their Priests are first initiated in these bawdie rites. Their canonized beasts, of which the Egyptians and Syrians, (sayth *Tully*) con-

g Some think that this *Osiris* was *Mixus* the sonne of *Cham*. *Strabo*.

h *Lactant. lib. 1*

i *Atrub. contra Geni lib. 5. aliam reserit caulam obsecrissimam. Natalis Com. li. 5. ca. 3. aliam. k Athen. l. 5. ca. 1 Phallus is the image of a mans yard.*

m *Laur. Pig. Mens. Isac. exposit.*

n *De Nat. Deorum lib. 1.*

Phil. Jud.
de decem prec.
10. cont. App.

p Inuenal.

ceived stronger opinions of Deuotion, then the Romans of their most sacred Temples, were "Dogges, Cattes, Wolves, Crocodiles, *Ichneumons*, Rammes, Goates, Bulles, and Lions, in honour of *Isis*: their sacred Birds were the Hawke, *Ibis*, *Phaenicopterus*: besides Dragons, Aspes, Beetles, amongst things creeping; and of fishes, whatsoeuer had scales; and the Ele. Yea their reason did not onely to sensible things ascribe Diuinitie, but garlike and onions were free of their Temples, deuoted there-fore by *Inuenal*,

*Porum & cape nefas violare & frangere morsu:
O sanctas gentes quibus hæc nascuntur in hortis
Numina.*

Onions or Leekes by old Egyptian Rite,
It was impiety to hurt or bite:
Oh holy people! in whose gardens grow
Their Gods, on whom deuotion they bestow.

q Trem & Ian.
in Genes 43.
Exod. 8.

For this cause some q thinke the Hebrewes were in such *abomination to the Egyptians*, that they would not eat with them, as eating and sacrificing those things, which the other worshipped. Example whereof *Diodorus* an eye-witnesse telleth, that when *Ptolomey* gaue entertainment to the Romans, whose friend he was declared; a Roman, at vnawares hauing killed a Cat, could not by the Kings authority, sending Officers for his rescue, nor for feare of the Romans, be detained from their butcherly furie. For such was their custome for the murder of those sacred creatures, to put to death by exquisite torments him that had done it wittingly, and for the Bird *Ibis* and a Cat, although vnwittingly slaine. And therefore if any e'pie any of them lying dead, hee standeth aloose lamenting and protesting his owne innocencie. The causes of this blinde zeale, were the metamorphosis of their distressed Gods into these shapes; secondly, their ancient Ensignes; thirdly, the profit of them in common life. *Origen* addeth a fourth, because they were vsed to diuination, and therefore (saith he) forbidden to the Israelites as vncleane. *Eusebius* out of the Poet citeth a fifth cause, namely, the Diuine Nature diffused into all creatures, after that of the Poet:

*Deum namq; ire per omnes
Terraq; tractusq; maris celumq; profundum.
God goes through Sea, and Land, and lofty Skies.*

I might adde a sixth, that *μετεμύχουσι* or transanation which *Pythagoras* (it seemeth) here honoured. If I might, with the Readers patience, I would adde somewhat of their *Mysterie of iniquitie*, and the mysticall sense of this iniquitie. For, as many haue sweat in vnfoling the mysteries of that Church, which *spiritually is called Sodome and Egypt*, as *Ambrosius de Amariolo*, *Amalarinus*, *Durandus*, *Durantis*, and others: so heere haue not wanted mysticall Interpreters, *Porphyrius*, *Iamblicus*, *Plutarch* and the rest. Such is the deepnesse of *Satan* in the shallownesse of humane both reason and truth. Water and Fire they vsed in all their Sacrifices, and do them deuouteft worship (saith *Porphyry*) because those Elements are so profitable to mans vie: and for this vie sake they adored so many creatures: at *Anubis* they worshipped a man. But especially they held in veneration those creatures which seemed to holde some affinitie with the Sunne. Euen that stinking Beetle or Scarabee did these more blinde then Beetles in their stinking superstitions obserue, as a liuing Image of the same, because forsooth, all Scarabees are of male sex, and hauing shed their seede in the dung, do make a ball thereof, which they rowle to and fro with their feet, imitating the Sunne in his circular iourney. *Eusebius* followeth this Argument in the severall beasts which they worship; but to auoid tediousnesse, I leaue him, to looke on *Plutarchs* paines in this Argument. He maketh *Isis* to be deuied of the verb *eisnas* to know, as being the Goddess of Wisedome and Knowledge: to whom *Typhon* for his ignorance is an enemy. For without Knowledge Immortalitie it selfe could not deserue the name of Life, but of Time.

t Apud Euseb.
de Præp. 1. 3. c. 2.

u De Os. & 4.

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Their Priests shaued their owne haire, and ware not woollen but linnen garments, because of their professed puritie, to which the haire of man or beast being but an excrement, disagreed: and for this cause they reiected Beeuies, Mutton and Porke, as meats which cause much excrements. Yea their *Apis* might not drinke of Nilus, for this riuers faining qualitie, but of a fountaine peculiar to his holinesse. At Heliopolis they might not bring wine into the Temple, holding it vnseemly to drinke in the presence of their *LORD*. They had many purifications wherein wine was forbidden. Their Kings, which were also Priests, had their sacred slints of wine; and did not drinke at all before *Psmetichus* time, esteeming wine to be the bloud of them, which sometime warred against the gods, out of whose slaine carcases Vines proceeded, and hence proceedeth drunkenesse, and madnesse by wine. Their Priests abstaine from all fish: they eate not Onions, because they grow most in the wane of the Moone, they procure also teares and thirst. Their Kings were chosen also either of the Priests, or of the souldiours; and these also after their election, were presently chosen into the Colledge of Priests. *Osiris* signifieth many eyes, in the Egyptian language. *Oz*, is much, and *Eri*, an eye. The Image of *Minerva* at *Sai*, had this inscription, *I am all, which is, which hath bene, which shall be, whose shining light no mortall man hath opened.*

Ammon * they call *Am* (the same as is before said with *Ham* or *Cham* the sonne of *Noah*) in the vocatiue case, as inuocating him, whom they hold the chiefe GOD of the world, to manifest himselfe. They esteemed children to haue a diuining facultie, and obserued the voices of children playing in the Temple, and speaking at aduerture, as Oracles, because *Isis* seeking after *Osiris*, had enquired of children. They interpret Astronomically the Dog-starre to belong to *Isis*; the Beare, to *Typhon*; Orion,

The Inhabitants of Thebais acknowledged nothing for GOD which was mortall; but worshipped *Cneph*, which they said, had neither beginning nor ending. So many are the interpretations in their mysticall Theologie, that Truth must needs be absent, which is but One: and these may rather seeme subtile fetches of their Priests, to gull their people; then the true intents of their first authors of Idolatrie. Because *Typhon* was of red colour, they consecrated red Bulls, in which yet there might not be one haire blacke or white. They esteemed it not a sacrifice acceptable to the gods, but contrarie, as which had receiued the soules of wicked men: and therefore they cursed the head of the sacrifice, which they hurled into the riuer: and since haue vied to sell to strangers. The diuell happily would teach them an apish imitation of that sacrifice of the red Cow, *Numb. 19*. The Priests abhorre the sea, as wherein Nilus dieth and salt is forbidden them, which they call *Typhons* spittle. In *Sai*, in the Porch of *Minerues* Temple, was pictured an Infant, an old man, a Hauke, a Fish, and a Sea-horse. The mystery was, O yee that are borne, and die, GOD hateth shamelesse persons. The Hauke signified GOD, the Fish hatred, the Sea-horse impudencie.

By their *Osiris* and *Typhon*, they signified the good and euill, whereof we haue not onely vicissitudes, but mixtures, in all these earthly things. And heere *Plutarch* is large in shewing the opinion of these wise-men, which when they saw so much euill, and knew withall that good could not bee the cause of euill, they imagined two beginnings, one whereof they called GOD, the other Deuill: the good, *Orimazes*; the bad, *Arimanius*. This opinion is fathered on *Zoroastres*. Betwixt these two was *Mithras*, whom the Persians called a Mediator. So the Chaldeans had among the Planets, two good, two bad, three of middle disposition. The Grecians, their *Iupiter* and *Diu*, and *Harmonia* begotten of *Venus* & *Mercury*. *Empedocles* called the one Friend-shippe, the other Discord: the Pythagoreans * call the good, *One*, bounded, abiding, tight, square; &c. The other, *Duplicie*, infinite, moued, crooked, long, &c. *Anaxagoras*, the minde and infinitenesse; *Aristotle*, Forme and Priuation. *Plato*, the Same, and Another. Hence appeareth how true it is, that the Naturall men perceiue not the things of GOD, nor can know them: and hence grew the Manichean heresie.

All the deformitie and defect of things, *Plutarch* ascribeth to *Typhon* (whome they also called *Seth*, *Echon*, and *Smj*, saith *Pignoris*) that which is good, to *Osiris*, and

G. sig. c. m. g.

x. A. m. s.
Opifex intel-
lus qui verita-
tis est dominus
& sapientie,
quatenus in ge-
nerationem pro-
greditur: occultum
latentium
rationem produ-
cit in lucem, A-
mum *Ægyptiaca*
lingua vocant:
quatenus autem
sue mendacio
peragit omnia:
Pie amnunciat-
ur: quatenus
effector bonorum,
Osiris aliasque
denominationes
habet propter
potentias actionum
neque differe-
tes: *Jamblicus*
de *Mysterijs*.

* *Uid. Soc. lib.*
1. cap. 17.

* *Cor. 2. 14.*

* *Nat. Com. lib.*
6. & 8.

b The hornes of *Isis* (for so they picture her) are by *Suidas* ascribed to that table of *Isis*, which some say is *Isis*.

c *M. Fic. in Iamb. translat. according to Proclus.*

d *Gen. Dier. lib. 2. cap. 8.*
e *Lat. lib. 1. c. 6.*

Fran. Patricij Zoroaster.

F. P. Her. Trismegisti. Græc. lat.

Asclepius de sole & demon. b. l. 1.

f *Asclep. cap. 9. g Cap. 13. h Origen. cont. Celsum lib. 4.* saith, that among other spells they used to aduice diuels in the name of the God of Israel, God of the Hebrewes, God that drowned the Egyptians in the red sea.

and *Isis*^b, to this the matter, to him the forme. In the Towne of Idithya they burned liuing men, whom they called Typhonians, scattering their ashes, and bringing them to nothing. This was openly done in Dog-daies. But when they sacrificed any of their sacred beasts, it was done closely, and at vn certaine times. He that would further be acquainted with these mysteries, let him resort to *Eusebius* and *Plutarch*. *Iamblichus* hath written a large Treatise, *De Mysterys*, where the more curious Reader may further satisfie himselfe. Hee mustereth in their ranks and order, first the Gods, then Arch-angels, next Angels, then *Dæmones*, after them *Heroes*, Principalities and Soules in their subordinate orders. *Marsilius Ficinus* doth thus dispose his Egyptian mysteries, or mytticall opinions of G O D. The first in order is, *Vnum Super Ens*. The second, *Vnum Ens*, or *Vnitatis Ens*. The third, *Intellectus Intelligibilis, Prima Icthon*. The fourth, *Emepb*, the Captaine of the heavenly Deities. The fift, Captaine of the workmen of the world, the vnderstanding of the soule of the world, called *Amun, Phibæ, Vulcan Osiris*. But these wayes are too rough, cragged and thornie for a daintie traueuer: they that will, may reade *Iamblichus, Proclus, Porphyrius*, translated by *Marsilius Ficinus*.

Mercurius Trismegistus (so called, ^d because he was thrice greatest King, Priest, and Philosopher) was (saith ^e *Laërtius*) called *Thoth* or *Thoyth*, of whom they named their first moneth, acknowledging to haue receiued their lawes and letters from him. He built the Citie Hermopolis, and of the Saits was honored for a god. Of him also *Augustine De C. Dei. lib. 8. cap. 26.* illustrated by the Annotations of *Viner*, will further acquaint you.

Franciscus Patricius (as he hath taken great paines, out of *Pfellus, Ioannes Picus*, and others, for the opening of the Assyrian, and Chaldean opinions, and hath collected three hundred and twenty Oracles, and sacred sentences of *Zoroaster*, so he) hath with no lesse industry published twenty bookes of *Hermes* or *Mercury Trismegistus*. He affirmeth that there were two of that name, the one Grand-father to the other: the elder of which was counsellour and instructor of *Isis*, and the scholler of *Noah*. He had a son named *Tat*, which begate the second *Hermes*, which *Hermes* had a son also called *Tat*, by which likenes in name great confusion and vnlikenhoods haue happened in historie. This second *Hermes* (hee supposeth) liued in the dayes of *Moses*, but was somewhat more ancient. Both the elder and yonger were writers, as he sheweth out of their workes: and called *Trismegisti*, not for that he was greatest King, Priest, and Philosopher, as *Ficinus* saith, nor for their cleare sentences touching the *Holy Trinity*, but (as the French vse the word *thrice*, for the Superlatiue) as men thrice or most excellent in learning. The same *Patricius* hath set forth three Treatises of *Asclepius*: of which name were three learned Ægyptians, *Asclepius Vulcani*, inuenter of Physike, *Asclepius Imuthes*, inuenter of Poetry, and another which had no sur-name, to whom *Hermes* dedicated some of his bookes; and the same *Asclepius* in the beginning of his first booke, calls himselfe the scholler of *Hermes*. In the writings of these Ægyptians, translated into Greeke, and explained by the Ægyptian Priests, the Greeke Philosophers, especially the Platonikes and Pythagoreans, learned their Diuine, Morall, and Naturall Philosophy. Antiquitie and Learning hold vs longer in these mens companie; the more curious may haue recourse to their owne workes. Twenty thousand bookes are ascribed to *Hermes*: some say thirty six thousand five hundred twentie five.

He in his *Asclepius*,^f translated by *Apuleius*, thus writeth. Ægypt is the Image of heauen, and the Temple of the whole world. But the time shall come when the Ægyptiā deuotiō shall proue vaine, & their pietie frustrate: for the Diuinitie shall returne to heauen, and Ægypt shall be forsaken of her gods. And no maruell, seeing that these gods were Idols, the workes of mens hands, as himselfe^g after sheweth: and when as they could not make soules, they called,^h or coniured into them the soules of diuels or angels, by which the Images might haue power to doe good or euill. For thy Grand-father, O *Asclepius*, saith he was the first inuenter of Physike, to whom is a Temple consecrated in a mountaine of Libya, where his worldly man (his body) resteth: for the rest

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heavenly d saith, That rishment, al sufficient la rous sicknes it to their P them. The C

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They bath every one of then of their time of *Ptolomeus* stowed on his talents of silu nesse of these lents on this la a solemne and though their p after his burial mer; which ba dayes. Then th which they ca for a god. At know not in w crets, and from finding, the pe Memphis, they consecration w

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Asclepius: of
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or rather his whole selfe is gone to heauen, and doth now heale men by his Decitie, as
then by his Physike. The same doth i Mercury my grandfather, preferring all such as
resort to him. Much may the willing Reader learne further of their superstitions, which
he thus freely confesseth in that Author, whose prophetic, God be thanked, by the
bright and powerfull Sunne-shine of the Gospell, was long since effected.

i This might
be that Alce.
of whom Tully
saith, Quem Ae-
gypti nefas pu-
lunt nominare.
De N. D. lib. 3.

CHAP. IIII.

Of the Rites, Priests, Sects, Sacrifices, Feasts, Inuentions; and
other obseruations of the Egyptians.



Hus farre haue we launched out of their History, into their Mysteries.

To returne to the relation of their Beasts and bestiall superstitions.
Lucian^a saith, That this Apis represented the Celestiall Bul, and other
beasts which they worshipped, other signes in the Zodiacke. They that
respected the Constellation of Pifcer, did eate no fish, nor a Goat, if
they regarded Capricorne. Aries a heauenly Constellation, was their
heavenly deuotion: and not here alone, but at the Oracle of Iupiter Ammon, b Strabo
saith, That they nourished many, which they accouted sacred, but not gods. This nourishment, after c Diodorus, was in this sort: first they cōsecrated vnto their maintenance
sufficient lands. Such Votaries also as had recovered their children from some dange-
rous sicknesse, accustomed to shauie their haire, and putting it in gold or siluer, offered
itto their Priests. The Haukes they fed with gobbets of flesh, and birdes caught for
them. The Cats and Ichneumons, with bread, and milke, and fish: and likewise the rest.

a Lucian. de
Astrologia.

b Strabo lib. 17.

c Diod. Sic. l. 1.

When they goe their Processions, with these beasts displayed in their Banners, every
one falleth downe and doth worshippie. When any of them dieth, it is wrapped in fine
linnen, salted and embalmed with Cedar and sweete oynments, and buried in a ho-
ly place, the reasonlesse men howling and knocking their breasts, in the exequies of
these vnreasonable beasts. Yea, when famine hath driuen them to eate mans flesh,
the zeale of deuotion hath preserued vntouched these sacred Creatures. And if a
Dogge die in a house, all in that household shauie themselues, and make great lamen-
tation. If Wine, Wheate or other food be found, where such a beast lieth dead, su-
perstition forbiddeth further vse of it. Principall men, with principall meats, are ap-
pointed to nourish them in the circuit of their Temples.

They bathe and annoint them with odoriferous oynments. And they prouide to
every one of them a female of his owne kinde. Their death they bewaile no lesse,
then of their owne children: In their funeralls they are exceeding prodigall. In the
time of Ptolomaeus Lagi, theis Apis or Bull of Memphis being dead, the Keeper be-
stowed on his funeral, ouer and aboue the ordinarie allowance and offerings, fiftie
talents of siluer borrowed of Ptolomey. And in our age, saith Diodorus, an eye-wit-
nesse of these his relations, some of these Nourishers haue bestowed an hundred ta-
lents on this last expence. After the death of this Bull, which they call Apis, was made
a solemne and publike lamentation, which they testified by shauing their heads, al-
though their purple lockes might compare with those of Nisus, saith d Lucian: and
after his buriall e were an hundred Priests employed, in search of another like the for-
mer; which being found, was brought to the Citie Nilus, and there nourished fortie
dayes. Then they conueyed him into a close shippe, hauing a golden habitacle, in
which they carried him to Memphis, and there placed him in the Temple of Vulcan
for a god. At his first comming f onely women were permitted to see him, who I
knowe not in what hellish myserie, lifting vp their garments, shewed him Natures se-
crets, and from thence-forth might neuer be admitted the sight of him. At his first
finding, the people cease their funerall lamentations. At his solemne receiuing into
Memphis, they obserue a seuenth dayes festiuall, with great concourse of people. His
consecration was done by one wearing a Diadem on his head. They made the people
believe

d Luc. de Sacra.
e Solin.
Am. Marc.

f Euseb. prepar.
Euang. lib. 2. c. 10.

^e Strabo l. 17.

^h Solinus.
Plutarch.

ⁱ De Civit. Dei.
lib. 18. cap. 5.

^k Suidas.

^l Euseb. Chron.

^m Scalim Euf.
n Vin. in Aug.
de Civ. Dei. lib.
18. cap. 5.

^o Pbi supra.

^p Gen. 30. 39.

^q Varisq. colo-
ribus Apis,
Ovid. Met. 9.
r Bulling. Orig.
Error.

^f Macrobi.

^r Orig. cont. Cel-
sum. lib. 3.

^u Strabo lib. 17.
Stuckim de sa-
criis sacrificijsq.
Gentilium, de
his suis.

belecue he was conceived of lightning. He had a Chappell assigned to him, and cal-
led by his name. He was kept in a place enclosed, before which was a Hall; and in that
another enclosed roome, for the Dame or Mother of *Apis*. Into this Hall they brought
him, when they would present him to strangers. *Psammetichus* was the founder of this
building, borne vp with collosses, or huge statues of twelve cubits, in stead of Pillars,
and grauen full of figures. Once a yeare^h he had sight of a female, chosen by especi-
all markes, and slaine the same day. On a set day, which he might not outlive, accord-
ing to their rituall bookes, they drowned him in the bottome of a sacred fountaine:
and then buried him as aforesaid, with much mourning. After this solemnitie it was
lawfull for them to enter into the Temple of *Serapis*. *Darius* to curry fauour with the
AEgyptians, offered an hundred talents to him that could find out a succedent *Apis*.
Of this *Apis*, thus writeth ⁱ *Augustine*. *Apis* was the King of the Argiues, who sailing
into AEgypt, and there dying, was worshipped by the name of *Serapis*, their greatest
god. This name *Serapis* was given him (saith *Varro*) of his funerall Chest called in
Greece *οὐρο*, and from thence *Serapis*, as if one should say, *Sorapsis*, after *Serapis*. It
was enacted, that who soeuer should affirme, that he had bene a man, should be done
to death. Hence it is, that in the AEgyptian Temples *Harpocrates*, an Image holding
his finger on his mouth, is ioyned a companion to *Ipsi* and *Serapis*, in token of concea-
ling their former humanitie. *Suidas* ^k saith, that *Alexander* built vnto him a magnificent
Temple, of which, and of this *Serapis* we shall largely declare in the next Chapter. *Vi-
nes* out of *Nymphodorus* saith, that this carkasse in that Chest, whereof the name *Serapis*
was diuided; was of a Bull, not of a man. *Eusebius* ^l nameth two Kings called by this
name *Apis*, one a Sicyonian, the other of Argos: the first more ancient; the other the
son of *Iupiter* and *Niobe*, called after *Serapis*. But *Apolloqorns* affirmeth him the son of
Phoroneus, and brother of *Niobe*. And therefore the Sicyonian King is more likely to
be the AEgyptian *Apis*, builder of Memphis: for the other (saith ^m he) died in *Pelo-
ponnesus*, which of him was called *Apia*. The markes ⁿ of the next *Apis* were these; All
his body was blacke, with a white starre in his forehead, after *Herodotus*, or in his right
side, saith *Pliny*, like vnto a horned Moone. For he was sacred to the Moone, saith *Mar-
cellinus*. On his back he had the shape of an Eagle, a knot on his tongue like a Beetle. If
such an one, might seeme to some impossible to be found, as no Doubt it was rare, and
therefore costly; *Augustine* ^o attributeth it to the diuels working, presenting to the
Cow in her conception such a fantastick apparition, the power of which imagination
appeareth ^p in *Jacob*'s example.

But what a beastly sturche haue we heere (me thinkes I heare some whining Reader
say) about beasts ^q and Bulls. I answer that it deserueth the more full relation, both for
the multitude of Authors, which mention something of this History, for the antiquitie,
and especially for the practise of the same superstition, ^r in *Anrons* & *Seroboams Caluet*,
after their returne from AEgypt, the schoole of this Idolatrie. Besides this *Apis* of
Memphis, they in other places obserued others, as *Mnenis* a blacke Bull, consecrated
to the Sonne, as *Apis* was to the Moone: with his haire growing forward, worshipped
at Heliopolis. *Bacis* ^f another that was fained to change colour euery houre, at Her-
mundus besides Onuphis, and Menuphis other where. Thus by sinne beastes became
gods, men became beasts, if this be not a baser degree of basenesse to worship beasts,
and in them diuels: to content themselues with meane houses, and neuer to be conten-
ted with the magnificence and sumptuousnes of their Temples to beasts. ^r *Splendida
fana cum lucis. & templa cum vestibulis & porticibus admirandis: introgressus autem vi-
debis adorari selem*, &c. That is, They haue glorious Chappels, with Grooves: and stately
Temples, with goodly gate-ways and porches: but when you are within once, ye shal
see nothing but a Cat (or some such Carrion) worshipped, &c.

We are further to know, that although AEgypt worshipped beasts, yet not all, the
same: These ^u only were vniuersally receiued: three beafts, a Dog, a Cat, a Bull: two
fowles; the Hauke & the Ibis: two fishes; *Lepidorns* and *Oxyrinchus*. Other beafts haue
their sects of worshippers; as a Sheepe among the Thebans and Saits; the fish called
Latus among the Latopolitans: a *Cynocephalus* at Hermopolis (which is a kind of great
Ape

Ape or Monkie naturally circumcised, and abhorring from fish) a Wolfe at Lycopolis. The Babylonians neere to Memphis, worshipped a beast called *Cepus*, resembling in the face a Satyre, in other parts, partly a Dog, partly a Beare: likewise other Cities, other beasts, which caused great dissentions, whereof *Inuenal.*

Ardes adhuc Ombos & Tentyra, summum viting.

x Inuen. Sat. 15.

Inde furor vulgo quod numina vicinorum

Odis uterq; locus.

Ombos and Tentyra doe both yet burne

With mutuall hate, because they both doe spurne

At one anothers gods, &c.

Strabo saw, in the *nomus* or shire of Arsinoe, diuine honor giuen to a Crocodile, kept tame in a certaine lake by the Priests, and named *Suchus*, nourished with bread, wine, and flesh, which the Pilgrimes that came to visite him offered. Now the Tentyrites, and those of Elephantina killed Crocodiles. And in the Citie of *Hercules* they worshipped an Ichneumon, a beast that destroyeth Crocodiles and Aspes, and therefore euen at this day of much estimation, as *Bellonius* obserueth, where you may see his description. These imagined that *Typhon* was transformed into a Crocodile. At Hermopolis they worshipped a Goat: and Goats had carnall mixture with women: he filled his paunch with the flesh and blood of their dearest children: King *Menas* built a Citie called *Crocodile*, and dedicated the neighbour-fenne to their food. They were as scrupulous in the vse of meates: some abstained from Cheese, some from Beanes, some from Onions, or others after their owne fancie. This multiplicitie of sects is ascribed to the policie of their ancient Kings, according to that rule, *Divide and Rule*. For it was nor likely they would ioyne in conspiracie, whom Religion (the most mortall make-bate) had disioyned.

They held Serpents in so sacred account, that *Osiris* is neuer painted without them: and *Iosephus* saith, That it was reckoned a happines (which I thinke few would envy them) to be bitten of Aspes, as also to be deuoured of Crocodiles. Venomous was that old Serpent, which both heere, and in other Nations, then, and at this day, hath procured diuine honor to this first instrument of Hell: As if he would thus exalt this trophee of his ancient conquest, in despite both of God and Man, in that Creature whereby man perished, and which God had cursed: except we will rather attribute it to a diuellish malice, or apish imitation of that *brassen Serpent set up by Moses in the wilderness*, the figure of *CHRIST* crucified, who brake this Serpents head. I remember the Prophet was stoned (some say) at Tanis in Egypt, and was after worshipped of the Inhabitants there (such was their difference of Sects) for his present remedying the Stings of Serpents.

I thinke by this time, either my relation, or their superstition is tedious: and yet I haue not mentioned other their gods, both stinking and monstrous. Loath am I to search the waters for their desied Frogges, and *Hippopotami*, or play the scauenger, to present you with their Beetle-gods out of their priuies: yea their priuies and farts had their vsauoury canonization, and went for Egyptian Deities; letice fuitable to such lippes. Lesse brutish, though not lesse Idolatrous, was it in *Ptolemaus Philopator*, to erect a Temple to *Homer*, in which his Image was placed, comely sitting enuironed with those Cities which challenged him for theirs.

Their sacrifices were so diuersified in their kinds, that *Peuce* saith, They had six hundred threescore and six severall sorts of them: some they had peculiar to speciall gods, as to the Sunne, a Cocke, a Swanne, a Bull; to *Venus*, a Dove; to the celestiall signes, such things as held correspondent similitude. Besides their sacrifices of red men to *Osiris*, *Bufris* is said to haue offered *Thrasius* (first author of that counsell, worst to the counsellor) thereby to appease angry Nilus, that in nine yeares had not querrowed. They offered every day three men at Heliopolis, in stead of which bloudie Rites *Amasis* after substituted so many waxen Images.

Thus were their gods beastly, their sacrifices inhumane, or humane rather too much:

Other things they obserued of their owne inuention, framing to themselves deformed and compounded shapes, whose Images they adored. Such were their (*Anopi*, swaddled as it were in clouts (so resembling *Ornu*) with heads of Dogges or other creatures. *Osiris* is sometime scene with the head of a Hauke, *Isis* with the head of a Lion, *Annubis* alway with the head of a Dogge, and contrariwise beasts pictured with the heads of *Osiris* and *Isis*: monstrous mishapen figures, of mishapen monstrous mysteries.

They borrowed of the Iewes abstinence from Swines-flesh and circumcision of their males, to which they added excision of their females, still obserued of the Christians in those parts. They so abhorre Swine, ^m that if one by the way touch them, he presently washeth himselfe and his garments. Neither may a Swineheard haue access to their temples or marry with their daughters. Yet doe they offer wine to the Moone and *Bacchus* (*Isis* and *Osiris*) when the Moone is at full. In this sacrifice they burne the raile, milt and lease: and (which on another day would be piacular) on that day of the full they eat the rest. The Egyptians ⁿ sware by the head of their King, which oath, whofoeuer violated, lost his life for the same, without any redemption.

Their Priests in old time renowned for their learning, in *Straboes* time were ignorant & vnlearned. No woman ^o might beare Priestly function. These Priests might not eat egges, milke, or oile (except with fallads) they might not salute mariners, nor looke vpon their children or kinsfolks. They washed themselves in the day-time thrice, & in the night twice: they were shauen, wore linnen garments alwayes new washed, were daily allowed sacred meats. ^q Of their ancient Priests, thus *Dn Bartas* singeth in *Syluesters* tune; The Memphian Priests were deepe Philosophers,

And curious gazers on the sacred Stars;

Searchers of Nature, and great Mathematickes,

Ere any letter knew the ancientst Attickes.

When they sacrificed, they made choice of their Beastes by certaine religious marks: (a Cow they might not sacrifice, as consecrated vnto *Isis*;) they kindled a fire, and sprinkling water ouer the sacrifice, with inuocation of their God killed it, cut off the head, which either they sold to the Gracians, if they would buy it, or cast into the River, with imprecation, That whatsoeuer euill was imminent to them or their countrey, might be turned vpon that head. This ceremonie seemeth to haue come to them with many other from the Iewes. And they haue been as liberall of their rites since to the Catholikes (for so they will be called) as appeareth both by this relation, and by the testimony, not only of *Moresinus* ^a a Protestant, but *Maginus*, ^c *Polidorus*, *Boemus* and *Bernaldus*, Popish writers, although daubed ouer with new mysticall significations, as in *Bellarmino* and other the purest Catholikes is scene. Their Priests ^u were their Iudges, the eldest of which was chiefe in pronouncing sentence. He ware ^x about his necke a Sapphire-jewel, with the Image of TRUTH therein ingrauen. The Priests ^y of *Isis*, besides their shauings and linnen garments, had paper-shoes; on their heads, *Annubis*; in their hands, a Timbrell, or a branch of seawormewood, or a Pine-apple. They had one chiefe Priest, or Primate of Egypt, as appeareth ^z by *Iosephus* and *Heliodorus*, who maketh *Thyamis* to succeed his father (*Calasiris*) in this high Priesthood at Memphis. *Manetho* also enioyed this Pontificall Hierarchy, as appeareth by his Epistle to *Ptolomaeus*, which after shall follow. *Philostratus* ^a speaketh of Gymnosophists, which some ascribe to India; *Heliodorus* to Aethiopia; he to Aethiopia & Egypt. These, saith he, dwelt abroad without house, on a hill a little off the banks of Nilus, where grew a Groue, in which they held their general Assemblies, to consult of publike affaires, hauing otherwise their studies & sacrifices apart, each by himself. *Thespion* was the chief of this monkish Colledge, when *Apollonius* after his visitation of the Babylonian *Magi*, and Indian *Brachmanes* came thither. These held the immortality of the soule, and accounted Nilus for a god. If a man at Memphis had by chance-medly killed a man, he was exiled till those Gymnosophists absolved him.

Hercules Temple at Canopus was priuiledged with Sanctuary, to giue immunity to fugitiues, and malefactors: thus elswhere *Osiris*; *Apollo*, in Syria; *Diana*, at Ephesus; euerie Cardinals house (saith ^c a Pope) in Rome; Saint *Peter*, ^d at Westminster; and other Popish Oratories, priuiledged dennes of the Iewes.

Their

1 Tab. *Jfiaca*
Bembi.

na *Herod. lib. 2.*

n *Drus. de 3.*
scitis lib. 2.

o *To. Boem. lib. 1.*
cap. 5.

p *Sard. l. 3. c. 18.*
Herod. lib. 2.

q *Dn Bartas*
Colonicus.

s *Grammay.*

As.

f *Moresin Dcp.*
rel.

r *Magini. Ptol.*
Pol. de inuentio-
ribus.

Herod. in *Apul-*
ectum.

u *Drauidius in*
Solinum.

x *Eliau. Var.*
hisp. lib. 13.

y *Alex. ab Alex.*
Gen. diel. l. 2. c. 8.

z *Jos. cont. Ap.*
lib. 1. is qui super

Egyptiaca sacra
erat constitutus.

Hel. *hisp. Actib.*
lib. 7.

Herod. lib. 2.

saith that they
had 341. Priests

and as many
Kings before

his time.

a *Philostr. de vit.*
Apoll. lib. 6. c. 3.

b *Dominicus*
imperatoris.

c *Pius 2. Alia.*
d Pol. Vir. l. 3.

elves deformed
(*Canopi*, swad-
other creatures,
of a Lion, *Ann-*
with the heads
is mysteries.
circumcision of
d of the Christi-
ch them, he pre-
haue access in-
ne to the Moone
e they burne the
n that day of the
ng, which oath,
n.
time were igno-
Priests might not
rainers, nor looke
time thrice, & in
w washed, were
singeth in *Syluo*

certaine religi-
into *Ifts*;) they
ocation of their
racians, if they
foeuer euill was
l. This ceremonie
d they have been
led) as appeareth
a Protestant, but
ugh daubed ouer
rest Catholikes is
chiefe in pronoun-
Image of *TRUTH*
men garments, had
or a branch of sea-
ce of Egypt, as ap-
ped his father (*A-*
is Pontificall Hie-
llow. *Philostanus*
us to Aethiopia; he
on a hill a little off
neral Assemblies,
ices apart, each by
pollonius after his vi-
ner. These held the
t Memphis had by
is absolved him.
o giue immunitie to
us, at Ephesus; eue-
minster; and other

Their

Their Feasts were many: of which, *c Herodotus* reckoneth one at Bubastis, in ho- *c Herod. lib. 2.*
mour of *Diana*. To this place the men and women, at this festiuall solemnitie, sayled
in great multitudes, with Minstrelsie and shoutings; and as they came to any Citie on
the waters side, they went on shore, and the women, some daunced, some playcd, some
made a brawle with the women of the place: and thus resorting to Bubastis, they there
offered great sacrifices, spending in this Feast more Wine then in all the yeare besides.
Hither resorted of men and women, besides children, seuen hundred the sand. In Bu-
siris was solemnized the Feast of *Ifts*, in which, after the sacrifice, many thousands beat
themselves: but with what they did beat themselves, was not lawfull to relate. The
Carians that inhabited Egypt did also cut their foreheads with swords, signifying there-
by, that they were foreiners. This Citie was in the midst of the Egyptian *Delta*, and
in it, a very great Temple of *Ifts*. A third Feast was at Sai, in honour of *Minerva*, where
assembling, by night they lighted candles full of Salt & Oyle, & therewith went about
the walls of the Citie: This solemnitie was called *Light-burning*, or if you will, *Cand-* *f Lucan. lib. 2.*
lemaffe. This night they which came not hither, yet obserued the setting vp of lights
throughout Egypt. A fourth was at Heliopolis, in honor of the Sunne. A fifth at Butus,
of *Latona*, wherein only sacrificing was vsed. At Papremus was obserued the solemn-
tie of *Mars*, with sacrifices, but till Sunne-set, only a few Priests were busied about the
Image: a greater number of the stood before the dores of the Temple with wooden
clubbes, & ouer-against them about a thousand men that payd their vovves, each with
clubbes in their hands, who the day before caried the Image out of a gilded Chappell
of Timber into another sacred roome; those few which were chosen for the Idoll-ser-
uice, drawing a Wagon with 4. wheelles, on which the Chapell & Image were carried.
Those that stood at the Porch, forbad these to enter; but the Votaries, to helpe their
God, beat & draue them backe. Here began a great clubbe-fray, in which many were
wounded, & many (although the Egyptians concealed it) died of the wounds. The cause
(forsooth) was, because here was shrined the mother of *Mars*, to who her sonne, at ripe
age, resorted to haue Iyen with, but was repelled by her seruants: whereupon, he pro-
curing helpe elsewhere, was reuenged of them. Hence grew that solemnitie.

On the 7. day of the moneth *Tybis* (which answereth to our Ianuarie & December) *g Hosin. de*
was solemnized the coming of *Ifts* out of Phenicia; in which many things were done in *Ps. 6. 7.*
despight of *Typhon*. The *Cuptes* then hurled downe an Asse fro a steepe place, & abu-
sed ruddie men for this cause. They had also, in their Bacchanall-solemnities, most *h Plut. de Os.*
filthie Rites, in which being drunken, they carried Images of a cubit length, with the
pruie member of a monstrous size, with Musicke, accopanied with the elder Matrons,
This yerd, which they called *Phallus*, was vually made of Figge-tree. *Herodotus, l. 2.*
saith, That besides their Swine-Feast they obserued another to *Bacchus*, without
Swine, in like sort as the Grecians: in which, they had cubitall Images made of sinewes,
or, as *Calvus* readeth it, made to be drawne to and fro with sinewes or strings, carried
by women. In the moneth *Thoth* (which most what agreeth to September) the 19. *i Cris. Theod. l. 7.*
day *k* was holy to *Mercurie*, in which they did eate Honey and Figges, saying withall, *16.*
Truth is sweet. On the 9. day of this moneth they obserued another Feast, wherein eu-
ery man before his dore did eate roasted Fish: the Priests did not eate, but burne the
same. Before was mentioned the seeking of *Osiris*, alway sought (sayth *Lactantius*)
and alwaies found. This was an Egyptian Feast obserued in the moneth *Athy* (which
answereth somewhat to Nouember) from the seuenteenth day (in which they imagi-
ned that *Osiris* perished) foure dayes were spent in mourning: the causes were foure;
Nilus flaking, the Windes then blowing, the Dayes shortening, the Winter approa-
ching. Here is the mysterie vnfolded. On the nineteenth day they went by night to
the Sea, and brought forth a sacred Chest, in which was a golden Boxe, into which
they poured water, and made a shout, That *Osiris was found*. Then they mingled the
Earth with Water, adding Spices and costly Perfumes, and made an Image of the
Moone, applying these mytticall Rites to the nature of the Earth and Water. About
the Winter Solstice they carried a Cow seuen times about the Temple *l*, in remem- *1 Hosp. 2. 27.*
brance of the Sunnes circuit, which in the 7. month would be in the Summer Solstice.

The

m M. F. Oſtav.
Arnob. contra
gentes, l. 2.

The originall of *Iſis* ſeeking *Oſiris*, is before ſhewed. Some make *Typhon* the husband of *Iſis*, which ſlew *Oſiris* her ſonne, or brother (as diuers diuerſly eſteeme him) for Inceſt committed with her, and cut him in pieces. *Annibis* her Huntſman, by helpe of his dogges, found out the pieces againe. This (ſaith *Minnius Felix*) is reſembled euery yeare, *Nec deſinunt annis omnibus vel perdere quod inueniunt vel inuenire quod perdunt. Hæc Ægyptia quondam nunc & ſacra Romana ſunt* Truly the Playes of *CHRIST* his Crucifying and Reſurrection, which is obſerued in all Churches of the Romane Religion yearely, might ſeeme to haue had this Egyptian originall. Once, *Index expurgatorius* hath cut out *Vines Tongue*, where he ſpeaketh againſt them, in *annot. Aug. de Civ. Dei, cap. ult.* This Feaſt is alſo mentioned by *Iulius Firmius* and others.

n de Oſir.

They had another Feaſt called *Pamylia*, of *Pamyle* the nurſe of *Oſiris*, who going to fetch water, heard a voice, bidding her proclaime, That a great King and Benefactor was borne. On this holiday was carried in Proceſſion an image with three ſtones, or (as *Plutarch* ſayth) with a three-fold yard, in which beaſtly Rite he findeth a fooliſh myſterie, not worth the telling. But I thinke this Feaſt of *Feaſts* hath glutted euery man.

o Peucer de
Divinat.

The Egyptians had many Oracles of *Hercules*, *Apollo*, *Minerva*, *Diana*, *Mars*, *Iupiter*, and others. The Oracle of *Latona* at Butys told *Cambyſes*, That he ſhould die at Ecbatana, whereby he ſecured himſelfe for Syria, and yet there died, in an obſcure village of that name, whereas he had interpreted it of the great Citie in Media. Their *Apus* and *Serapis* were alſo eſteemed Oracles. *Annibal* was deceived by the Oracle of *Serapis*, telling him of his death, which he conſtrued of Libya, and fell out in a place of the ſame name in Bithynia. At Memphis a Cow, at Heliopolis the Bull *Mnevis*, at Arſinoe the Crocodiles were their Oracles. But it were too tedious to relate the reſt.

p Laur. Corv.
q Toſ. Ant. l. 1. 8.
r Dom. Nig.
Aph. Com. 3.
Cic. de div. l. 1.
A. Thevet, de
mundo novo, c. 4.

Somewhat of the Egyptian inuentions. Husbandrie by ſome is aſcribed to them, but falſely, *Adam*, *Cain*, *Noah*, and others were in this before them. Aſtronomie alſo is not their inuention, but taught them by *Abraham*. Geometrie is more like to be theirs, driuen to ſeeke out this Art by Nilus ouerflowing. Idolatrie to the Starres was firſt here practiſed (ſayth *Lactantius*;) for lying on the roofes of their houſes (as yet they doe) without any other Canopie then the Azure Skie, firſt they beheld, then ſtudied, laſtly adored them. Magicke is alſo aſcribed to them; of whole timely profeſſors *Iannes* and *Iambres* are an inſtance. Phyſicke is fetched alſo from hence; and Writing, both after the vulgar ſort, as alſo that of the Priests, Hieroglyphicall, whereof *Hierapallo* an Egyptian, *Pierius*, *Goropius*, beſides *Mercerus* and *Hoeſchelus*, with others, haue written. *Ælianus* accounteth *Mercurie* the firſt inuenter of their Lawes. The women in Egypt did perſorme the offices which belonged to the men, buying, ſelling, and other buſineſſe abroad; the men ſpinning and performing houſehold-taſke. This Eloge or commendation is giuen them by *Martial*:

*Niliacis primum puer hic naſcitur in oris,
Nequitia tellus ſcit dare nulla magis:*

From Egypt (ſure) the boyes birth may proceede,
For no Land elſe ſuch knauerie can breede.

And *Propertius*: *Noxia Alexandria dolis aptiſſima tellus,*

The place where Alexandria doth ſtand,
Is noyſome, and a Conny-catching Land.

e Flav. Vopife.
Saturninus.
Trebellius Pollio
teſtiſieth the
like in his *Triginta Tyrannis*.

We may here adde out of *Flavins Vopiscus* a teſtimonie of the qualities of the Egyptians. They are (ſaith he) inconstant, furious, braggarts, iniurious; alſo vaine, licentious, deſirous of nouelties, euen vnto common Songs and Ballads, Verſifiers, Epigrammatiſts, Mathematicians, Wiſards, Phyſicians both for Chriſtians and Samaritans; and alway things preſent, with an vnbridled libertie, are diſtaſtfull to them. He bringeth alſo, for witneſſe of this aſſertion, *Ælius Adrianus*, who in an Epiſtle to *Servianus*, affirmeth thus.

I haue

Pyphon the hus-
teeme him)
finan, by helpe
(ix) is resembled
nenire quod per-
s of CHRIST
of the Romane
nce, Index ex-
in annot. Aug.
others.

who going to
nd Benefactor
three stones, or
ndeth a foolish
glutted euery

iana. Mars, In-
ut he should die
in an obscure
Media. Their
d by the Oracle
out in a place
e Bull Menus;
ious to relate

cribed to them,
stronomie also
more like to be
the Starres was
houses (as yet
held, then sum-
tunely professors
nce; and Wri-
ll, whereof Ho-
us, with others,
ir Lawes. The
buying, selling,
old-taske, This

ilities of the E-
; also vaine, li-
Versifiers, Epi-
s and Samari-
ll to them. He
in an Epistle to

I haue

I haue learned all Egypt to be light, wauering, and turning with euery blast of fame. They which worship *Serapis*, are Christians, and euen they which call themselves Bishops of CHRIST, are deuoted to *Serapis*.

No Ruler is there of the Iewish Synagogue, no Samaritan, no Christian Priest, which is not a Mathematician, a Wizard, a Chirurgion (or annointer of Champions.) This kinde of men is most seditious, most vaine, most iniurious: The Citie (Alexandria) rich, wealthie, fruitfull, in which none liues idle. Goutie men haue somewhat to doe, blinde men haue somewhat to doe, or haue somewhat which they may make; nor are the goutie-fingered idle. They haue one God; him doe the Christians, him doe the Iewes, him doe they all worship. I wish them nothing else, but that they may be fedde with their owne Pullen, which how they make fruitfull, I am ashamed to tell. Thus much *Adrianus*.

The Pullen he speaketh of, it seemeth, are such, as euen to this day they vse to hatch (not vnder the Henne, but) in furnaces of dung and ashes, wherein thousands of Egges are layd for that purpose. That which hee speaketh of the Christians, is either of some Hereikes, or luke-warme Time-seruers to be vnderstood; or else remember, that it was *Adrian*, an Ethnicke, whose intelligence was from such as himselfe, in those times hating the Christians; of whome, through blinde zeale of their Idolatrie, what did they? What did they not faigne and deuise? Euen more odious then here is expressed, as Ecclesiasticall Histories shew. The Iewes had giuen *Adrian* cause, by their Treasons, to hate them, and flatterers opportunitie to be-lye them. Let him that loues me, tell my tale.

But a man would inuicell to heare *Adrian* blame the Egyptians so much for that, for which himselfe in Authors is so much blamed; namely, Superstition and Sorcerie. For hee made Images of *Antinous*, which hee crected almost in all the World, sayth *Dion*. This *Antinous* was in high estimation with him (some thinke, u *Dionis Nica* his minion;) He died in Egypt, either drowned in Nilus, as *Adrian* writeth, or (which *Adr* is the truth) was sacrificed. For whereas *Adrian* was exceeding curious, and addicted to Diuinations and Magicall Arts of all kindes (in the hellish Rites whereof was required the Soule of such a one as would die voluntarily) *Antinous* refused it not, and therefore was thus honoured, and had a Citie in Egypt newly repaired from the ruines, and dedicated in his name. Yea, * hee reported hee saw a new Starre, x *Ælius Sparti-* which (forsooth) was the Soule of this *Antinous*. The Greekes made a God of him, *annus in Adriano* and a giuer of Oracles.

Ammianus Marcellinus v ascribeth to the Egyptians a contentious humour, y *Am. Marc.* addicted to lawing and quarrells, *assuetudine perplexus litigandi semper laetissimus.* l. 22.

Their vanitie and superstition may further appeare by that which *Diophantes* recordeth of one *Syrophanes*, a rich Egyptian; who doting on his sonne yet liuing, dedicated an Image in his house vnto him, to which the seruants at any time, when they had displeased their Master, betooke themselves, adorning the same with Flowers and Garlands, so recouering their Masters fauour. Some * make the Egyptians first inuencers of Wine (which, they say, was first made in the Egyptian Citie *Plinthis*) end of Beere, to which end they first made Mault of Barley, for such places as wanted Grapes. z *Diophantes* *Lacedem. apud* *Stuckium de sa-* *cria.* a *Colinus Rhodig.* *Lectionum an-* *tig. l. 16. 3.* *Bonn.* *in a U. of Sax. ly*

When a man proued more in shew then in substance (as hypocrites, whome the Truth it selfe calleth Whited Tombes) the Prouerbe learned him an Egyptian Temple, because those buildings were sumptuous and magnificent for matter and forme to the view, but the Deitie therein worshipped, was a Cat, Dogge, or such other contemptible creature.

The naturall furie^b and crueltie vsed amongst the Egyptians, hath also made them infamous among Authors, both Prophane and Diuine. But least I also should impose too cruell a taske on my more willing Readers, I will proceede to other obseruations. I haue here, in this Egyptian Relation of their Rites, Manners, and Mysteries, beene the larger, both because Authors are herein plentifull, and

b *Polyb. Hist.* *l. 15. c. 31.* *Exod. 1. 8. 6.*

hypocritis

c Pro. 7. 10.
d Dion. Cass. l. 54

and especially because *Egypt* hath bene an old store and treasurer of these mysticall Rites: for that later vpstart, the *Mysticall Babylon*, in the West; which, as she is spirituallly called *Sodome* and *Egypt*, so, like that trumpet mentioned by *Salomon*, hath not a little decked her bed with the Ornaments, Carpets, and Laces of *Egypt*. Wiser were the Romans^d of old, which made diuerse Lawes to expell the *Egyptian* Rites out of their Citie, which the later Popes entertaine.

CHAP. V.

Of the manifold alterations of State and Religion in *Egypt* by the Persians, Gracians, Romans, Christians, Saracens, and Turkes: with the *Egyptian* Chronologie, since the beginning of that Nation till our Times.

Fiction disad-
vantageous.

a Herod. l. 3.



The last *Egyptian* Pharaos was *Psammenitus*, vanquished by *Cambyfes*, sonne of *Cyrus* the Persian, who quite extinguished that *Egyptian* Government, and much eclipsed their superstitious solemnities. For *Cambyfes* proclaimed defiance, not to the persons onely of the *Egyptians*, but to their Gods also: yea, he set their sacred Beasts in the forefront of his battaile, that being thus shielded by their owne deuotion, he might easily ruinate the Kingdome. Such a disadvantage is Superstition to her followers, being indeede but a life-lesse carkasse of true Religion, which alway breedeth true Fortitude; as *Ptolemy* and the Romanes vsed the like stratageme against the Jewes on their Sabbath, which (in it selfe a diuine Commaundement) they construed to a superstitious Rest, a Sacrifice without *Mercie*, wherein they might helpe their Beasts, but suffer themselues, like Beasts, to be ledde to the slaughter.

b Duffin. l. 3.

Cambyfes hauing pulled downe their Temples in *Egypt*, intended^b as much to the Oracle of *Iupiter Ammon*, in which Exploit he employed fiftie thousand men, which (as the Ammonians report) were ouerwhelmed with a tempest of Sand. Other newes of them was neuer heard. Himselfe meane-while, meanely prouided of victuall for such an Enterprize, made an Expedition against the *Ethiopians*; in which, Famine making her selfe Purueyor for the Armie, fedde them with the flesh of each other; euery tenth man being allotted to this bloudie seruice.

Thus with a double discomfiture altogether discomfited, he retyreth to *Memphis*, where he found them obseruing their festiuall solemnities of the New-found *Apis*, and interpreting this ioy to haue proceeded from his losse, hee slew the Magistrates, whipped the Priests, commaunded to kill the Citizens that were found feasting, and wounded their *Apis* with his Sword, vnto death. Hee praised no lesse hostilitie vpon their Obeliskes, Sepulchres, and Temples: The Sepulchres they esteemed Sacred, as their eternall Habitacions: (and no greater securitie could any *Egyptian* giue vnto his Creditour, then the dead bodies of their Parents:) The Temples^c, euery where accounted holy, here were many, and those magnificent.

a Strab. l. 17.
describeth the
forme of their
Temples.

At *Memphis* they had the Temples of *Serapis*, *Apis*, *Venus*, and the most ancient of them all, of *Vulcan*, with the Pigmy-Image of *Vulcan* in it, which *Cambyfes* derided: of *Serapis* at *Canopus*, where Pilgrims by dreames receiued Oracles: at *Heraculum*, *Sai*, and *Butis*, to *Latona*; at *Mendes* to *Pan*; at *Momemphis* to *Venus*; at *Necropolis*, *Nicopolis*, and other places, to other supposed Deities. *Cambyfes* also burned the Images of the *Cabyrians*, and the Temple of *Anubis* at *Heliopolis*, whose stately building and spacious circuit *Strabo* describeth, as likewise at *Thebes*.

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They write, That after, as he was taking Horse, his sword, falling out of the Scabbard, wounded him in the thigh (where he before had wounded Apis) and slew him. In the time while the Persians enjoyed Egypt, the Athenians, by instigation of Inarus, King of Libya, invaded Egypt, wonne Nilus and Memphis: but after six years lost all againe.

Ochus, one of his successours (called of the Egyptians, *Asse*) killed their Apis, and placed an Asse in his roome, which kindled such indignation in Bagoas an Egyptian (one of his Eunuches) that he murdered Ochus, whome hee hurled to bee offered to Apis. But this Eclipse of the Egyptian Superstition, caused by this Persian interposition, had an end, together with that Monarchie. For Alexander did not onely leaue them to their wonted Rites, himselfe sacrificing to their Apis, and solemnizing Games in his honour, but added further glorie to their Countrey, by erection of that famous Citie, named of himselfe Alexandria (where, as some thinke, the Citie No had before stood, destroyed by Nabuchodonosor) second in reputation to Rome, the recepracle of Iewish, Græcian, and Egyptian Religions, adorned with many Temples and Pallaces, his Successours, Ptolomæus Lagi (of whome the following Kings were all called Ptolomæus and Lagide) Philadelphus, Euergetes, Philopator, Epiphanes, Philomator, Euergetes the second, Physcon, Lathurus, Auletes the father of Cleopatra, whome Iulius Cesar made Queene of Egypt (the price of her honestie) and Antonie his wife, whome, together with her selfe, her ambition overthrew, adding to the greatnesse of Alexandria. As for the deuotion there practised, wee may read in Rufinus of the Temple and Image of Serapis, in his time destroyed by Theophilus, successour to Athanasius, Bishop of Alexandria.

This Temple was borne vp with Vault-work, with great lights and secret passages, the space of an hundred steppes: on the toppe whereof, round about, were lofty Roomes, in which the keepers of the Temple, and they which made themselves chaste (*ἀγνόςτοις*) remained. Within these were Galleries, or Cloysters, in squared ranks, and in the midst of all was the Temple, lifted vp on costly Pillars, and built of Marble. *Post Capitulum nihil orbis terrarum cernit ambitiosius*, sayth another: Except the Capitoll, the world hath not a statelier Peece. Here was the Image of Serapis, reaching with his right hand to the wall on one side, with his left hand vnto the other, being framed of all kindes of Wood and Mettalls. It had on the East a little window so fitted, that when on a solempne day the Image of the Sunne was admitted to salute this Serapis, the iuggling Priests so obserued the time, that euen then the Sunne-beames, through this window, should seeme to kisse Serapis. They had also another trick, by a Load-stone placed in the Roofe, to draw vp the yron Image of the Sunne, as if it did then bidde Serapis Farewell.

The superstitious Ethnickes had a Tradition among them, That if euer mans hand did offer violence to that Image, the Earth should presently returne, and resolve it selfe into the first Chaos, and the Heauens would suddainly fall. All this notwithstanding, a Christian souldior dismembred the same, and burned Serapis openly, the Mice running out of his diuided trunk.

Some (sayth Rufinus) esteemed this Serapis to be Iupiter, and that hee were a Measure (*Modius*) on his head, as hee which gouerned all thinges in measure, or else did liberally feede men with the Fruits of the Earth. Others coniectured him to be Nilus; others, Ioseph^m, that fedde Egypt in the seuen deare yeares.

Others thought him to be one Apis, (a King in Memphis) who in the time of famine, with his owne store, supplied the peoples want: for which benefit they built a Temple to him after his death, wherein they nourished an Oxe, in remembrance of him, whose Husbandrie and Tillage had nourished them. This Beast they called also Apis.

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c Curt. l. 4.
Arrian. l. 1.
f Adrichom.
Theut. T. 5. 11.
g Eudat. Em.
Temp.
h Herodiant. 7.

i Lagidarum
imperium &
regum series:
Strab. lib. 17.
Nicoph. patr.
Eutrop. l. 6 & 7.
k Rufin. 2. c. 23.
l Theod. l. 5. c. 22.

1 Am. Marcell.
l. 22.

Inter Serapidis
templa celebra-
rium apud Syri-
Alexand. Pto-
lus. Memphi-
bos sanum sub-
ire nec hospitib.
nec sacerdotib.
licet priuigium
Apis sepelirent.
Paulan. 46.

m Oros. l. 1. c. 8.
affirmeth, that
of Ioseph act
Egypt is still
witness vnto
his time, con-
tinuing the
payment of
the fit part of
their profits to
the King.

* Storie of
Tyrannus, Sa-
turnus Priest.
p. 161. 162. 163.
164. 165. 166. 167.

He mentioneth the Temple of *Saturnus*, whose Priest called *Tyrannus* (vnder pre-
tence of *Saturnus* commaundement) would demand the companie of what Ladie
he liked, to beare the God companie at night: which the husband did not much
like at, esteeming it an honour to haue a God his corriual. But *Tyrannus* shut-
ting the woman into the Temple, by secret passages conueyed himselfe thither, in-
to the hollow Image of *Saturnus*, in which he held conference a while with the wo-
man, and after by a deuise putting out the lights, satisfied his lust in committing
those workes of darknesse, which after being brought to light, caused the Temples
destruction.

Eg. 168.

n Socras. l. 9.
c. 16.
o Str. l. 7. c. 15.

have 168. 169.
p Niceph. l. 12.
c. 26.
Theodor. l. 5. c. 22.
Hist. trip. l. 10.
c. 29.

Images.

They had Breast-plates of *Serapis* in euery house, in the Walls, Entries, Posts,
Windowes; in stead whereof they after fastened Crosses. The Crosse in the E-
gyptian Mysteries signified life to come. They had a tradition, That their Religion
should continue, till there came a Signe, in which was Life. And by this occasion
many of their Priests were conuerted. *Socras* reporteth the same, That in pur-
ging of *Serapis* Temple at Alexandria, the Crosse, being found among other their
Hieroglyphickes, was occasion of the conuersion of many vnto the Christian
Faith. This Temple, and the Temple of *Bacchus*, were turned into Christian
Churches.

Olympius a Philosopher, with a companie of seditious Ethnickes, fortified them-
selues in *Serapis* Temple, and caused many by force to sacrifice: and when the
Christians burned their Images, he answered, That the Images were but corruptible
matter, but the Vertues, or Diuine Powers, which inhabited them, were fled to Hea-
uen. This I thought to mention for their sakes, who to their Image-worship haue
borrowed the like Heathenish playster.

Rufinus addeth, That in destroying the Temples, they found Reliques of their
bloudie Superstition, the heads of infants cut off, with the lippes gilded. The de-
uotion of *Canopus* was not inferior to that of Alexandria. Here, through the sub-
tletie of the Priest, the Chaldeans were vanquished. For whereas they challenged
their God *Fire* to be the strongest, as deuouring other Woodden and Mettall-Gods,
he conueyed an Earthen pot full of holes, which he had stopped with Waxe, and
filled with water, into the Image: and when the Chaldeans made their fierie tryall
hereof, the Waxe melting, the water issued, and quenched the fire. Hence it is, that
they made the Image of *Canopus* with feet and necke short, and a Belly like a Barrell,
or water-Vessell.

q Cor. Tac. l. 4.
c. 35.

Tacitus reporteth certaine miracles wrought at Alexandria by the instigation of
Serapis: the curing of a lame and blinde man, whom that God had moued to seeke
this helpe at *Vespassians* hand; which hee also perfourmed. Hee consulting with this
Oracle, saw sodainely behinde him in the Temple one *Basilides*, whom by present en-
quirie he found to lie sicke foure score miles thence in his bed. The name yet was an
ominous signe to him of the whole Empire, as deriued of *Βασίλειος*. The originall of
this God (saith he) is by some imputed to *Ptolemaeus Lagi*, who hauing in Alexandria
erected Temples, and instituted religious rites, seemed in his sleepe to see a tall young
man, warning him to send into Pontus, to fetch thence his Image, sodainely after va-
nishing in a flame of fire. When the Egyptian Priests could not satisfie him in the
interpretation of these things, *Timotheus* an Athenian, whome hee had sent for to be
chiefe Maister of Ceremonies, willed him to send to Sinope, wherein was an ancient
Temple of *Pluto*, hauing in it the Image of *Proserpina*. *Ptolemeus* neglecting this; and
with a second Vision terrified, sent to *Scydrotthemis* King of Sinope for the same; be-
ing (in the way) further hereunto encouraged by the Delphian Oracle. *Scydrotthemis*
protracting the businesse was by diseases and manifest anger of the Gods, enforced to
assemble and perswade his people to suffer the carrying away of their God. But whiles
they resisted this enterprize, the ambitious Idole, without once taking leaue, conueied
himselfe into the shippe, which also, together with himselfe, he made to arriue at
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These Saracens divided Egypt into three parts; Errif, from Cairo to Rosetto; Satrid, from Cairo to Bugia; Maremma, as Nilus runneth to Damia. It was subdued under the conduct of *Hamrus* the sonne of *Hafs*, Generall of the Arabian forces to *Homar* or *Aumar* the second Caliph. He onely exacted tribute, permitting freedom of their conscience to all. He built vpon the banks of Nilus a Towne called by the Arabians *Fustat* i. Tabernacle, because that in the desert places, through which he passed, he was constrained to lie in tents. The common people call this Towne *Mesre Hatich*, the antient Citie: for so it is in respect of Cairo, & which was after built, two miles from hence, by one *Gehear*, who of a Dalmatian slave had been advanced to be a Counsellour vnto *Elcam* the Mahumetan Calpha, and was Generall of his Armie about the foure hundred yeare of their *Hegeira*. He called it *Elchahira*, which signifieth an *imperial mistresse*. h He walled it round, and built in it that famous Temple called *Gemih Hafs*, as Hamrus had done before at Fustat. In this Towne of Fustat standeth the Sepulcher of a famous Saint of their Sect, called *Nassifa*, of the line of *Mahomet*, whose beaurifull Shrine the Schismaticall Patriarches of Egypt adorned with siluer lampes, carpets of silke and other precious ornaments. No Mahumetan cometh to Cairo Turkes warres at their owne charge. *Knoctis.*

r. Athen. l. 5. ca.
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1 of Ph. ladel. *Alexan*
plus incredible *3. 6. ca.*
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" A. Gel. l. 6. 17.
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Conv. Tac. Att. 3
Of Memnon's
image see
Orist. in. expe-
di. Alexandri
Mag.
Paulfan. Attic.
Sex. Adv. Dr.
Vir. Sueton.
Iran. Aug.
This body
Polom. took
com. Perdiccas
and buried it
at Alexandria
in a golden
urn. Strabo.
3. 6.
Inf. Ant. l. 3. 6.
l. 19. 19.
Of. Ant. l. 12. 2.
Procop. de bel.
Perfic. li. 1.
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either by Water or Land but he adoreth this Sepulcher, and offereth thereat, insomuch that the yearly oblations and almes heere offered for the releefe of the poore kindred of *Mahomet*, and maintenance of the Priests that keepe it, (which want not their counterfeite miracles to delude the peoples zeale) amount to one hundred thousand *Saraffi*. And when *Zelm* conquered *Cairo*, the Janitaries rising this Sepulcher, found in it five hundred thousand *Saraffi* in ready coyne besides other riches. Some report that this *Nafissa* being a dame of honour, yeelded her body, without reward, to any that required the same, bestowing (as she said) this almes for the loue of the Prophet *Mahomet*. Iettuce sutable to such lippes; Like Prophet, like Saint. But *Leo* would haue you thinke her an honest woman. *Fustato* is reckoned as a suburb to *Cairo*, containing (in *Leo's* time one thousand five hundred twentie six) five thousand families: besides many Sepulchers adored of the fond people, which cover the pavement with rich carpets. Hither resort every Friday great multitudes for deuotion, and bestow liberall almes: * They heere sprinkle cold water with sweete heibes and leaue boughs.

Bulach is another Suburb of *Cairo* vpon the bankes of *Nilus*, of like distance, and hath in it foure thousand families with stately Temples and Colleges. *Beh Eiloch* standeth a mile from *Cairo*, and hath about three thousand families. *Geneli Tailon* was adorned by *Tailon* sometime gouernour of Egypt with a sumptuous Temple and Palace. *Beh Zuaila*, another Suburb, containeth twelue thousand families. *Cairo*, it selfe within the Walls hath not aboue eight thousand families, and is full of stately and magnificent Temples. Heere is an Hospitall built by *Piperis*, the first Soldan of the *Mamelukes* race: the yearly reuenues whereof amount to two hundred thousand *Saraffi*, or as some reckon, five hundred ducats a day. It is open to all sicke and diseased persons, and heire to all that die there. The Plague is sometime so hottie at *Cairo*, that there die twelue thousand persons daily. This was the state of *Cairo* in *Leo's* time. *Salomon's Schuueigher* affirmeth that at his being in *Cairo* *An*. a thousand five hundred eightie one, there died daily betwene seuen and ten thousand: nor is any place more plagued with the French disease. Besides that Hospitall, and *Nafissas* Sepulcher, are three other famous, *Zavia della Innachari*, *Imamschiafy*, and *Giamalazar*. This is the generall Vniuersitie of all Egypt. In this place, *An*. one thousand five hundred threescore and six, in the moneth of Ianuarie, by misfortune of fire were burned nine thousand written bookes of great value, wrought with gold, worth three or foure hundred ducats a peece one with an other. This was interpreted as an ominous token of their ruine. They thinke also that *Mecca* will in short time be conquered by the Christians, and her deuotions shall be removed to *Rosetto*. *Neander* his conceit is ridiculous, that *Cairo* should hold as much people as all Italy, and that there are two & twentie thousand Temples. *John Euesham* out of their owne registers numbred but two thousand foure hundred: and though *Cairo* considered together with these suburbs is great, yet is it not all the way continued with houses and buildings, but hath Gardens also and Orchards betwene.

Alexandria is very wholesome, as the graue of that *Alexandria* we before mentioned. Vnder the foundations are great habitations, as if they were two. *Alexandria's* built one vpon another. Vnder the houses of the Citie are cisterns sustained with mighty Arches to receiue the inundation of *Nilus*. When the Saracens had spoyled it, it remained long desolate vntill a subtle Caliph proclaimed that *Mahomet* had left great indulgences to such as would heere inhabit. And thus hee replenished the Citie with inhabitants, building houses for them, as hee did colleges for the Students, and Monasteries for the Religious. Heere yet remaineth a little Chappell, wherein they say that the high prophet, and King *Alexander* the great, lie buried: to which resort many Pilgrims that adore the same, and bestow there their Almes. *Thebes*, that sometime was so famous a Citie, containeth not now aboue three hundred families: and still retaineth some bones of the carcasie of old *Thebes*, many Pillars, Walls, inscriptions in Latin, Greeke, and Egyptian characters. *Memphis*, her next successour, is utterly ruinate. The *Mahumetaus* entred Egypt, about

i Pilgrim to
Mecca and
Hak.

k P. Mart. Leg.
Bab. 3.

l Sal. Schu.
m Hak. pilgrim.
to Mecca.

n Rem. Or.
Toiz. Par. 3.

o P. Mart.

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about Anno six hundred thirtie seuen. After, their state sinking vnder the weight of ic
 selfe (which is the ordinarie sicknes of greatnes) they grew to dissensions and sects, as is
 said in our Saracen Historie. For the seate of the Saracenicall Calphas beeing by Ma-
 camar remoued to Bagdat, which he had builded, there arose new Caliphs in Damas-
 co; in Egypt (whose seate was after at Cairo) in Cairoan, to whom the Africans yielded
 subiection, and after at Marocco. But in *Eleains* time, while he sought to win the East
 from the Caliph of Bagdat, his Lieutenant rebelled against him, and hee was faine to
 liue in Egypt, where *Gebuar* had built Cairo. The Sect of *Hah* had before also pre-
 uailed in Egypt, for which cause *Nasiffas* rather was forced to flee the Countrey, yet
 this Sect after was restored by *Asmulinus*, and *Solimus* his sonne, first Caliph of Egypt.
 But when the Westerne forces, vnder *Godfrey of Bullen*, grew terrible to the East,
 the Egyptians paid tribute to the Christians, which *Dargan* the Sultan detaining
 was by *Almericus* King of Ierusal mouethrowne in battell. *Noradine* of Damasco
 sent *Saracoon* his sonne to helpe *Sanar* the Sultan against this *Dargan*, which *Sara-*
oon was by the Caliph appointed *Sultan*, who before had slaine the *Sultan*, and
Saladine his successor slew the *Caliph*, and rooted out his posteritie to settle his owne.
 This Historie is diuersly reported, *Pen: vnus* maketh the Egyptian *Chaliphs* to hee
 Schismaticall from their first entrance, which was (as he saith) in Anno, 703, which
 reigned in Egypt, foure hundred fortie and seuen yeares, of the profession of *Hali*.
Cario writeth otherwise, as in their Historie wee haue shewed. So also doth *Leo*
 the Caliph of Cairo had continued two hundred and thirtie yeares, when *Saladine* slew
 him and subiected himselfe to the Caliph of Bagdet, the onely Caliph then remain-
 ing. This *Saladine* was Nephew to *Saracoon*, who chose the Christians out of Syria.
 His Children reigned after him, of which *Melechfala* was last, who first inuented the
 order of the *Mamaluks*, which were Circassian slaues, bought in their youth, and
 trained vp to Armes, Artes, and Religion of the Saracens, whom hee made of his
 guard. But they slew their Maister, and vsurped the Kingdome to themselves, al-
 waies electing one of their company, the first of which *Mamaluke* Kings was *Tur-*
quemenius, who was slaine of his fellow *Corbus*, and he of *Bendocader*, who was also
 poisoned &c. *Leo* saith, that *Saladine* Family reigned a hundred and fiftie yeares, and
Piperis was (saith he) the first *Mamaluke* King. *Campsen Gannus*, and *Tommubeius*,
 the last of these Kings were ouerthrowne by *Zelims* the Turke. Anno 1517. whose
 successors still hold Egypt, and haue a *Bassa* resident at Cairo, from whence was
 carried by water many ornaments to Constantinople. The Caliph as at Bagdet,
 so here retained some spirituall preheminence. So saith *P. Alex.* that the Caliph
 sells the Soldan this dignitie at a price, and ascending the Throne, doth giue vnto
 the Soldan, there standing on foote, the absolute power of life and death, and then
 descending disceth himselfe, attiring the Soldan with the same robes. So it ap-
 peareth, that the name & power of the Caliph, all the time of the *Mamaluks* (as the
 Ghost of it selfe) had some almost breathlesse shadow left: the life & substance being
 in the Soldan. There is (saith *Leo*) in Cairo, & in all Egypt 4 Sects, differing frō each other
 in Canon & Ciuill laws, all Mahumetans. He which professeth one of these Sects, cannot
 at his pleasure betake him to another, except being learned hee shew reasons therefore.
 Each of these Sects hath his peculiar Iudge, from whom yet lieth an appeal to a higher
 Iudge, being gouernour of the Sect called *Essafchia*. Whosoever attempteth ought
 against the precepts of his owne Sect, is secretly punished by the Iudge thereof: And
 although the Priests of these seuerall Sectes vse differing Liturgies and rites, yet doe
 they not take one the other for enemies, with hatred or murphies: but if any question a-
 rise, learned men by conference debate the same. No man vpon paine of grievous punish-
 ment may reproch any of the foure Doctors, first authors of those foure sects. There is
 one Sect of religious men in Cairo, called *Chenefia*, which liue vpon horse. Be shether fore
 are lame Iades bought & set vp a farring, & sold to these *Chenefians*, which sect is rise in
 aii Aia. There goe certaine women vp & down the citie crying, whose office is to excise

The first suc-
 cession of the
 Egyptian Co-
 lphas vncertaine

p. Cor Chen. l.
 4. 10. 11. 13.
 q. Knolles T. H.

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t. Leg. Rab. 3.

u. Example for
 Christians, in
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 e Saint. But *Leo*
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ke distance, and
 Beb Elloch Han-
 nich Tailon was
 Temple and Pal-
 t. Cairo, it selfe
 ll of stately and
 ldan of the Ma-
 thousand *Saraffi*,
 His discaied pe-
 e at Cairo, that
Leo's time, *Sal-*
 and five hundred
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Labomet had leit
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 eian characters.
 entred Egypt, a-
 bout

x Good works
among Turkes.

or circumsise the women, which is obserued in Egypt and Syria, both by the Mahometans and Iacobite Christians. Neither haue the Turkes (although in superstition by themselves acknowledged short of the Arabians and Egyptians) beene altogether idle in their deuotion, which they testifie by their Pilgrimages, and * Almes-works. *Bellonius* telleth of one Turke that caused water to be brought daily on Camels backs for the ease of Trauellers in that Desert space betweene *Alexandria* and *Resetto*. Egypt hath in it many Iewish Synagogues, who speake the Spanish, Italian, Turkish, Arabian, and Greeke languages, and are great Marchants. Wee haue had amongst vs Vagabonds, which call themselves Egyptians, the dregges of mankind. Of these Egyptian selfe hath, no lesse forreine to them then to vs. They wander (saith *Bellonius*) through all the Turkish Empire, and are cunning in Iron-works. They seeme to be Christians of *Wallachia*. Thus wee see the iudgements of God by the Persians, Grecians, and Romans for their pristine Idolatry: and a greater iudgement for their heresie, hatched by *Arrius*, punished by a Saracenicall Apostasie.

y *Leol. 3.*

Among the differing Sects of the Mahometans, (of which wee haue spoken in the third booke) Africa, and specially Egypt, and herein Cairo most of all is pestered with them, which may be called the naked, or the wicked Sect, togging vp and downe naked, and practising their fleshly villany, in the open sight of the people, who yet hold them for Saints.

z *Hist. Sar.*
G. 1. v.
Faxe All. &
Mon.

a *G. B. B. B.*
Tory in Leon.
Chytr. Chyon.

The iust hand of diuine iustice, that when men forsake God, not Religion and Truth alone, but reason, but sense shall also forsake them. As for the Christians in Egypt, ye may reade in the Histories * of the Holy-land-warres, what attempts were often made by the Wellerne Christians against these vndeceuers. Concerning the present state of Christianitie there, *Leo*, *Boterus*, and Maister *Tory* in his additions to his Englished *Leo*, may acquaint you. Besides, the forraigne Christians, which resort to these parts for traffique there, are thought to bee fittie thousand Native of the countrey, which haue Churches, and Monasteries, whereof there are three Christian Churches at Alexandria. They are called *Copti*, and *Christians from the Girdle*, because of their Circumcision, which together with Baptisme they admit. In their Liturgie they vse the Chaldean language. But they reade the Gospell againe, in the Arabian. They are accounted of *Eutiches* heresie, Their Patriarchall See is Alexandria: b which from Saint *Marke* to this day hath had a continued succession, as appeareth by the late Letters of *Gabriel* to the Pope, calling himselfe the fourescore and seuenteenth of the Patriarches from Saint *Marke*. How Christian Religion was first planted in Egypt by Saint *Marke*, and the Apostles, and their successors, and how persecuted by the Ethnikes: after by the *Arrians*; and how Ethnike Religion was againe by *Valens* permitted to all that would embrace it, the fore-named Ecclesiasticall Histories make mention: how it was persecuted by the Persian inuasions, and after by the Saracens in time brought to this present passe, and how it now continueth, wee may reade in many both olde and new Authors. *Zaga Zabo* an Aethiopian Bishop saith, that the Patriarche of Alexandria resideth at Cairo: Where their Aethiopian Metropolitan receiueth of him his confirmation. And in their Aethiopian Liturgie, they mention them both in this sort. Pray for our Prince, the Prince of our Archbishops, the Lord *Gabriel*, and the chiefe of the Church of Alexandria, and for the chiefe of our Countrey, our venerable Archbishop *Marke*, &c. And thus much of this Egyptian Prelate, as a taste of that which is to be declared in our Christian Relations. *Adrianus Romanus*, a in his *Theatrum Vrbinum* saith, that besides the Patriarch of the Coptites, here is also a Patriarch of the Greekes and Arabians, which haue their Liturgie in Greeke, but scarce vnderstand the same.

c *Baron. annal.*
Pappus. Euagr.
Pantaleon. &c.
d *Dam. a Goet.*
Fron. d'uares
e 98.
Hemingii Cate-
chismus in fine.
Catholice tradit.
e *Theat. Vr-*
binum.



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CHAPTER VI.

The Egyptian Chronologic, out of Manetho high Priest of the Egyptians, and others.



After this so long a Historie of Aegyptian affaires, I haue here added the order of times, wherein those things happened, that this our Relation might bee the more complete, although perhappes it may seeme to some more then tedious already. *Varro* diuided times into three sorts; the first he called *Vncertaine*: the second, *Fabulous*: the third, *Historicall*: *Ioseph Senliger*, a man happily more studious in this Subject of times, then all Times before haue yeelded vs, reckoneth the two former for one, as not easily to be distinguished. He hath also published to the world not onely his owne learned Obseruations on *Eusebius* Chronicle, but such fragments as out of *Cedrenus*, *Synceilus*, and others, he could finde both of *Eusebius* Chronicle in Greek, (for before we had onely the Latine translation of *Hierome*, much whereof also is vtterly lost) as also of *Africanus*, from whose Store-houſe *Eusebius* tooke his Chronicle, both for matter and words, almost by whole sale, And whereas *Annius* had before couſented the world with counterfeits of *Berosus*, *Manetho*, *Metaſtbenes*, with other *Fabulous* tales, falsely fathered on the auncients: Hee hath helped vs likewise to some Reliques of those *Histories*, which others haue inserted into their workes; the very bones of such carkasses being worthy of admiration, if not of veneration. The true *Manetho* therefore in three Tomes, wrote the Aegyptian Historie vnto *Ptolemaeus Philadelphus*; his Greeke Epistle Dedicatorie, being but shorr, I haue thus translated.

a Excerpta
Barbaro-Lat.
Manusc.
Chron. Causab.
Collectanea
hist. &c.

To the Great King Ptolemaeus Philadelphus^b Augustus, Manetho High Priest and Scribe of the sacred sanctuaries, throughout Egypt, of the Sebennite Family, a Heliopolitan, to my Lord Ptolemaeus, Greeting. It becometh us (mighty King) to give account of all those things which you comend us to search out. The sacred Bookes, written by our forefather Trismegistus Hermes, which I have learned (according as you, enquiring what things shall come to passe in the world, have commanded me) shall bee declared: Farewell, my Lord King.

^b Σεβαστὶ i.
Venerable,
appropriated
after to *Augustus*, and his
successors.

Hence appeareth the time of *Manesbo*, and his Pontificall dignitie, with the Originall of his Antiquities borrowed of *Hermes*, and the occasion of his vvriting in the Greeke, as to a Grecian King.

* He first setteth downe the yeares of the reignes of their Gods. *Vulcan*, *Sol*, *Agathodemon*, *Saturne*, *Osiris* and *Isis*, *Typhon*. Then of the demigods: *Orus*, who reigned five and twenty yeares: *Mars*, three and twenty: *Annubis*, leuenteene; *Hercules*, foureteeue: *Apollo*, foure and twenty: *Ammon*, thirtie: *Tibhoes*, seuen and twenty: *Sosus*, two and thirtie: *Iupiter*, twenty. Things both false in themselves and in the copie imperfect. After these he reckoneth in order two and thirtie *Dynasties*, Lordships, or governments in Egypr.

"*Patricius* out
of a holy book
settreth downe
this Genealo-
gie, *Horus*, the
sonne of *Osiris*,
he of *Cbus*, and
he of *Cbam* or
Chamephes.
c *Ægyptian*
Dynasties.

1 The first of the Thinites; of eight Kings, whose names and yeares of raigne are, *Menes*, threecore and two: he was slaine of an Hyppopotamus, or River-horse. *Athotus* his sonne, seven and fiftie. Hee built a Palace in *Mompheis*, and wrote of Anatomye. *Cen-cenes*, his sonne, one and thirtie. *Enephes*, his sonne, three and twenty. In his time was a great Famine. He built the *Pyramides* in *Cochon*. *Saphadus*, his sonne, twenty: *Semempsis*, his sonne, eightcent: *Biencher*, his sonne, six and twenty. *Sum.* iiii. two hundred threecore and three.

2 The second Dynastie of the Thinites; vnder nine Kings. Whose names and yeares of their raigne are in order as followeth, *Bosibus*, eight and thirtie yeares.

Yu 3

Catechos

Catechos, nine and thirtie: in his time was ordained the worship of *Apis*, at Memphis, and *Mnevis* at Heliopolis, *Binothris*, seven and fortie: *Tlas*, seventeen: *Sathenes*, one and fortie: *Chares*, seventeen: *Nephercheres*, five and twenty: in his time Nilus is said to have had his waters mix'd with honic. *Sesochris*, eight and fortie: *Ceneres*, thirtie. Summe three hundred and two.

3. The third of the Memphites. *Echerophes*, eight and twenty: *Tosorthos*, nine and twenty. He is supposed to be *Esculapins* for his skill in Physicke; studious of painting and Architecture. *Tyris*, seven: *Mesochris*, seventeen: *Zophis*, sixteen: *Tosertasi*, nineteen: *Aches*, two and fortie: *Siphuris*, thirtie: *Herperes*, six and twenty.

4. The fourth Dynastie of the Memphites. *Soris*, nine and twenty: *Suphis*, threescore and three: he made the greatest Pyramid. *Suphes*, threescore and six: *Mencheres*, three score and three: *Ratoefes*, five and twenty: *Bicheres*, two and twenty: *Zobercheres*, seven. *Tamphithis*, nine: *Sesochris*, eight and fortie.

5. The fifth of the Elephantines. *Vsercheres*, eight and twenty: *Sephres*, thirteene: *Nephercheres*, twenty: *Sisfris*, seven: *Echeres*, twenty: *Rathuris*, one and fortie: *Mercheres*, nine: *Tacheres*, fortie and four: *Vnos*, three and thirtie.

6. The sixth of the Memphites. *Othoes*, thirtie: *Phios*, three: *Metusuphis*, seven, *Phiops*, a hundred: *Menthesuphis*, one: *Nitochris*, twelue: she built the third Pyramid.

7. The seventh of the twenty Kings that reigned so many daies a peece

8. The eight of seven and twenty Kings which reigned a hundred forty & eight yeares. Their names are not expressed.

9. The ninth Dynastie was of the Heracleopolitans: of which were nineteene Kings, that reigned foure hundred and nine yeares. The first of them was *Achthoes* a cruell Tyrant, deuoured by a Crocodile.

10. The tenth was of nineteene Kings: whose raigne endured a hundred fourescore and five yeares.

11. The eleuenth of the Diospolitans: whose sixtene Kings reigned three and fortie yeares. Here endeth the first Tome of *Manetho*: whose second Tome containeth the twelfth Dynastie of the Diospolitans: The first of which was *Cesonges*, six and fortie: *Ammamenes*, eight and thirtie: *Sesoftris* the great Conquerour, eight and fortie: *Lachares*, eight: *Ammares*, eight: *Ammenenes*, eight: *Semiophis*, foure.

12. The thirteenth, of threescore Kings which reigned foure hundred fiftie & three yeares.

14. The fourteenth of threescore and seuentene Kings, contained a hundred fourescore and foure.

15. The fifteenth of Phazicians, Shepherds, the first of which was *Saites*, nineteene: *Anon*, three and fortie: *Pachnan*, threescore and one: *Staan*, eight: *Arces*, fortie nine: *Aphobis*, threescore and one: In all two hundred fortie and two. And the totall summe of the yeares of these fiftene Dynasties is three thousand three hundred and seuentene.

16. The sixteenth Dynastie was of other shepherds whose thirtie two Kings reigned five hundred and eightene yeares.

17. The seuententh was of other Shepherds vnder thirtie three Kings, and the Theban Diospolites, a hundred fiftie and one yeares.

18. The eighteenth of the Diospolites. *Amos*, five and twenty: *Chebras*, thirteene: *Amenophis*, foure and twenty: *Ameris*, two and twenty: *Misphris*, thirteene: *Misphragmuthosis*, six and twenty: *Thuthmosis*, nine: *Amenophis*, one and thirtie. This is supposed to be *Memnon* and the speaking Statue. *Oros*, seven and thirtie: *Acheres*, two and thirtie: *Rathos*, six: *Chebras*, twelue: *Acherres*, twelue: *Ameris*, five: *Rammeses*, one: *Amenophis*, nineteene: in all, two hundred fourescore and seven.

19. The nineteenth. *Sethos*, one and twenty: *Rhaphaces*, three score and one: *Amenophis*, twentie: *Rameses*, three score: *Ammenemes*, five: *Thunoris*, six.

20. In the third tome. The twentieth Dynastie lasted one hundred and five and twenty yeares. The Kings were twelue.

Dynast. 12.

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ne: *Sethenes*,
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fortie: *Mer-*

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bird Pyramid.*

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teen: *Mis-*

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six.

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21 The

21 The one & twentieth, of the Tanites: *Smirdes*, six and twenty: *Pisfennes*, two and fortie: *Nephelscherres*, foure: *Amenophis*, nine: *Opsochin*, six: *Pisineshes*, nine: *Sufennes*, foureteene: called *Sefac* in Scripture: in all, one hundred and ten.

22 The two & twentieth, of the *Bushies*: *Sefonchiu*, one and twenty: *V'sorken*, fifteen. The third, fourth, and fift, are not named: to them are ascribed five and twentie yeares: In this space *Zara* the Ethiopian ouer-ran the parts. *Takellois*, thirteene: his successor, two and fortie: in all, one hundred and sixteene.

23 The three & twentieth of the Tanites : *Petnabastes*, forty : *Oserchos*, eight : *Psam-*
mas, ten : *Ze*, — one and thirty : in all, foure score and nine.

24 The foure and twentieth, of *Boccheris* the Saite, who reigned foure and forty yeares, was taken and burned of *Sabbacon*.

25 The five & twentieth, of the Ethiopians : *Sabbacon*, eight : *Senech*, foureteene : *Tarach*, eightene : in all, forty.

26 The six & twentieth, of the Saites: *Stephinites*, seven: *Neechepos*, fix. Thus farre out of *Manes*⁹: heere follow out of *Herodotus*; *Psammetichus*, forty foure: *Necho*, se-
uenteene; he flew *Iofias*: *Psummis*, fixtee: *Oaphres*, fixe & twentieth; with him *Zeo-
dekiah* entred league. *Herodotus* calleth him *Apnes*. The Masorites, by their Hebrew
points (through ignorance of foreine Historie, as *Scaliger* saith) haue made it *Hophra*,
of whom *Ieremie*⁹ prophesied that destruction which *Amejis* executed (as *Herodo-
tus* reporteth) who reigned foure and forty yeares. The summe of the yeares of this
Dynastie is one hundred fifty and nine.

27 Here followeth againe out of *Manetho*: The seven and twentieth Dynastie of the Persians: *Cambyses*, foure: *Darius Hystaspes*, six and thirtie: *Xerxes*, twenty: *Artabanus*, seven moneths: *Artaxerxes Longimanus*, fortie: *Xerxes*, two moneths: *Sogdianus*, seven: *Darius Nothus*, eleuen: in all, one hundredth and thirteene.

29 The nine & twentieth. *Nepherites* fix. *Ashmole*.

29 The nine & twentieth, *Nepherites*, six: *Achoris*, twelve: *Psammites*, one: *Nepherites*, two months.

20 The thirtieth, of the Sebennites; *Neftanebis*, eighteen: *Tos*, two: *Neftanebis*, eighteen.

31 The one & thirtieth, of the Persians: *Artaxerxes Ochus*, ten : He recovered Egypt in the seventeenth yere of his raigne: *Ar/sos*, foure: *Darius Codomannus*, six: subdued by *Alexander*. Hitherto *Manetho*. The whole summe of whose one and thirtie Dynasties amount to five thousand three hundred fiftie and five yeares.

32 The two and thirtieth Dynastie, of the Macedonians: *Alexander Mag.* five. *Pro-*
lomanus Lagi, fortie: *Ptol. Philadelphus*, eight and thirtie: *Ptol. Evergetes*, six and twen-
tie: *Ptol. Philopator*, seuentee: *Ptol. Epiphanes*, foure and twenty: *Ptol. Philometer*,
five and thirtie: *Ptol. Evergetes 2.* nine and twentie: *Ptol. Physcon*, seuentee: *Ptol.*
Alexander, ten: *Ptol. Cleopatra*, eight: *Ptol. Dionysius*, thirtie: *Cleopatra*, two and
twenty: in all, three hundred and one.

If the former Catalogue doe not agree with therelations of *Iosephus*, & *Theophilus* or others, who haue cited some parts of *Manetho* in their workes, it is not much maruell; the Græcians being alway audacious, ready to peruert Authors to their owne purposes; besides the oversights of Writers, through negligence or ignorance in foine names. Neither is *Manetho's* word an Oracle, who reckoneth so long times before any time was: but either it is to be ascribed to the arrogance of the Egyptian Priests desirous to be accounted no lesse ancient then the Chaldeans: for *Berosus* and *Manetho* (as if they had been agreed) deriuetheir Histories from like Antiquitie (saith *Scaliger* out of *Synellus*;) which would better appeare, if we had the entire bodies, and not a few scattered bones of their Histories; or else we may ascribe it to their confounding of Histories, applying to an order of Succession, the diuers reignes of several Dynasties, which happily gouerned at the same time in seuerall partes of Egypt, as in so small a Region as Canaan, *Ioshua* destroyed one and thirty Kings. This *Scaliger* coniectureth, *Lyttel* affirmeth. Neither yet is *Scaliger* to be blamed for acquainting the world with these fragments of *Manetho*, considering that the middle

f Can. Hagog. l. 3
 g L. de men. T.
 Some suppose
 the first of
 these Dyna-
 sties were soon
 after the Cre-
 ation, & loone
 after the flood-
 see the History
 of the World.

h Deciu. Dei
lib. 12. c. 10.

i Bron. Convent.
k De cin. s. l. 15.
ca. 13.

l Genesis 46. 34

m Hist. Aeth. l. 1

n In vita Hilari

o In cont. Ap.
Euseb. Chron.

p Parasad gen.

q Orat. contra
Giac.

r Theoph. lib. 3.
s Euf. Niceph.
nat.

t Ado Funct.
Bercal. Perik.
Runt. Codons.
Mire. Pont.

u Pirrigio. Wolph.
epit. Chronogr.
Dogli. Mar. lib.
5. c.

v Scalig. de Em.
Temp. lib. 5.

x Or. lib. 1. c. 10

y Jof. Scalig.
Can. 7. Hag. lib. 2.

part thereof holdeth, not onely likelihood in it selfe, but in great part correspondence with the Scriptures. If the Egyptians devised otherwise to *Herodotus* and *Diodorus*; it was easie for them to deceive strangers, or be deceived themselves. The like historie of prodigious Antiquities *Augustine* ^h relateth of an Egyptian Priest that told *Alexander* of the continuance of the Macedonian kingdome eight thousand yeares, whereas the Græcians accounted but foure hundred and fourescore. Yea, the Scriptures themselves haue not escaped that mis-reckoning of Times; almost all Antiquitie being carried downe the streame of the Seuentie Interpreters, which adde many hundred yeares to the Hebrew Text, either of purpose, as some ⁱ suppose, or as *Augustine* ^h thinketh, by error of him that first copied the Scriptures out of *Ptolomeus* Library.

That which we read of the Dynasties of the Shepheards, *Scaliger* interpreteth of that baser seruite sort, which *Moses* ^l saith were abominable to the Egyptians, and seeme to haue bene strangers, that inhabited some Fenny places which Nature had fortified, if we beleue *Heliadorus* ^m, and thence made forrages into the Countrey (the custome of Borderers) and were called therefore *Pobbers*. These (it seemeth) driuen to their shifts, by the hard and tyrannous vsage of the Egyptians, procured (as we read of the Tartars) their owne freedome, and thralldome of their Lords. The Romans in their times were forced to maintaine a garrison against them, therefore called *Exonites*. And *Hierome* mentioneth ⁿ the *Bucolia* where no Christians dwelled, but onely a fierce nation. *Iosephus* ^o and *Eusebius* think them to be the Israelites, which is vnlikely, because they liued in seruitude, and neuer reigned there. *Lydyat* supposeth the Philistines vnder *Abimelech* and *Phicol* to be the men.

Nothing is more obscure in this Egyptian Chronologie, then the time of the departure of the Israelites thence vnder *Moses*, whom *In tin* ^p *Mariyr* affirmeth out of *Diodorus* to haue bene the first that wrote the Egyptian Lawes. *Tatianus Assyrius* ^q (who after became an heretike) saith (and alleadgeth *Ptolomey Mendefius* a Priest for his Author) that this departure was in the daues of *Amasis* king of Egypt, who liued in the time of *Inachus*. *Theophilus* and *Iosephus* ^r out of *Manetho*, in the reigne of *Tethmoses*: *Eusebius* ^s in the reigne of Cenchres: Others ^t otherwise, according to the diuers interpretation of *Manetho*. The Scripture sheweth, it was after foure hundred and thirrie yeares, from the promise first made to *Abraham*, as all that I know both elder and later, Greeke and Latin Chronographers, except *Genebrard* and *Adrichomius*, reckon it. *Lydyat* thinketh that the drowning of the Egyptian Pharae was the cause of those tumults in Egypt, about succession, which are ascribed to *Aegyptus* and *Danians*. Of this *Aegyptus* some deriue the name of the Countrey: which hee supposeth rather to be compounded of Ai and Capti or Copti, that is, the Region of Copti the chiefe city, as of Ai & Thebets or Thebais, *Ethiops*. *Iguatius* the Patriarch of Antioch, in his Arabian Epistle to *Sealiger*, calleth Egypt the land of Copti, where he saith, by a cruell edict of *Dioctesian*, were slaine one hundred forty foure thousand, and other seuen hundred thousand were by the same Tyrant exiled. *Orosius* ^x reporteth that the prints of the Charriot-wheeles of the Egyptians, then pursuing the Israelites through the Sea, doe yet remaine in the sands on the shore, and vnder-water, which no curiosity or casualty can so disorder; but that Diuine Prouidence doth re-imprint them in their wonted forme.

Hard it is to apply the yeares of the Egyptian Chronologie, to the true account of the worlds generation, by reason of the disagreement of Authors, touching the Egyptian Kings, vntill *Sesae's* time: which (after *Lydyat*) was in the yeere of the World 3029, although cuen from hence we haue but slippery footing. *Augustus* (after the same Author) made Egypt a Prouince; in the yeare 3975. Vnder which Roman gouernement it continued vntill the Saracens conquered it, in the time of *Omar* the third Chalipha, who beganne his reigne, after *Scaliger's* computation, in his Catalogue ^y of the Chalipha's, in the yeere of CHRIST 643. The names of the *Casars* belong to another place, and were tedious heere to relate the yeares of their seuerall reignes. *Osmen* the fourth Chalipha beganne in the yeere of CHRIST 645: whom the rest succeeded in order, vntill theyeere 809. And then the Chalipha's were diuided.

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uied. *Mutemad* reigning in Bagdedz, and *Tolon* in Egypt, who died in the yeere of CHRIST 823, and of the *Hegeira* 270, whom succeeded *Hamaria* his sonne: and after him his sonne *Abarun*, whom *Muchtaphi* the Bagdet-Chalipha slew, about the yeere 907. Afterwards, about the yeere 943. *Achshid Muhammed* sonne of *Tanga* reigned in Egypt, to whom a few yeeres after succeeded his sonne *Abigud*, whom *Meaz Ledin Illahi* of the posteritie of *Phetima*, *Mahumets* daughter, deprivd in the yeere of our Lord 971. to whom succeeded his sonne *Azza*, 975. *Elhacham*, in the yeere 996, *Etaber Laazizdin Illahi* 1030. *Musteratzor Biliabi* 1035. *Mustale* 1095. *Elamir Babizala* *Wizir*. *Elbaphit Ladin illahi* 1135. *Eitaphar* succeeded, and hee being slaine, *Elphaziz*, who died in the yeere 1160, and *Ettar ledin illahi* his sonne was the last of the *Pactimzan* race. To him succeeded *Afaredin Shiraoh* of the familie of *Aub* (which were *Curdi*) after his death *Insaph izelat eddin* was constituted king by the Chalipha: & the Bagdet Chalipha's were againe acknowledged in Egypt. This is that *Saladine* that took Jerusalem, in the yeere of CHRIST 1190. *Heg.* 586. He conquered *Melopotamia*, &c. he died in the yeere of our Lord 1193. *Elaphizal* succeeded him in the kingdom of *Damascus*, *Alelieb Elaziz* in Egypt, *Taber Giaziz* in *Halep*, or *Aleppo*; *Alelieb Elaziz* exchanged Egypt for *Damascus*, with his vncle *Eladel*. The Egyptians made *Aphizal* their King, in the yeere of our Lord 1202. After *Eladel* succeeded *Elchamel* 1219, who died in the yeere of our Lord 1237. *Hegeira* 635. *Essaloch* followed: and after him *Elmutam* 1242. The Turkesmen conspired against him: hee fled into a Tower of wood, which they fired: and halfe burned, he leaped into a streame that passed by, and there perished. *Turcoman Azeeddin Ibi* was made king in his place, in the yeere of our Lord 1245. Here beganne the reigne of the *Mamalukes* or *slaves*. He being slaine another slave succeeded whom they called *Alelieb Elmutaphar*. This seemeth to be hee that *Leo* calleth *Piperitis*. Thus farre out of *Scaliger*, collected by him out of *Abraham Zacynthi*, which addeth much light to the Egyptian Historie of these times, wherein I could neuer before satisfie my selfe concerning the erection and alteration of the schismaticall Egyptian Chalipha's, which with much labour (little availing) I had sought.

These Kings were not called Chalipha's (as the posteritie of *Phetima* or *Fatime*) but Sultans. A certaine catalogue of the names, times, and affaires of these *Mamaluke* Sultans, I can not perfectly exhibite. *Pencerus* * nameth in order these names; *Turquemenius*, *Cebus*, *Bendocader*, *Melechsait*, *Elpis*, *Melech seraph*, *Melechmasar*, *Melechadel*, and after many others, *Caitbbeius*, a stout enemy of the Turkes^b. This *Caitbbeius* was chosen Sultan, in the yeere of our Lord 1465. and reigned three and thirtie yeeres. Two of his principall *Mamalukes* *Achardin* and *Campfous*, full of emulation, were a principall cause of the ruine of that Dynastie. For whereas the Sultan was alway chosen out of the *Mamalukes*, by most voices amongst themselves, *Campfous* fearing lest *Achardin* should have succeeded after *Caitbbeius*, fained that his maister had taken order on his death-bed, that his sonne *Mahomet* should obtaine the roome: and used meanes to effect it, both by the voyces of these *Mamalukes* hee could suborne, and confirmation of their Chalipha, whose hornes these Soldans had shortened, abridging his power, (as before is said). This *Mahomet* proued so cruell a tyrant, and those two *Mamalukes* so banded themselves in factions, that all became confused, and within six yeeres after *Caitbbeius* his death the Sultans throne was five times vacant. *Tomumbeius* kills *Mahomet*: *Campfous* *Ciarbesius* is chosen. *Zanballat*, President of *Damascus*, rebelleth, and by *Tomumbeius* meanes imprisoneth him, and vsurpeth the Scepter: but for his crueltie soone after is deprivd and captiued by *Tomumbeius*, and after, strangled; He also succeeding in authoritie, tyrannie, and destinie.

After *Tomumbeius*, was elected *Campfous Gauru*, whom *Zelm* the Turke ouerthrew, and slew in battell, in whose place an other *Tomumbeius* was chosen: but soone, together with his whole state, came into the Turkes power. Thus being diuided in many factions amongst themselves, and exercising all cruelties and pillages vpon the people, they

z Among all the 13. prouinces subiect to the Chalipha of Bagdet, Egypt had the second place, as *Constantinus Porphyrogenitus* sheweth out of *Theophaues*, *Constant de adrian Imp* ca 25. * *Leo* calleth him *Elcan*.

a *Peuce Chrono* lib. 4.

b *P. Mart. Leg.* Bab. li. 3.

e Of the Egyptian misery in his time, reade Vertoman, and More, eye-witnelles.

e they made themselves a prey to their neighbour, who, like a Vulture, watched this opportunity to seize on these Lions, having now bled out their strength in mutuall and ciuill conflicts, in the yeare of our Lord 1517. *Soliman* succeeded, in the yeare of our Lord 1519; or 1520 (as others say.) *Selim* the second 1566. *Amurat* the third 1574 and in the yeare 1595. *Mahomet* the third, to whom *Achmet*, who now is the Egyptian and Turkish Souldan. Of these you may bee more fully informed in Maister *Knolles* his Turkish Historie, as also in our former relations.

CHAP. VII.

Of the Oracle of Iupiter Ammon; and of Cyrene: and the Regions adioyning.

a Li. i. ca. 3.

b Plin. li. 5. c. 5.



c Leo li. 6. to Boem.

d Dom. Nig.

e Sig. p. 1. ad. 1. 1. 1.

f Sig. p. 1. ad. 1. 1. 1.

g Arrian. li. 3. Curt. li. 4.

h Cicero. p. 1. 1. 1.

i The fortune-telling Groue.

k Umbilicum.

l Panjan. lib. 4.

Ll that lieth betweene Africa Minor and Egypt, *Pomponius Mela* doth call *Cyrenaica*, including vnder that title *Marmarica*, which *Pliny* reckoneth by it selfe: who also calleth the former *Pentapoltana*, and saith it is renowned by the Oracle of *Hammon*, which is fiftie miles distant from Cyrene, by the fountaine of the Sunne, and these five cities, Berenice, Arsinoe, Ptolemis, Apollonia, Cyrene. This is now called Barca and Mesrata, of which, this is inhabited, and rich: the other is most what desart, and poore. Their religion was like the Egyptians in times past. The Arabians, that liue there now, attend on their purchase, being the greatest theecues in Africke. Berenice was sometime sacred, famous for the garden of the *Hesperides*, neare to which is that river of *Lethe* so much chaunted by the Poets. Nigh to this place also are the *Phylis*, a people terrible to Serpents, and medicinable against their poysons both by touching the wounded party, and by sucking out the poyson, and by enchaunting the Serpent.

The Oracle of *Iupiter Ammon* is famous among the auncient. The place, where this Temple was, hath on euery side vast and sandy Desarts, in which they which trauelled, as we find in *Arrianus* and *Curtius*, seemed to warre with Nature. For the Earth was couered with sand, which yeelded an vnstable footing, and sometime was blowne about with the windy motions of the Aire: Water was hence banished, neither clouds nor springs ordinarily affording it. A fiery heate did possesse and tyrannize ouer the place, which the sands and Sunne much encreased. Neither was here tree, or hill, or other marke for Trauellers, to discern their way, but the starres. In the middle of this Desart, was that sacred Groue (which *Silius Italicus* calleth *Lucus fatidicus*) not above fiftie furlongs in circuite, full of fruit-bearing trees, watered with wholesome springs, seasoned with temperate aire, and a continuall spring. The Inhabitants, called Ammonians, are dispersed in cottages, and haue the midst of the Groue fortified with a triple wall. The first munition containeth the Kings Pallace; the second, the *Serailor* lodgings for his women, where is also the Oracle; the third the Courtiers inhabite. Before the Oracle is a fontaine, in which the Offerings were washed before they were offered. The forme of this God was deformed with rammes hornes crooked, as some paint him: But according to *Curtius*, without forme of any Creature, but like a round Bosse, beset with Jewells. This, when they consult with the Oracles, is carried by the Priests in a gilded shippe, with many silver Bells on both sides of the ship. The matrons follow, and the Virgins singling their dis-tuned Procession, by which they prouoke their God to manifest what they seeke. These Priests were about foure score in number. Rammes hornes are said to bee ascribed to him, because *Bacchus* wandering in these Desarts with his army, was guided to this place by a feeble Ramme. Likewise *Panjanis* in his *Messenian* saith, that once *Ammon* (which built the Temple) a shepherd, was

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Author of this name to their God. *Plutarch* & reason of *Amus* we haue before shewed. s. De O. & if. Others deriue this name from *Appus* the land; which may well agree with all Idol-deno- tion, as being a sandy foundation, although it is here intended to the situation. ^h But that h. *Densits* ad- derth another reason of the name *Harmon*, the Egyptian name of the Sunne: *Iup ter idem qut Sol*, s. h. *Arnobius*, & *Maximus Fa- tus quest bibl. 3* a *Peaccc. de Di- uinat.* k. *Strabo 17.* l. *Plut. de Ales- Oraz.* m. *Ierem. 10. 1* n. *Diad Sicel. 3* ca. 5. o. *Curt. ibidem.* *Pompon Mela.* *Plin. solm. etc.* his time faith was not in request, as no other Oracles besides. For the Romans conten- ted themselves with their *Sibills* and other diuinations. This Oracle was not given by word, but by signes. This defect of Oracles in generall, and especially of this, occasio- ned that treatise of *Plutarch* of this subiect, enquiring the cause of the Oracles failing. Neuer had he read that *the Gods which had not made heauen & earth should perish on the earth*: nor had he eyes to see that Sun of Righteousnes, the light of the world, whose pure beames chased and dispersed the mists of darkenelle. And therefore are his conie- ctures so farre from the marke, as not able with a naturall eye to see the things of God. The antiquitie of this Oracle appeareth, in that *Semiramis* came to it, and inquired of her death; after which, the Oracle promised to her diuine honours. Besides this Grove, there is another of *Ammon*, which hath in the midst a well, they call it the fountaine of the Sunne, whose water at Sunne-rising is luke warme, and cooleth more and more till noone, at which time it is very cold: and from thence till midnight, by degrees exchan- geth that coldness with heate, holding a kinde of naturall Antipathy with the Sunne, hottest in his furthest absence, coldest in his nearest presence. *Pliny* and *Solinus* place this fountaine in *Dobris*, a Towne not very farre from those parts amongst the *Garamants*. The *Ammonian* women haue such great breaths, that they suckle their children ouer their shoulder; the breast not lesse, if *Iunenal* be beleued, then the child;

In Meroe crasso maiorem infante mamillam.

In Meroe, the monstrous Pappe
Is bigger then the childe in lappe.

Pausanias prekoneth an *Ammonian Inno* among the Libyan deities, as well as this p. *Tausan. lib. 3.* *Iupiter*. He addeth, the *Lacedemonians* had this *Ammon* in much request, and built to him diuers Temples, as at *Cythem* one, which had no roote: and the *Aphytæans* did him no lesse worship then the Libyans.

Ortelius who hath bestowed a Description of this Temple, supposeth that his Image was painted with hornes, but that *Umbilicus* was accounted the Deitie itselfe, or the signe of his presence, which shap lesse shap he sampleth by many like in other Nati- ons. The shippe he coniectureth to signifie, that the Religion was brought from some other place. But if *Ammon* be that sonne of *Noah*, it might rather be a memoriall of the Ake, wherein *Noah* and his sonnes were preserved: as that also of *Ianus*, (who is ima- gined to be *Noah*) may more fitly be interpreted, then according to the Poets Glossie.

*Sic bona posteritas puppin formans in ere,
Hospit aduentum testificata Dei.*

1 Pub. Ouidius,

So well dispos'd Posteritie did frame
A ship, to shew which way their strange God came.

The *Hammitas* are not much distant in place, or differing in name, from the *Am- monians*: which build their houses of salt, digging the salt-stones out of the mountains, which they with mortar apply to their buildings. *Mela* ioyneth to these aforesaid the *Atlantes*, which curse the Sunne at the setting and rising, as bringing damage to them and their fields. A practise not unlike to the women of *Angola* at this day, who (as *An- drew Bantle* my friend told me) salute the new Moone when they first see her, by hol- ding

ding vp their naked buttocks against her, as the cause of their troublesome menstruous purgation.

These *Atlantes* haue no proper names, nor feed of such things as haue life. He affirmeth of the *Garamantes*, that they had no wiues, but lived in a beastly comauinitie. The *Augila* acknowledge no other Gods but Ghosts, or soules departed, by which they sweare; with which they consult as Oracles; to which they pray at their tombs, receiuing answers by dreames. The women the first night of marriage are prostituted to all that will see them, the more the greater honour, but after, must obserue their owne husbands. The *Troglodita* dwell in Caves, and feed on Serpents, and rather make a sound or noyse, then humane voyce: they vsed circumcision: they named not their children by the parents names, but by the names of Sheep or other beasts which yeeld the nourishment. And vnto these doth *Pliny* adde the *Blemmye*, with faces in their breasts, the *Satyres*, *Egyptanes*, *Himantopodes* and other monsters, scarce worthie relation or credite. These parts I haue thus ioyned in one Discourse, as liuing (for the most part) a wilde life, as the Arabians and Tartars doe at this day: and for Religion hauing nothing notable that I finde, but as you haue heard. The Arabians which vnder *Eleam* about the foure hundred yeere of their *Hegeira* gaue a ducat a man to passe into Africke, are Lords and Inhabitants of the deserts to this day, liuing (as wee say) a *Dogges life*, in hunger and ease, professing *Mahumets* Sect.

Serpent eaters
pygmæi

f. *Ja. Boem.*
G. Draudius in
Solumum.
Celius Rhod.
lib. 18. ca. 38.

The *Adrimachida* liued neere to the Egyptians both in situation and custome. The *Nasamones* had many wiues, with which they had company publickly. The first night of the marriage, all the guests had dealing with the Bride, and rewarded her with some gift. The *Gnidanes* had a more beastly custome, whose women glorying in their shame, ware so many fringes of leather as she had found Louers. The *Machlyes* ware the haire on the hinder part of their head, as the *Iaponians* now doe. The *Anses* vsed the contrary: whose Virgins in the yearely feast of *Minerna*, diuided themselves into two companies, and skirmished with staves and stones. If any Virgins died of the wounds, they accounted them false maides. The most martiall *Virago* of the company, they arme and crowne, and place in a Chariot, with great solemnitie. They vsed not marriage, but had women in common: the childe being reckoned his with whom he choosed to liue. To adde a word of the *Cyrenians*, they held it vnlawfull to smite a Cow, in honour of *Isis*, whose fasts and feasts they solemnely obserued: and in *Barca* they abstained both from beefe and hogges flesh. They feared the crownes or temples of their children, to preuent the distilling of the rheume. In their sacrificing, they first cut off the eare of the beast, as first fruits, and hurled it ouer the house. Their Gods were the Sunne and Moone. The *Maxes* shaued the left side of their heads, leauing the haire on the right side. The *Zigantes* feed on Apes, whereof they haue plenty.

e The like doth
Villamont report of the
Turkes,

The *Megaharas* make no account of Sepulchres, in stead whereof they couer the corps with stones, and set vp a Goats horne on the stone-heape. They haue many skirmishes for their pastures, which are ended by the mediation of olde women, who may safely interpose themselves, and end the fray (or battell if you will so call it.) When men are so old that they can no longer follow the heirds, they strangle him with a Cowes taile, if he will not preuent them by doing it himselfe. The like medicine they administer to such as are dangerously sicke. Of the *Maca*, *Celins* thinks the Roman Priests borrowed their shauen Crownes, Other things which our Authors adde of these people and others adioyning, as seeming too fabulous, I list not to expresse.

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CHAP. VIII.

Of that part of Barbarie, now called the Kingdomes of
Tunis and Tripolis.



Al the Tract of Land, betweene Atlas and the Sea (stretching in length from Egypt to the Straits) is called Barbaria, either of *Barbar* (which signifies to murmur) because such seemed the speech of the inhabitants to the Arabians, or of the word *Bar*, which signifies a Desert, doubled. It comprehendeth both Mauritania's, *Africa Minor*, *Libya Exterior*, besides Cyrenaica and Marmarica, whereof we haue spoken. The inhabitants some fetch from Palestina, some from Arabia. It was conquered by the Romanes, and taken from the Greeke Emperours by the Vandals, and from them againe by the Saracens and Arabians, and is now partly subiect to the Turke, partly to the Xeriffe. It is vsually diuided into foure Kingdomes, Marocco, Fesse, Tremisen, and Tunis; for of Barca is said alreadie.

The Kingdome of Tunis containeth all that which the Ancients called *Africa propria*, or *Minor*, and *Namidia Antiqua*. The Soyle is fertile, especially the West part. The inhabitants are sound and healthfull, seldome vexed with any sicknesse. Hereof are reckoned five parts; Bugia, Constantina, Tunis, Tripolis, and Ezzab. This Ezzab is the most Easterly part, hauing many Townes and Regions, amongst which, some account *Mejrata*. From these parts vnto Capes, is the Tripolitan Region. The chiefe Towne is Tripolis, wherein the Great Turke hath his Bassa, or Vice-roy, a Receptacle of the Pyrates, which roue and robbe in those Seas; in the year 1551 wonne from the Knights of Malta by *Sinan Bassa*. From Capes to Guadilbarbar is the Tunetane Teritorie. From thence vnto the Mountaine of Constantina is that Region, hereof bearing name: and from thence to the River *Maïor*, about a hundred and fiftie myles space, doth Bugia extend it selfe, so called of Bugia the principall Citie, sometime adorned with Temples, Hospitals, Monasteries, and Colleges of Students in the Mahumetan Law. Here is also Necauss, a very pleasant Citie; and Chollo, very rich. Constantina is an ancient Citie, containing eight thousand families, and many sumptuous buildings, a great Temple, two Colleges, and three or foure Monasteries, much resorted to by Merchants: Euery Trade hath their peculiar streets. A little from the Citie is a hot Bath, hauing in it abundance of Crab-fishes, or little Tortoises, which the women take for euill spirits, and ascribe vnto them the cause of their sicknesse, or ague, if any befall: and therefore kill white Hennes, and set them on an earthen Vessell, with their feathers, enuironing the same with little Waxe-candles, and so leaue them neere to this Bath, or Fountaine. How euer it fare with their Feuer, their meat shall not stay long, but some or other that see the womens deuotion, will enuie the euill spirits so good cheare, and for that time will be the spirits themselves, to dresse and eat their prouision. Not farre hence is a Marble building, with Images grauen therein: the people haue a conceit, that it was sometime a Schoole, and those Statues the Schollers, by diuine iudgement so transformed for their wickednesse.

In this Region is situated *Bona* sometime called Hippo, famous through our Christian World for the most famous of the Fathers, that since the Apostles daies haue left vs their writings, *Aurelius Augustinus*; a name fitting to him, which indeed was *Aureus* and *Augustissimus*, Bishop of this Sea, while he liued; and yet liuing (in his Workes) a Bishop, not of Hippo, but of the *Westerne Church*. *Wittie, Learned, Wise, and Holy* Father, that hast with thee carried these Titles from Hippo: where, after thee, the Arian Vandals, and since, the Saracens, haue liued and Lorded, and at this day is possessed of such as haue no possession of *Wit, Learning, Wisedome, or Holinesse*: but haue testified their banishment of all these, by ascribing them to fooles and madde men;

e Nic. Nicolesy,
l. 1.
f. 178. Carthago
peninsula ad si-
gnam accedens,
binc mari, inde
lacu maxima
sui parte cingit-
ur. Elibmus quo
Africa iungitur
pater stadia 25.
Itaq. est in huius
spatiu latere, quod
verget ad mare,
Vtica modico ab
urbe intervallo:
in altero secun-
dum lacum est
Tunet. Polyb.
Hist. l. 1. c. 73.
g. Poni, quafi
Phani.
h. P. Orof. l. 4. c. 22.
i There were
in Carthage
the Temples
of Iuno, Memo-
ria, Apollo, Silius
addeth of Eliba,
and of Venus
Caelestis, or Ura-
nia, the Pheni-
cian Afroarcho
& Syria Dea.
k Of the Pu-
nike warres
and greatnesse
the Roman
Histories are
full: to also
Polybius and o-
thers among
the Greekes.
Erant tunc tem-
poris Carthagi-
nensium imperio
subiecta omnes
Africae provin-
cie ad mare no-
strum sita a Phi-
lenorum ara,
que est regione
maioris Syriæ,
ad columnas
vsq. Herculis:
quod spatium
ultra 10000
stadiorum patet.
Iidem fredo ad
columnas tra-
iecto omnem o-
ram Hispanie
subegerant vsque ad Pyreneos. Polyb. Hist. l. 3. 39. * Modij. l. Polyb. l. 3. c. 11. & seq. ex translatione Causaboni, & Roman
historici fere omnes, hac plenè. in Cunctator. n. Stad. in Florum. o Hannibal in Italia semper superior: quod nisi domi-
cium suum invidia debilitatus esset, Romanos videtur superare potuisset. Annal. Probus in Hannibale. p. Lib. 2. c. 15.
q Orof. l. 4. c. 23. r Prosperitate ac securitate rerum corruptis moribus plus nocuisse monstrum tam cito eversa, quam prius
nocuerat tam diu aduersa Carthago. August. de Civ. Dei, l. 3. c. 21.

men, whome they honour and admire as Saints. * This *Bona* (then brooking this name better) containeth now three hundred Herthes, and a sumptuous Mosque, to which is adioyned the house of the *Cadi*.

Tunis is now a great Citie, since the ruines of Carthage, neere vnto which it standeth. Carthage^f (as the more auncient) deserveth first relation. It was built three-score and twelue yeares before Rome, as the common account goeth, by *Dido* and her Phœnicians: an emulous competitor with Rome of the Empire of the World. It contained (sayth *Orosius*) in the circuit of the walls twentie miles; *Livius* Epitome saith, foure and twentie; all engirt with the Sea, except three myles space, which had a wall of squared stone, thirtie foot broad, and fortie cubits high. The Tower *Byssa* enuironed aboue two myles, and had in it the Temples of *Iuno*, *Esculapius*, and *Belus*. Of the greatnesse of their name and power, those three Punike warres are witnesses; in the second of which, *Annibal* (whome his father *Hamilcar*, then Generall in Spaine, had caused to sweare at the Altar of *Iupiter*, neuer to hold friendship with the Romans, he then being but nine yeares old, as *Emilius Probus*, or as other will haue it, *Cornelius Nepos* reporteth;) he, I say, passed ouer the Pyrenean Mountaines, through Fraunce, and ouer the Alpes, into Italie, with an Armie of a hundred thousand footmen, and thirtie thousand horse. The Riuer *Ticinus* and *Trebia*, the Lake *Trasimennus* (running with Roman blood, by three ouerthrowes of *Scipio*, *Sempronius*, and *Flaminius* the Roman Consuls) witnessed the Punike might^k. But the victorie at Cannæ against *Parrus* did pierce the breast, and had rent the heart of Rome, had *Annibal* knowne to haue vsed the victorie as well, as to haue gotten it. There did Rome seeme to breath her last: the Sunne, the Winde, the Dust helping the Carthaginian with Natures forces; yea, the Riuer *Gellus*, against Nature, stayed it selfe, whether with wonder, feare, or necessity, accepting a Bridge or Damme rather of Roman bodies for a passage to the African Armie. These were golden dayes to Carthage, when three^l bushels of Gold-Rings, taken from the fingers of the staine enemies, were sent hither as a present^l. A Iwoune meane-while did Rome sustaine; and easily in fve dayes might *Hannibal* haue dined in the Capitoll: and poore helpe could she finde when she reuined, had not Capua, with feasting the Conquerour, detained Rome from Conquest, when they despoyled the Temples for Armour, armed their slaues, and bestowed their priuate state on the publike Treasure: all which could not make *Fabius*^m fight with *Annibal*, but by not fighting learned to overcome, knowing, that a shield was better weapon then a sword in that case. Scarceⁿ in seuentene yeres could Italie shake off this burthen, till *Scipio* by new policie warred against *Hannibal*, not in^o Italie, where he was, but in Africke and Carthage, whence his force was; thereby procuring *Annibals* retorne, as the outward members are forced to yeeld their blood, to succour any sudden oppression of the heart.

But how is my heart oppressed with sudden passion, thus to transport the Reader, with my selfe, from Africke into Spaine, France, Italie, there to behold this Tragedie? Let the matter it selfe answer: and now we are returned to Carthage, and finde the Tragedie here. For in the third Punike warre the Romans (saith *Florus*) rather fought with the Citie it selfe then with men. And alas, what could that Hermaphrodite-army doe, wherein were fve and twentie thousand armed women? Yet had women then the greater courage: *Hasdrubal* the King yeelded. His wife, with her two children, and much people, burned themselves in the Temple of *Esculapinus*, that could not cure this disease of his Citie and suppliants; the like fate befalling the first and last Queenes of Carthage. Seuentene dayes^r together did Carthage burne, seuen hundred yeares after the first building.

In this last warre, after they had deliuered vp their Nauie and weapons, being com-

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the Romans,
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rior: quod nisi domi
e. p. Lib. 2. c. 15.
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maunded to remoue tenne myles from thence, Anger kindled new forces, and taught them to supply the want of yron, with Silver and Gold, in making weapons, with pulling downe their houses to build a Nauie, the Matrons giuing their haire (the feminine Ornament) to make bands for their manly and warlike Engins; their priuat glorie, for publike necessitie; all which serued but to augment the pompe of this funerall of Carthage. *Cesar* did after restore it with a Roman Colonie, neuer attaining the Tyrian glorie, & afflicted with Vandales and Gothes, and by the Saracens made desolate, vntill the time of *Elmahdi*, an hereticall *Calipha*, who procured the re-inhabiting hereof. But not aboue the twentieth part was inhabited: The rest remaineth as scattered ruines, dispersed bones of the carkasse of old Carthage. Master *Pountesse*, a friend of mine, told me, That he hath beene rowed in his Boat ouer the walls of Carthage, or their ruines, the Sea hauing made the last conquest by eating into the Land. The conduits are whole (saith *Leo*) which bring water from a Hill thirtie miles from Carthage, twelue miles vnder the earth, the rest aboue. And now (saith he) are not aboue fise and twentie shoppes and fise hundred houses therein, one faire Temple, one College, but without schollers, the inhabitants poore, proud, and superstitious. Master *Euesham* saith, That this Citie is now ruined and destroyed. He mentioneth these Arches, wherein water was hither conueyed, and one street three miles long.

As for the Sea-discoveries attempted by the Carthaginians, *Hanno* compassed all Africa, from the Spanish to the Arabian Straits, and committed his discoveries to writing; *Himilco* at the same time was employed in the search of Europe. *Diodorus Siculus* writeth a whole Chapter of their discoverie of a pleasant and fertile Island Westward, in the Ocean, which cannot fely agree with any other Region then some part of the West Indies. And some thinke, that the Indians of America were a Colonie of the Carthaginians. *Aristotle* hath also the like relation in his booke *De admirandis Auditionib.* In the beginning of the Warre they had three hundred Cities in Libya, and seuen hundred thousand persons in their Citie.

Tunis was a small Towne, till after the destruction of Carthage it grew in some reckoning (as before is said.) It hath in it about tenne thousand households. *Abul Mumen* toynded it to his Kingdome of Marocco. And when that Kingdome declined, the Vice-roy (which before was subiect to Marocco) now vsurped the State to himselfe, calling himselfe King of Africa. In our fathers daies, *Muleasses*, sonne of *Mahomet*, King of Tunis (by murder of his elder brother *Maiman*, and either killing or putting out the eyes of twentie other his brethren) obtained the Crowne. But *Reseste* the only brother remaining, when with his Arabians he could not gaine the Kingdome, he went with *Barbarossa* to *Solyman* the Turke, who so vsed the matter, that *Muleasses* was chased out of his Kingdome, and Tunis subiected it selfe to *Solyman*. But *Muleasses* craued and obtained aide of *Charles* the fift, who in the yeare 1535 passed with an Armie into Africke, and repossessed *Muleasses* of his Kingdome, who became the Emperours Vassall.

Our Histories tell of *Edward* the first his arrivall at Tunis, and *Henry* the fourth with English Archers; at both which times the Tunetanes were forced to composition. It was, before either of them were Kings. *Froissart*, for *Henry*, hath his sonne *Iohn de Beaufort*.

Muleasses, about the yeare 1544, crossed ouer the Sea into Sicilie, leaving his sonne *Amida* in the government. The costlinesse of his diet was admirable, and of his Perfumes. One Peacocke and two Pheasants, dressed after his order, were obserued to amount to a hundred duckats, and more. He was a superstitious obseruer of his Religion, and of the Starres, which portended to him the losse of his Kingdome, and a miserable end. To auoid this, he departed out of Africa (for feare of *Barbarossa*) but so fell into the danger. A rumour was spread at Tunis, that he was dead; whereupon *Amida* possessed himselfe of the Kingdome. *Muleasses* hasted home to recouer it, and lost himselfe: for he was taken captiue, and after both his eyes put out with a burning knife, and of his two sonnes *Nahasar* and *Abdalus* he was committed to prison. But *Abdamelech* his brother got the Kingdome from *Amida*, & soone after died,

f Leo. 1.

r Ap. Hak.

u Diod. Sic.

l. 5. c. 7.

x Gen. Chron.

y Dom. Nig.

z Leo. 1.

a Sicid. Com. l. 9.

Fr. Sur. Com.

Dogliani.

b De hac expe-

ditione Diarium

scriptis Ioan.

Estrabon.

c Surtis Comm.

* Krollen, pag.
902.

to whome succeeded *Mahomet* his sonne, a child: whose Tutors were so tyrannicall, that *Amida* was againe sent for by the Tunetans, and *Muleasses* is brought to sanctu-
arie, whence by the Spaniards meanes he was conueyed to Guletta, and thence to Si-
cilia, where he was maintained at the Emperours charge*. He deriued his pedegree
from the *Chorean* Familie, in right line from *Homar*, *Mahomet*s disciple. *Amida* ob-
tained the Kingdome, thus tossed betwixt Moores, Turkes, and Christians, but was af-
ter taken and sent prisoner to Sicilia. *Mahomet* (brother of *Amida*, now a slave in Si-
cilia) was made King of Tunes, vnder the Spaniard, 1573; by *Don Iohn* of Austria: but
the next yeare after, *Selym* the Turke tooke Guletta, holden by the Spaniards almost
fortie yeares; and at last tooke Tunes also: *Mahomet* the new King was sent to Con-
stantinople prisoner.

Leo, l. 5.

It hath (saith *Leo*) many Temples, especially one of singular beautie and greatnes,
furnished with store of Priests and Reuenue: also, many Colleges of Schollers, and
Monasteries of Religious persons, to which the people yeeld liberall almes. They are so
befooled, that they esteeme fooles Saints: and while I was at Tunis, the King built a
faire Monastery for one *Sidi el Dabi*, that went vp and downe with his head and feet
bare, hurling stones, and crying like a madde man, endowing the same with great re-
uenue for him and all his kindred.

d Maginus.
v. l. 2.

Biserta is an auncient Citie, supposed ^d by some to be *Vtica*, where *Cato* slew
himselfe.

* Musc.

Cairoan hath beene a Citie famous, built by *Hucba*, Generall of the warres of *Oz-
men*, or *Otman*, the third *Chalifa*, 36 miles from the Sea, and from Tunis 100, to secure
themselues from any suddaine inuasion, which the commoditie of the Sea might cause
them. He built therein an admirable Temple, on Pillars of Marble. To *Hucba* in this
gouernment succeeded *Muse*, who from hence made an Expedition into Spaine, and
ouerthrew the Spanish King and his Gottifh forces, and tooke Toledo: *Iezul* his
sonne, his brother, and nephew, succeeded each other in his gouernment, which *Ela-
leb* (that followed them) turned into an independent and free Seignorie, by occasion
of the *Chalifa*'s leauing *Damasco*, and remouing the Seat Royall, or Popedome, to
Bagdat. This house here ruled 170 yeares, at which time *Mahdi*, an hereticall *Chalifa*
deprived them. These Saracens wanne Sicilia in those times to the Cairoan domini-
on. About the 400. yeare of the *Hegira*, *Eleain* was *Chalifa* in Cairoan, whose Cap-
taine *Gehoar* conquered vnto him Barbarie, Numidia, and as farre as Sus Westward:
and after being employed in the East, subdued *Egypt* and *Syria*. He, for securing
himselfe and his armie, built *Cairo*. After this, he sent to his Lord *Eleain* to come th-
ther in person, assuring him, That the *Chalifa* of Bagdat was not able to abide his pre-
sence and puissance. *Eleain* listning to *Gehoar*, appointed a Lieutenant in Cairoan,
and went to *Cairo*. But his Lieutenant of Cairoan rebelled & offered his obedience
to the *Chalifa* of Bagdat, who therefore gaue him large priuiledges, and made him
King of all Africa. *Eleain* in these Straits knew not which way to turne him, till by
counsell of his Secretarie he tooke this course. The Arabians at that time were ex-
ceedingly multiplied, insomuch, that the Countrey, otherwise barren, could not su-
staine them and their Cattell. To these he gaue leaue to passe into Africa, paying for
euery Poll a Duckat, and taking an oath of them to be enemies to his rebell. These in
short time sacked Tripolis and Cabis, and, after eight moneths siege, Cairoan also,
and remained Lords of Africa, till *Ieseph* the first, King of Marocco, who gaue aide
to the kinsmen of that rebell, wanne the Cities from the Arabians, which still kept
possession of the Fields. The Lord of Cairoan fled Westward, and reigned in Bugia
and the parts adioyning, and others of his kindred ruled in Tunis, till the Kings of
Marocco swallowed all; that Citie being built presently after the Arabians had de-
stroyed this, in the yeare 424 of their *Hegira*, as *Leo* reckoneth. Cairoan hath
in it an auncient Temple, and College of Priests: Hither the great men among the
Moores and Numidians, are brought to be buried, hoping by the prayers of those
Priests to clime to Heauen. For this cause (*Boterus* saith) they enter into this Citie v-
shod, with great reuerence.

e Leo, l. 2.
f Surinus Coment.

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Concerning the Religion of these Africans: in auncient times, *Leo* saith, That they worshipped the Fire and the Sunne, as did the Persians, erecting in honour of each of these, faire and sumptuous Temples, in which the Fire was continually kept burning, as in the Temple of *Vesta* at Rome. The Numidians and Libyans sacrificed to the Planets. And some of the Negroes worshipped *Quibimo*, which signifieth the Lord of Heauen. These afterward (he sayth) were of the Iewish Religion, and after that of the Christian, till the 268 yeare of the *Hegira*, that some Negro Kingdomes became Mahumetan, although there remaine some Christians to this day: but those which were Iewish, both by the Christians and Mahumetans, were utterly destroyed. But those of Barbarie (whereof we especially entreat) remained (sayth he) Idolaters, till 250 yeares before *Mahomet's* birth, when they became Christians. This must be interpreted of the vniuersall and publike profession about the time of *Constantine*: For otherwise Africke had in it Christians before. *Dorotheus* in *Synopsi* saith, That *Epanemus*, one of the 70 Disciples, was Bishop of Carthage; and that *Simon* the Apostle preached in Mauritania, and among the Africans, as *Matthius* also in *Ethiopia*. But the Gothes soone corrupted Christian Religion with Arrianisme, the fore-runner of Mahumetanism, both here and elsewhere. The Moores (saith another) worshipped *Inba* as a God; and the *Pemi*, *Oranus*: the Libyans, *Paphon*. This *Paphon* (otherwise a base fellow) had taught birds to sing, *Paphon* a great God, and then let them flie into the Woods, where chanting their Psalm, they enchanted the rude people with this superstition. *Plinius* telleth the like: *Historie* of *Annon* a Carthaginian, whose birds, at libertie in the Woods, forgot this their Masters Lesson. The *Pemi* being (as is said) *Phani*, or Phanicians, brought (in all likelihood) the Phœnician Religion with them from thence. *Silius* reckoneth one of their damnable Rites like to come thence, of humane Sacrifices.

*Mos fuit in populis quos condidit advena Dido,
Pescere cado Deos veniam, ac flagrantibus aris
(Infandum dictu) paruos imponere natos.*

Carthage, to appease th' offended Deities,
Was wont to offer humane Sacrifice:
And tender Babes (abominable shame)
Were made the fiewell of the Altars flame.

To *Saturne* (saith *Sardus*) were humane Sacrifices offered by the Rhodians, Phœnicians, Curetes, and Carthaginians: the *Sardi*, their Colonie, offered the fairest of their captiues, and such as were about threescore and tenne yeares old, who to shew their courage, laughed; whence grew the Proverbe, *Sardonius risus*: this was done also to *Saturne*. The Carthaginians, in time of plague, offered their children to *Saturne*, which *Gelo* caused them to leaue. Being overcome by *Agathocles*, they sacrificed 200 of the chiefe mens children to *Saturne*. *Chirarchus* and others write, cited by *Suidas*, That in their solemne supplications at Carthage they put a child into the armes of *Saturne's* Brazen Image, vnder which was set a Furnace, or Oven; which being kindled, the child being burned, seemed to laugh. This custome might happily be the occasion of that desperate act before spoken of in the destruction of Carthage by the Romans, so many perishing in *Esculapius* Temple. Other their Rites are likely to be the same with those which we haue reported of the Phœnicians, somewhat perhaps in time inclining also to the Greekish superstition. Their deuotion to *Venus*, the Phœnician goddess, *Augustine* mentioneth in these words, *Regnum Veneris quale erat Carthago, ubi nunc est regnum Christi*: The Punicke Tongue was, according to the same Author, very neere to the Hebrew in many words, yea almost in all: a further testimonie either of their Canaanite or Phœnician off-spring, as wee may gather out of *Procopius*, the Punnikes in *Augustine's* daies calling themselves *Chanani*, *Expos. inchoat. ad Rom.* Carthage was called *Iustiniana*, of *Iustinian*, Junonia of *Græculus*, *Hadrianopolis* of *Hadrian*, and of *Commodus*, *Alexandria* *Commodiana* *Togata*. It was sacked the second time of *Cappellianus*, President of Mauritania; thirdly, vnder *Gensericus*, of the Vandals; fourthly, of the Maurusians; fifthly, of the Persians; sixthly, of the Egyptians; lastly, of the Mahumetans.

p Plin. l. 5. c. 20.

q Solin. c. 36.
Draudius.
Martin. del Rio.

r Fe. Leo. l. 5.

f Nic. Nicolay
l. 1. c. 18.
G. Bot. Ben.
Of Tripolis
read T. Sanders
in Hak. l. 2.
part. 1.

t Lbasit.

u Leo. l. 1.

Chap. 8. n. observed
of 3. 4. 5.

Tripolis of Barbarie (for there is another of that name in Syria, so called, because the Arcadians, Tyrians, & Sidonians inhabited it) was so named of three Cities, whose Colonies planted it, *Abrotanum*, and *Tophia*, and *Leptis magna*: or, as 9 others, Cesa, or Taphra, or Oea, Sabrada, and Leptis. It was built by the Romanes, conquered by the Gothes, and after by the Saracens. And after the destruction thereof, the Africans built a new Tripolis, wherein were many faire Temples, Colledges for Students, and Hospitals. Corne is alway deere, because their Fields are Sand. It was subiect vnto the King of Tunis, till the King of Fez carried away the King of Tunis prisoner. At which time the Genovese Fleet of twentie saile tooke Tripolis, and sold it to the Fezan for fiftie thousand duckats. But the Kings of Tunis recovered it after. *Zacharias* being King, played the Tyrant, and therefore was expelled, and a certaine Citizen was aduanced to the Throne; who at first gouerned modestly, but declining to tyrannie, was murdered: And a Courtier of Prince *Abubacer*, who had made himselfe an Heremite, was forced to be their King, who ruled Tripolis, till *Ferdinando* sent *Peter Nararre* thither, who came thither in the euening, and the next day tooke it: and the King remained captiue, till *Charles* the fift freed him. *Charles* gaue the Citie to the Knights of Malta, whome the Turkes disposed by force, Anno 1551, and there haue their Beglerbeg or Vice-roy to this day. This was one and fortie yeares after *Nararre* had taken it.

The Kings of Tunis liued in great delicacie among their women, Musicians, Players, and such like, committing the gouernment to the *Munasid*, or high Steward, and other Officers. When hee calls for a Musician, he is brought in hood-winked like a Hawke. The inhabitants are exceeding prodigall in perfumes. They haue a compound called *Lbasit*, one ounce whereof being eaten, causeth laughing dalliance, and makes one as it were drunken, and maruelously prouoketh to lust. In the Kingdome of Tunis is placed the Lake Tritonia, where *Minerua* is said to haue shewed her selfe the inuenter of Spinning and of Cyle, and therefore worshipped.

Ezzab is the most Easterly part of the Tunetan Kingdome, the chiefe Province whereof is Meffrata. The inhabitants are rich, and pay no tribute. There grow Dates and Oliues, and they traffique with the Numidians, to whom they carrie the wares which they buy of the Venetians. The Great Turke swayeth with his *Ottoman* Scepter, at this present, this Kingdome of Tunis, and all Africa, from Bellis de Comera to the Redde Sea (except that little which the Spaniard hath.) At this day they are Mahumetan, and haue bene about these nine hundred yeares past, from the time of *Hucba*. The inhabitants of the Cities differ much from the Mountainers & ruder Rustikes. For they are studious, especially in matters of their law, as in times past they were also in Philosophie and the Mathematickes. But these last five hundred yeres their Princes and Doctors haue prohibited many Sciences, as Astrologie & Philosophie: according to the Mahumetan custome they vse much washing and resorting to the temples. They are very faithfull in their promises: and exceeding ielous. They goe through the world as Merchants, and in many places are interteined as Readers and Maisters in diuers sciences: and are well esteemed in Egypt, Erhiopia, Arabia, Persia, India, Turkey. The younger sorte yield much reverence to their Elders and Parents: and will not hold discourse of love or sing love-songs in their presence. But these citizens are very proude and reuengefull. The Lords esteeme more of their beastes, then of the common-people. The Countrey-people in the fieldes and Mountaines live hardie in labour and want. They are beaustly, theevish, ignorant, vnfaithfull. Their women, before they be married, may live as wantonly, as they list: yea, the father maketh (hatefull love to the daughter, & the brother is vnlovely loving to the sister. The Numidians are traitours, homicides, theeves, and, for rewarde, will doe any thing. Such also are the Libyans; without any kinde of letters, Faith, or Law, without Heaven or Earth; living (if that may be called a life) like Wilde beastes, for ignorance; like Devils, for wickednesse; like Dogs, for poverty. These things reporteth *Leo* of them, who lived among them: which may prouoke vs to thankfullnesse to that Great God, who hath given vs such abundance for body and soule, in things present and future, temporall and eternall.

CHAP.

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CHAP.

CHAP. IX.

Of the Kingdomes of Tremisen, Algier, and other places, anciently
called Mauritania Casariensis.

THe Kingdome of Telenfin or Tremisen, a beginning Westward from the Riuer of Zha and Muluia; Eastward, it bordereth on the Great Riuer; Southward, vpon the desert of Numidia; and Northward, vpon the Mediterran Sea. It was by the Romans called *Mauritania Casariensis*: the name came of the Inhabitants called Mauri, and of the Greekes, *Maupeiros*: some say of their colour, because it is obscure and darke. They were supposed to come hither first with *Hercules* out of India. More likely it is that they descended of *Phut*, the sonne of *Cham*, Gen. 10. 6. *Pliny* mentions a Riuer named *Fut*, in these parts, descending from *Atlas*. *Salust* saith they came with *Hercules*, but were not Indians but Medes: and the name *Medi* turned after into *Mauri*. *Virruuius* nameth *Mauritania*, *Maurusia*. *Ortelius* testifieth, That in ancient coines it is read *Maurcetania*, and so *Tacitus* readeth. *Protolomey* diuideth it into *Mauritania Casariensis*, which *Victor* *Vicenis* calleth *Maior*, and *Tingitania*. *Pliny* ascribes this diuision to *Caligula*; *Dion*, to *Claudius Caesar*: of whom it was first named a *Casariensis* of the mother Citie *Casarea*, where he planted a Roman Colony, before called *Iol*, the Royall seat of *Iuba*, a man famous, for that he first reigned ouer both these *Mauritania*'s, but more famous for his learning, whereby hee still liueth in the learned monuments of *Pliny* and others; author of much of our African reports. He in his childhood was led in triumph at Rome; his father *Iuba*, the successeur of *Bacchus*, had before slaine himselfe in the ciuill warres. *Augustus* restored him to his fathers Kingdome, to which he left his sonne *Protolomey*, borne of the daughter of *Anto-nim*, and *Cleopatra*, whom *Caligula* slew, and then diuided *Mauritania* into two Pro-uinces, whereof this is called, as is said, *Casariensis* of the Colony of *Claudius Caesar*. That which *Procopius* hath written of the originall of these *Maurusys*, as he termes them, although in our first booke mentioned, here also may seeme to deserue relation. When *Ioshua*, or *Iesus* the sonne of *Nun* or *Nane*, had invaded the Land of Canaan, the people fled into Egypt, and there multiplying, pierced into Africa, replenishing with people all that coast vnto the pillars of *Hercules*, vsing a semi-phœnician dialect. For all the Sea-coast from *Sidon* to Egypt, was anciently called Phœnicia. They built the towne *Tinge* in Numidia, where they erected two pillars of white stone neere a great fountaine, wherein was ingrauen in Phœnician letters, *Woe* *Flee from the face of Iesus the Theefe, the sonne of Nane*. These are supposed the first inhabitants of Africa, and for that cause *Antani* their King, which encountered in single combate with *Hercules*, was said to be the sonne of the Earth. Afterwards when the Phœnicians came hither with *Dido*, they were heere receiued for kindreds sake, and permitted to build Carthage; which after grew so mightie, that it subdued and expelled the *Maurusys* themselves. The Romans made the Carthaginians, and other Africans Tributaries, and caused the *Maurusys* to inhabit the furthest parts of Africa: But in processe of time they obtaining many victories against the Vandils, seated themselves in Mauritania, till *Iustinian* remoued them. Thus saith *Procopius*. *Paulus* *Diaconus* recordeth also the same history, sauing that he saith the Egyptians would not receiue them, and therefore they passed into Africa. The *Maurusys* in the time of *Iustinian* were destroyed, and captiued in such multitudes, that a Maurusian slave was valued but at the price of a sheepe. The author of this was *Salomon*, an Eunuch, according to a prophetic which they had amongst the, that one without a beard should destroy the. But captiuitie could not much empaire their happines, whose very freedome was misery. For they liued in small base cottages, exposed to the Summer Sunnes, and Winter snowes, sleeping (except a few of the better sort) on the bare ground, alway wearing the same garment howsoeuer the season differed, and that torne and ragged: wanting bread and all other necessaries, neither grinding nor boyling that corne they had. Thus miserable were their bodies, and

a lo. Leo lib. 4.
Maginus.
Boternus.
Dom Niger.
Strabo lib. 17.

b Maup.
abscurus.
c Arias Mont.
in oporatu.
Tremel. & Ian.
d Salust. bell.
ingurth.
e Virruuius lib.
8. cap. 2.

f Ortel. The. Jan.
g cornel Tacit.
hiff. lib. 2.

h Victor. Perse-
cutiois lib. 3.

i Plin lib. 5.
cap. 1. & 2.

k Caesar. Com-
ment. de bello
ciuili Africano
lib. 5.

Orosius l. 6. c. 14.
R. Volater. l. 2.

l Procop. de bel-
lo Persico.
Vandalica. lib. 4.

m Pauli Diacon-
ni Iustiniani.
n Procop.

Eadem Callis
Rodig. l. 1. c. 38.

Snidas saith
that they were
bold: & fought
fleeing and re-
turning vpon
aduantage,
like as we read
of the Farthi-
ans.

and

o In Epistola
ad Salomonem.

p Lco. lib. 4.

* Anno 1515.

q Munster Cos-
mog. lib. 6.
r Knollus pag.
635.

I Survij Com-
ments. in Annum
1534.
P. Jo. ius lib. 33.

and their soules more. For they had neither feare of GOD, nor reverence of men, nor respect of pledge, nor regard of oath, nor peace with any, but where feare constrained them. They had their women Prophetesses, which diuined by their sacrifices: a thing vnlawfull for their men to attempt. Of the numbers of their wiues they bragged, that the Christians which had but one wife, might feare the losse of their childrē, they which might haue fiftie wiues need not misdoubt issue and posteritie. And yet they were by many wars brought to smal numbers, and a few tribes or families. Leop faith, that after the Romans were expelled, the ancient Gouvernours called *Beni Haddis* of the family of *Magrana* repossessed these parts: who were after dispossessed by *Ghamrazen*, Son of *Zeyen*, whose posterity raigned here almost 280. yeares. But they were much vexed by the Kings of Fesse and Tunis. It was in later times called the kingdom of Telenfin, or of Tremisen, stretching in length from East to West 380. miles, in bredth not aboute fife and twenty. The Kings could neuer satisfie the Numidians couetise, whose friendship they haue with great cost sought. It hath two frequented haue towns, Oram and Mersalcabir, both taken and holden by the Spaniards. They were taken in the time of *Ferdinando* King of Spaine; for which cause *Abuchemmen* the Telenfin King was expelled by his owne subiects, and *Abuchijen* placed in his roome, which he could scarcely warme before he was slaine by *Barbarussa* the Turke, who conquered this Kingdome. But *Abuchemmen* sought Charles the fifth for aid, by whose helpe he recovered his Kingdome, and paid a tribute to the Emperour. But *Haddulla* his successor detained the tribute, and submitted himselfe vnto *Soliman* the great Turke. *Algier* remained to *Barbarussa*.

This *Barbarussa* or *Barbarossa* was a meane fellow of base condition, who in his youth sold cheeses in Spaine for his liuing, & by his industry attained to great matters. There were of them two brethren, borne at Mytilene in Lesbos, their mother a Christian, their father a renegade Grecian, *Hornicus Barbarussa*, and this *Hariadennus Barbarussa*. They first stole a Galliot, and so committing themselves to sea, by piracy vnder *Cannales*, a Turkish Pirate, they grew rich: and from one Gally, came to haue a Nauie of their owne, with which they scoured the coasts of Barbary. At the same time two brethren contended for the Kingdome of Algier, one of whom requesteth aid of *Hornicus*, who so helped him against his brother, that he helped himselfe to the Kingdome, by the murder of the King his patron and ally, which he did not long enioy, being taken & slaine of the Spaniards, and his head sent into Spaine. But his brother *Hariadennus* succeeding him, became mighty both by sea & land, to the great damage both of the Moores and Christians: and *Soliman* moued by his fame, sent for him, and made him Admirall of all the Turkish seas, and sea-forces, vnder whom he grew dreadfull, not to these parts of Barbary alone, which he subiected to the Turk, but to those countries of Christendom which are washed with the Mediterranean: euen Rome it self quaking for fear of a second *Hannibal*, who after so many ages should by sea from Africa auenge the angry ghost of old Carthage. In the yeare 1538. The Pope, Emperour & Venerians, had with ioynt forces set forth a Nauy of aboute two hundred & fifty saile against him, but by mutual discords (the wonted aduantage of the Turks against the Christians) they made themselves both sport and spoile to this Turkish Pirate. The sea could no longer endure the successes of this Barbarian, but mad to see the Christians vnchristian madnes, & vnwilling to submit his proud waues to the base thraldome of this base Turke, swelling with indignation, conspired with the neighbour element, which pretended equall quarrell for so often darkening his light, & poisoning his breath with those hellish smokes, and for vsurping those thunders, which had wont to be the airy priuiledge of his middle regions: these both agreed in their disagreeing with tempestuous fury to spoile the spoilers: the winds from the Acroceranion hills, and the seas on the Dalmatian shore, so girt in the Turks, with their equall vnequall siege, that twenty thousand of them were captiued and shut vp in *Neptunes* prisons, to become food to his family, and the new conquerours on euery shore, made their markets of Turkish commodities, and by wrackes restituted to the Earth, that they had wrecked themselves on her and their enemies. And yet did *Barbarussa* recouer himselfe by new forces, and hauing wome Rhe-

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gium, came to Ostia, where he rode three daies; the Romans trembling meane while, and ready to leaue Saint Peter alone to locke out the Turkes if they came. So much more fortunate were his proceedings, then of *Hali Bassa*, who in the sight at Lepanto lost his life and Nauy, whereof eightie fell to the seas share, and an hundred and thirtie faile to *Don Iohn* and his partners; the greatest blow that euer the Turke at sea receiued, and had the greatest *Homer* to sing it. But me thinkes I feele some *Cynthia* pulling me by the eare, & asking if the Pirats haue robbed me of my Religion, the most proper subiect of my discourse. Truly that irreligious crue while they seeke to winne other things, care not to lose that. But this *Algier* hauing bene of old, and still continuing a receptacle of Turkish rousers, could not be passed ouer, especially in these Piratical times, without some obseruation, being also the gate whereby the Turkish forces first entred into Barbary. *Iohn* & *Leo* writeth a little otherwise of *Barbarussa* and *Algier*. The Moores call this Citie *Gezeir*, the Spaniards *Algier*: and of old was called *Melgana* of that African family which founded it. It containeth about foure thousand families: the buildings very sumptuous; Innes, Bath-stoues, and Temples very beautiful: euery occupation hath a scuerall place by it selfe. It hath adioyning plaines very pleasant and fertile, one whereof is fife and forty miles long, and almost thirtie broad. For many yeares it was subiect to the Kingdome of Telenfin: but hearing that Bugia was gouerned by a King, they submitted themselues to him, paying him a tribute, otherwise in mannerfree. Then did they build themselues gallies, and molested with Piracies the Spanish Ilands of Maiorica, Minorica, and Ieuiza. *Ferdinando* therefore prouided an Armada against them, and built a Fort within shor of the Towne: whereupon they requested peace, and promised tribute. But *Barbarussa*, when *Ferdinando* was dead, was sent for by the Citizens, and made Captaine ouer all their forces. He soone after murdered *Selim Ettenmi* an Arabian Prince, which had bene created Gouernor of *Algier*, when *Bugia* was taken by the Spaniards: & possessed himselfe of the gouernment, & there coyned money, calling himselfe King; the neighbouring people yeelding him obedience and tribute. This was the beginning of *Barbarussas* greatnes: and at the most part hereof *Leo* was present, and lodged in his house which had bene Embassadour from *Algier* to Spaine, from whence he had brought three thousand bookes written in Arabian. And whiles I was at Tunis, I heard that *Barbarussa* was slaine at Telenfin, and his brother *Caradin* succeeded. It was told me also that the Emperour *Charles* the fift had sent two armies to surpris *Algier*, the first whereof was destroyed in the plaine, the second slaine and made slaues by *Barbarussa*, in the year of the *Hegira* 922. Thus farre *Leo*. In the year 1541. *Charles* himselfe with his Imperiall Nauy passed the seas, to like both purpose and effect, more overcoming himselfe in the patient bearing his losses, then his enemies whom he sought to assaile. He was moued to this expedition by the complaints of his subiects, against the Turkish Pirats, which vnder *Asanaga*, *Barbarussas* Lieutenant, infested all those seas. But the tempestuous weather both at land and sea disappointed him, and after the losse of many, both men and shippes, was forced to returne, and, to make roome for his souldiers, caused his horses (their gallant breed notwithstanding) to bee cast ouer-board.

Thus doth *Algier* still continue a sinke of Pirats; and now saith *Magnus*, there are in it not many lesse then fife and twenty thousand Christian slaues, which in likelihood at this time are encreased. Tripoli is also a seat of a Turkish Viceroy or Beglerbeg, and of Turkish Rousers. In the Kingdome of Telenfin is the desert of Angad, wherein are store of Roes, Deere and Ostriches, Arabian theeues, and Lions. The Castle of Izli was sometime stored with Inhabitants, and stately walled. Since, it was inhabited with religious persons, much reuerenced by the Kings of Telenfin, and the Arabians, which giue free entertainment for three dayes vnto all traouellers. A little off runneth a Riuer, out of which they water their fields, which else would yeeld them no fruit. *Guagida* betwixt two stooles had vnquiet sitting, paying tribute both to the Kings of Telenfin, & the Arabias. *Ned Roma* was built by the Romans, as the name testifieth, for *Ned* signifieth like; & like it was, if Historiographers faile not, vnto Rome.

Heere

r. *Knolles* saith
forie tunke;
an hundred
threescote and
one Gallies
and fixtie Gal-
liets taken.
pag. 883.

Michael Isidori,
Com. in Ann.
1571.

u King *James*
in his Poem of
in his Poem of
Lepanto.
x 10. *Leo*. lib. 4.
y It hath now
sightie thou-
sand persons,
as *Boterus* affir-
meth.

z This was *Nic*;
riaden the Tur-
kish Admirall.

a *Nic. Viri Magag-*
non. de hac ex-
pedi.

Sury Comm. in
Ann. 1541.

Heere and at Tebeerit dwelt great store of Weauers. *Haregol* was sometime famous, but being destroyed by a King and Patriarch of Cairaoan, it bequeathed as it seemeth the greatnes therof to Telenfin, which after grew in renowne. This towne giues name to this Kingdome. When *Abu Tesfin* reigned, it had in it sixteene thousand families. *Ioseph* King of Fesse besieged it seuen yeares together, and almost famished them: but he being slaine by treason, they found victuals enough in their enemies camp (which they assailed & spoiled) for their reliefe. Forty yeares after *Abulbesen* King of Fez after thirty months siege tooke it, & beheaded their King. Here are many and beautifull Temples, hauing their Mahumetan Priests and Preachers. Likewise here are fise Colleges most sumptuously built by the Kings of Telenfin & Fesse, curiously wrought with Musaike worke, for the Arabian Muses & Students, which haue their maintenance there. Their Barbes & Innes I omit. A great part of this City is inhabited with Iewes, distinguished by their yellow Turbants from the other Citizens, which being very rich, in the yeare of the *Hegira* 923. were robbed and brought to beggery. The Turks^b are now Lords thereof, between wh^o & *Charles* the fift, who had vnderaken their protection, the City is much impaired, as also by the wars betwixt the Sciffe & the Turk. *Barbarossa* subiected it. *Batha* is a great City, or rather was such: now ruined by wars. Not far hence in *Leo's* time kept a famous Heremit, much esteemed for his holinesse: who in short time grew so rich in horses & other cattell, that none in that region were cōparable to him. He paid nothing, nor any of his to the King, or to the Arabians, because they supposed him a Saint. I was told by his disciples (saith *Leo*) that the tenth of his corne is eight thousand bushels a yeare. He hath fise hundred horses and mares, ten thousand small cattel, and two thousand oxen, besides that, he hath yearly sent him from diuers parts of the world, of almes and offering, betwixt foure thousand and fise thousand duckars. His fame is spread ouer Asia and Africa. His disciples are fise hundred, which dwell with him, and liue at his charge, to whom he enioyneth neither penance nor labour, but to reade ordinary prayers: and giues them some names of God to obseue in their prayers, which they are to mumble so many times a day. For which cause multitudes resort to him to be his disciples, which after such instruction he sends home againe. He hath an hundred tents, some for strangers, some for shepheards, & others for his family. This good and lusty Heremit hath foure wiues, & many slaues, and by them many sons & daughters gallantly attired. His children also haue wiues and children, in so much that the whole family of this Heremit and his sons exceed fise hundred. He is honored of the Arabians, & the King of Telenfin is afraid of him. I, being desirous to know him, was entertained of him three daies, & supped with him euery night in secret roomes, where he shewed me among other things, bookes of Magike & Alchimy: and would haue proued to me that Magike was a true Science, whereby I thought him to be a Magician, because I saw him so much honored, and yet vsed neither sayings nor doings, but those inuocations of God by certaine names. Thus farre *Leo lib. 4.*

^d Oran.

Oran is^d subiect to Spaine, taken of *Peter Namarre*, 1500. It hath ten thousand families. The Turkes in vaine assaulted it, *An. 1562.* Their Piracies procured this Spanish thraldome: vnto which *Mersalcabir*, a most famous Hauen, is also subiect.

^e Tegdemi.

Tegdemi^e is as the Arabian name signifieth, ancient. It sometime was famous & abounded with men of learning & Poets. But he which would further be informed of the Cities of this Kingdome, let him reade *Leo*. The people of Bresh vse to paint a black crosse on their cheeke, & another vpon the palme of their hand. The same is obserued of diuers others, which yet know not the reason therof, being Mahumetans. The story saith, that the Gothes inuading and ruling these parts proclaimed freedome from tribute to all such as would become Christians, a badge of which Christianity was this crosse, still kept, now their Religion is lost.

The government of these parts is, as is said, Turkish. The *Beglerbeg* hath chiefe title, but the *Dinano* hath chiefe power of iudgments and iurisdiction. The *Corasan* or Capitaine of the Ianizaries, being in many matters as great as the *Beglerbeg*. The *Beglerbegs* of Algier and Tunes make their principall profits of their piaces (which they hold three yeares, hauing first bought them at a deare rate) by their Piracies, which with

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ioynt content they exercise on these seas; all in manner being fish that comes to net; if they meet them conveniently notwithstanding any league, or peace holden with the Grand Signior. They also giue entertainment to such Pirats of other places as resort to them, either to sell their ill-gotten goods, or to ioine their strength with them. As of late *Dancker* and *Ward* have bene famous in this infamie; the first, after his seruice with them and for them, receiuing his reward, by them sud-ly killed at Tunes (where he was knowne notwithstanding his disguising himself, with purpose to haue surprised their Fleet): the other (a shame to our Countrey; of which he was) grew so rich by his Piracies, that he shewed at one time to (the Author of these reports) *Iohn Pountesse*, a bagge of Jewels, containing almost halfe a bushell, besides his other purchases: And at last, that the end might manifest the wickednesse of these proceedings, he became an Apostata and Renegado from his Faith; and soone after died at Tunes: leauing his goods (for his goodnesse he had left before) vnto the Turkes, his body vnto a forren sepulchre, and his soule; let Pirats and Robbers (if they thinke they haue a ny soule) say whither.

Algier was by *Barbarossa* subiected to the Turke, about the year 1534. Tunes *And* 1574. three and twentie years after that Tripoli in Barbary; another cage of like birds, and seat of a *Beglerbeg*, was taken from the Knights of Malta by *Simon Bassa*. These Kingdomes the Turke hath in Africa, besides the great Kingdome of Egypt, and what he hath taken from *Prester Iohn*. In Egypt^a are said to be an hundred thousand *Tima-riots*, or horse-mens fees, which for that tenure of their land, without any charge to the Great Turke, are to serue where it pleaseth him to employ them. In this Kingdome of Algier are fortie thousand.

CHAP. X.

Of the Kingdome of Fesse, part of Mauritania Tingitana.

Mauritania Tingitana (so called of *Tingis*, now Tanger, at the mouth of the Streits) is by *Ptolomey* bounded on the West, with the Western Sea or Atlantike; on the North, with the Mediterran seas; on the East, with the Riuier^b Mulvia or Malva, which diuideth it from *Casariensis*; on the South, with the inner Nations of Libya. *Niger* saith, it was after called *Setinensis*, of the Citie Setia: more truly, *Sitiphenfis*, of Sitiphis, which *Procopius* saith was the mother Citie of Tingitana. In this Prouince are now the famous Kingdomes of Fez and Marocco. The ancient inhabitants besides the *Mauris* (of which we haue spoken) were the *Massesuli*, *Antolales*, *Bannurri*, and the *Gazulians* which liued here, and in other parts of Africa, as the Tartars do in Asia, and the Arabians in Africa, remouing their dwellings (if cent-wandings may be so called) as their pastures faile them. So *Silius* writeth of them;

*Nulla domus, planities habitant, migrare per arua
Mos, atq; errantes circumuolare Penates.*

House they haue none; but wandering still in Waines,
They cart their household-gods about the Plaines.

The Westerly point of Mauritania *Pomponius* beginneth at the Promontory, called, of their store of Vines, *Ampelusia*, now *Cabo de Cantero*, as *Oliuarius* affirmeth. In it was a caue sacred to *Heracles*, & beyond the same, *Tingi*, supposed to be built by *Antam*, for prooffe whereof they shew his Target made of an Elephants hide, too huge and vnwealdie for any man of later times, and holden in great veneration. Next to this *Tingi* (which gaue name to the Countrey, after by *Claudius Caesar*, who sent a Colony thither, called *Traduita Iulia*) was a high mountain called *Abyla*, to which on the Spanish coast was opposed *Calpe*, which two hills bare the name of *Heracles* pillars; *Heracles* himselfe (if we belecue fabulous antiquity) making there a passage to the Ocean and Mediterran seas, for mutual view and entertainment. They are now called, *Sentra* on that side, and *Gibraltar* on this. A little hence was *Iulia Constantia*, a Colony of *Augustus*, and *Lixus*, a Colony of *Claudius*. In this, ^b was *Antam* his Palace, and his combat with *Heracles*, and the Gardens of the *Hesperides*. *Antam*, if his Legend be true,

f Pirates.

g Many Eng-
lish Christians
vnworthy ei-
ther of these
name, turne
from that faith
(which they
neuer had, but
in profession)
to professe
themselves
(for hell) Tur-
kish.
h Kneller:

a Ptol. lib. 4. c. 1.

b Pliny calls
this Riuier *Mal-
uana*.
c Dom. Nig.
d Aph. Com. 1.
e Gi. Bot. Ben.
f Plin. lib. 5. c. 2.

f Silius, lib. 3.

g Pompon. Mela
lib. 1. cap. 5.
cum Oliuarius
annot.

h x. Catal. Comes.
Mythol. 1. 7. c. 2.

1 Some say
threescore and
ten, and that
Serrorius found
him in his sepulchre of that
length. I can
easily beleue
both alike.

2 Hist. 7. cap. 7.

1 Dem. Niger.
Com. Aph. 1.

in Victor Vi-
centis Persecu-
tionis Cand.
n. Precop. de
Bello Vand.
o Dion. Halicar.
lib. 1.
Munster Cosm.
lib. 6.
p. Theatrum
Arnaldi Mer-
manni.

q. In Leo lib. 3.
Gt. Not. Gen.
Magnum.

was threescore and foure cubits long; a cruell & inhospitall tyrant, who in his en-
durance with *Hercules*, was three times hurled dead to the earth, & so many times by
his mother (the earth) reuiued: which *Hercules* perceiuing, held him vp in the aire till
he had strangled him. Wherby they intend, that the Sunne requieth the Earth, signified
by *Amrys* & *Hercules*, but with his excessive heat doth kill it. The *Hesperides* were the
daughters of *Hesperus*, brother of *Atlas*, *Egle*, *Aethusa*, *Flaetusa*. In their gardens
grew those golden apples (the dowry of *Inno* to *Iupiter*) kept by a Dragon, engendered
of *Typhon* and *Echidna*, which had an hundred heads, and many voices, attended by the
Priest of the *Hesperides*: These *Hercules* fetched away. This was the Poeticall tale; the
truth wherof is said to be, that the daughters of *Atlas* were by *Pirats* and theues, sent
from *Babylon* King of Egypt, stolne; & redeemed by *Hercules*, who slew those thieues.
These were borne to *Atlas*, of *Hesperia*, daughter of *Hesperus* his brother, called there-
fore *Atlantides* and *Hesperides*, six in number. *Atlas* had an excellent kinde of sheepe,
with yellow fleeces, which for this exploit he bestowed on *Hercules*; and taught him
also the knowledge of Astronomy: in regard of which Science, *Atlas* is said to haue
borne vp the Heauens with his shoulders, and *Hercules* to haue vnderaken his bur-
then. Whereas *Natalis* & *Comos* placeth these Gardens with *Pliny*, neere to *Lixus*, and
yet nigh to *Meroe* and the red sea, betwixt which places is such a world of distance, it
argueth how great errors great schollers may fall into by want of that so-much-neg-
lected studie of Geography, without which, History that delectable study is sicke of a
halfe-dead passion one cause that hath moued me to ioinie in my Studies & in this work,
the history of *Time*, with her manifold changes & chances, of *Place* together. Besides
the Altar of *Hercules*, & wilde Olines, there remained nothing in *Plinius* dayes of that
Hesperian Garden. *Niger* findes there a tree Mallow, twenty foot high, and aboue a
fathome about. Of Mount *Atlas* they tell wonderfull tales, of the selfe-fertility thereof,
the inhabitants neuer seene by day, the desert-like silence, the fires therein shining by
night, the musike and mis-rule of the *Egyptians* and *Satyres*, and the labours of *Her-
cules* and *Persens* there. *John Leo* shall better acquaint vs with the truth, then those fa-
bles of credulous antiquitie. Out of him therefore and other later Writers we will take
view of the present face of Africa, there being little that can be said of their ancient
Rites, more then is already obserued. The Romans brought hither their language and
Religion. The Vandals vnder *Gensericus* passing out of Spaine, made conquest of all in
manner which the Romans had in Africa, of whose cruelty *Victor* & *Vicentius* an eye-
witness, hath written three bookes. The manifold battels and alterations of estate be-
twixt them, the Romans, Maurusians, and others, *Procopius* hath diligently recorded.
It would be harsh and tedious heere to relate. The soile, saith *Mela*, is more noble then
the people: of the miraculous fertility whereof, *Dionysius* & *Halicarnassens*, *Munster*,
Boemus & others haue written, I know not how truly. That their come yeelds an hun-
dred fold increase, and in some places an hundred and fittie: that there are seene Vines
as great as two men can fathome, and grape-clusters a cubit long, &c. It is thought
that Christian Religion was heere preached in the Apostles time.

Leauing those things of more age and vncertainie, we will come now to the King-
domes of Fez and Marocco, which haue bene of Saracenicall erection in this Pro-
uince of Tingitana. 4 That of Fez stretcheth from Azamor to Tanger, and from the
Atlantike Ocean to Mulua. This River is the Easterne border, on the North it is wash-
ed with the Sea, on the South is the Kingdome of Marocco, on the West, the River
Ommirabih. The Rivers Subu, Luccus, and others, water it. Therein are numbred se-
uen Prouinces, Temesna, the territory of Fez, Azgar, Thabet or Habat, Erif, Garer,
and Chauer Elchauze: euery of which, saith *Leo*, had in old times a seuerall Gouernor.
Neither was the City of Fez the royall seat, but was built by a Schismaticall Rebell, in
whose family the government continued 150. yeares. And then the Marin family
preuailing, gaue it first the title of a Kingdome, setting their abode and strength therein.
Temesna beginneth at Ommirabih, thence stretching Eastward to Buragrag, be-
tweene Atlas and the Ocean. It is a plaine Country, eighty miles in length, containing
in it forty great Townes, besides three hundred Castles. In the year of the Hegira
323. *Chemum* the sonne of *Menal*, an Hermetically Persuaded them to pay no
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tribute, nor yeeld subiection to Fez, because the Lords thereof were vniust, bearing himselfe for a Prophet, and in small time gate into his hand the spirituall & temporall sword, holding the same by force & armes. But after that *Ioseph* had built Marocco, he sought by Catholike Doctors of the Mahumetan Religion, to reduce them from their Heresie, but they slew them, and with an Armie of 50000. marched towards Marocco to expell thence the house of *Lunuma*, but by this means brought destruction to themselves; *Ioseph* getting the better, and spoiling their Country, ten moneths together, with great cruelty. It is thought that a Million of people by famine, sword, rocks, and riuers, were consumed: and Temesna was left to be inhabited of Wolues, Lyons, and ciuet-Cats, 150. yeares: at which time King *Manfor* gaue the possession of Temesna to certaine Arabians, who fiftie yeares after were expelled by the *Lunuma* Familie, recovering the Kingdome from the house of *Manfor*; and after, the *Marin* Familie pre-uailling gaue it to the people of Zenete and Haora, in meede of their seruice, which they had done to the Marins against the King and Patriarch of Marocco. From which time they haue enioyed the same almost two hundred yeares. Anfa was a Towne of great trade with the English and Portugals, and by these vterly rased: and so the Arabians serued the next City Manfora, Nuchaila, sometimes famous for their plenty of come, of which it is recorded, that they would giue a Camels burthen for a paire of shoes, hath now but a few bones left of her carcasse, namely a peece of the wall, and one high steeple, where the Arabians, after they haue ended their tilth, lay vp their instruments of husbandry, none daring to steale his Neighbours tobles, in reuerence of a Saint of theirs, there buried. Rebat is a Towne furnished with Colleges, and Temples, the modell of Marocco. At Sella was King *Manfor* buried, where he had built a stately Hospitall, and Palace, a beautifull Temple, and a Hall of Marble cut in Mosaïke worke, with glasse windowes of diuers colours, wherein he and his posteritie were buried. I saw, saith *Leo*, the Sepulchre, and copied out the Epitaphes of thirtie of them.

Madur Anuan, by the ruines testifieth her sometime proud buildings, hospitals, Innes, and Temples. In Thagia is visited the Sepulchre of a holy man, which liued in the time of *Habdel Mumen* the Calif or Patriarch, who wrought great miracles against the Lyons, wherewith the Towne is much molested. *Etiedle*, a Mahumetan Doctor, wrote a Legend of his miracles, which *Leo* saith he had read, and supposed that they were done either by Naturall or Deuillish Magike. The Fessans after their Easter yearly resort to his Tombe with such numbers of men, women, and children, and their Tents, that they seeme an Armie. It standeth from Fesse 120. miles, so that their going and returning in this Pilgrimage lasteth fiftene daies. My Father carried me yearly thither when I was a child, and since, I haue been there many times, by reason of many vowes which I made, being in danger of Lyons. Where Zarfa stood, the Arabians now sow corne.

The Territory of Fez hath on the West the Riuer Buragrag; on the East, Inaven; on the North, Subu; and Atlas on the South. Sella was built by the Romans, sacked by the Gothes, subiect since to Fesse. The buildings are of Mosaïke worke, supported with marble pillars: euen the shops are vnder faire and large porches, and there are arches to part occupations. All the Temples are beautifull. In this Towne the Geno-waies, English, Flemings, and Venetians, vied to trade. The Spaniards tooke it in the 670. of the *Heg*, but lost it againe within ten daies. Fanzara was destroyed by *Sairid*, who with certaine Arabians besieged Fez seuen yeares together, and destroyed all the Villages in the Country about. Mahimora was made famous by the slaughter of the Portugals, whose blood dyed the Sea three dayes together, blushing to see the barbarous Barbarian spill so much Christian blood. *Leo* was there present, and numbreth the slaine Christians at ten thousand, besides the losse of their ships and Ordnance, whereof the Moores tooke vp foure hundred great brasse peeces out of the Sea, in the yeare of the *Heg* 921.

Fez, or Fesse, was built in the time of *Aron* the Calif, in the 185. yeare of the *Heg*. f Fez signifi-
eth gold, in A-
foundation there was found some quantitie of gold. The Founder was named rabian.

e Elsewhere
called *Lutima*.

u Of this read
our third book:
the difference
seemeth to be
more in names
then truth.

x The sweet
situation of
Fez.

Idris, *Aron* neare Kinsman, to whom the Calisaphship was more due. For he was Nephew of *Hali*, *Mahumet* Cosen, who married *Falerna*, Daughter of *Mahomet*, and therefore, both by Father and Mother of that kindred: whereas *Aron* was but in the halfe blood, being Nephew to *Habbu*, the Vncle of *Mahumet*. Howbeit both these families were deprived of the *Calisate*: and *Aron* by deceit vsurped. For *Aron* grandfather sained himselfe willing to transferre that dignity to *Hali*, and caused the house of *Ymene* to loose it, and *Habdulla Sefsee* became the first *Caliph*, who persecuted the house of *Hali* openly, chasing some into Asia, and some into India. But one of them remained in *Elmadina*, of whom (because he was old and religious) hee had no great feare. His second Sonnes grew in such fauour, with the people, that they were forced to flee, and one being taken and strangled, the other, which was this *Idris*, escaped into Mauritania, where hee grew in such reputation, that in short time hee got both swords into his hand, and dwelt in the Hill Zaron, thirtie miles from Fez, and all Mauritania payed him Tribute. He dyed without issue, only he left his slaue with child; shee was a Goth become *Mahumetan*, and had a sonne, which after his father was called *Idris*. He succeeded in the Principality, and was brought vp vnder the discipline of a valiant Capitaine, named *Rasid*; and beganne to shew great provelse at fiftene yeares. He afterwards, increasing in power, built on the East-side of the Riuer a small City of three thousand Families. After his death, one of his sonnes built an other City on the West-side: both which Cities so increased, that there was small distance betweene them. An 180. yeares after, there arose ciuill warres betwixt these two Cities, which continued a hundred yeares. And as *Esope* Kite serued the Moufe and Frog, so *Ioseph* of the *Lumme* Familie, apprehending this aduantage, tooke both their Lords, and slew them, and thirtie thousand of the Citizens. He brake downe the walls which parted the two Cities, and caused many Bridges to be made, and brought them both to be one City, which he diuided into twelue Wards. The City is now both great and strong. It seemes that Nature and Art haue playd the wantons, & haue brought forth this City, the fruit of their dalliance: Or else, they may seeme coriuals, both, by all kind officers, seeking to winne her loue: So doth the earth seeme to dance, in little filllocks and pretty Vallies, diuersifying the soile: so doth the Riuer disperfe it selfe into manifold channels, no sooner entering the City, but it is diuided into two armes: wherewith it embraceth this lovely Nymph: and these subdiuided, as it were, into many fingers, in variety of water-courses, insinuating it selfe vnto euery street and member thereof: and not contented thus in publike to testifie affection, finds meanes of secret intelligence with his loue by conduit-pipes, closely visiting euery Temple, Colledge, Inne, Hospitall (the speciall chambers of his Spouse,) Yea & almost euery priuate house: from whence with an officious seruice he carryeth the filth that might offend either sight or sent of his Bride, which still enioying, he wooeth, and euer wooing enioyeth. Neither is Art behind in his proffered courtesies, but still presents her with Mosaike works, as chaines and Jewels to adorne her: with fine bricks and stones framed into most artificall Fabricks, both louely for delight, and itarely for admiration. The roofes of their houses are adorned with Gold, Azure, & other excellent colours, which are made flat for the Inhabitants vse and pleasure: whose houses are richly furnished, euery chamber with a presse curiously painted and varnished. And who can tell the exquisitnesse of the portals, pillars, cisterns, and other parts of this Cities furniture? Once, let the Temples therein a while detainey your eyes; wherof there are in Fez, together with smaller Chappels or Moschees, about seuen hundred, fifty of which are great and faire adorned with marble pillars, and other ornaments, the chapiters thereof wrought with Mosaike and carued works. Euery one hath his Fountaines of marble, or other stones not knowne in Italy. The floores are couered with mats, closely ioyned, and so are the wals a mans heighe lined therewith. Euery Temple hath his steeple after the Mahumetan manner, whereon they, whose office it is, ascend and call the people at the appointed houres to prayer: there is but one Priest thereunto, who saith their seruice there, and hath charge of the reuennue of his Church, taking accounts thereof, to bestow it on the Ministers of the said temple, namely those which keep the lamps light in the night, the Porters, & them which cry in the night-time, to call them to Church. For he which

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 cryeth

cryeth in the day-time, is only freed from tenths, and other payments, otherwile hath
 no salarie or stipend. There is one principall and (if wee may so terme it) Cathedra^l
 Church, called the Temple of *Carmen*, so great, that it containeth in y^e circuit about a
 mile and halfe. It hath 31. Gates, great and lugh. The rooſe is 150. Tuscan x yards
 long, and litle lesse then 80. broad. The steeple is exceeding high. The rooſe here-
 of is supported with 38. arches in length, and 20. in breadth. Round about are cer-
 taine Porches on the East, West, and North, euery one in length 40. yards, and in
 breadth 30. Vnder which Porches or Galleries are *Magazines* or Store-houses, where
 in are kept lamps, oile, mats, and other necessities. Euery night are lighted 900. lamps;
 for euery arch hath his lamp, especially that row of arches which extends through the
 mid-quire, which alone hath 150. lamps, in which ranke are some great lights made
 of brass, euery of which hath sockets for 1500. lamps. And these were bells of certaine
 Cities of Christians, conquered by the Fessan Kings. About the walls of the said Tem-
 ple within, are pulpits of diuers sorts, wherein many learned Masters read to the peo-
 ple such things as pertaine to their faith and spirituall law. They beginne a litle after
 breake off day, and end at one houre of the day. In Sommer they read not but after
 24. houres or Sunne-set, and continue till an houre and halfe within night. They teach
 aswell morall Philosophie, as the Law of *Mabomet*. Priuate men reade the Sommer-
 Lectures, only great Clerks may read the other, which haue therefore a large stipend,
 and books, and candles, are given them. The Priest of this Temple is tied to nothing,
 but his *Mumpsimus*, or Service. Also he taketh charge of the money and goods, which
 are offered in the Temple for Orphans: and dispenſeth the reuennues that are left for
 the poore: euery holy day he dealeth to the poore of the City money and corne, ac-
 cording as their necessitie is more or lesse. The Treasurer of this Church is allowed a
 Ducat a day. He hath vnder him eight Notaries, each of which haue six Ducats a mo-
 neth: other six Clerkes gather the Rents of Houses and Shops, which belong to the
 Church, retayning the twentieth part thereof for their wages. Moreouer, there are
 twenty Bayliffs of the husbandry, that ouer-see the labourers. Not farre from the Ci-
 ty are twentie Lyme-kills, and as many Brick-kills, seruing for the reparations of the
 Temple, and the houses thereto belonging. The reuennues of the Temple are a two
 hundred Ducats a day. The better halfe is laid out on the premisses. And if any Tem-
 ple of the City or Moschee be without reuennue, they are hence furnished with many
 things. That which remains goeth to the common good of the City.

In the City are two principall and most stately Colleges of Schollars, adorned with
 Mosaiques and carued workes, paved with marble and stones of Maiorica. In each of
 them are many chambers; in some Colleges are a hundred, in some more, and in some
 lesse. They were all built by diuers Kings of the *Marin* Familie. One is most beauti-
 full, founded by King *Abu Henon*. It is adorned with a goodly Fountaine of marble,
 and a streame continually running: there are three Cloisters, or Galleries, of incredi-
 ble beauty, supported with eight square Pillars of diuers colours, the arches adorned
 with Mosaike of Gold and fine Azure. The rooſe is of carued worke. About the walls
 are inscriptions in Verse, expressing the yeare of the foundation, and praises of the
 Founder. The gates of the College are of brass, fairely wrought, and the dores of the
 chambers carued. In the great Hall where they say their prayers is a Pulpit, that hath 9.
 staires to it, all of Iuorie & Ebonie. This College cost the founder 480000. Ducats. All
 the other Colleges in Fesse hold some resemblance with this, and in euery of them are
 Readers or Professors in diuers Sciences, provided for by the Founders. In old times
 the Students were wont to haue their diet and raiment allowed for 7. yeares, but now
 they are allowed only their chamber: for the wars of *Satrid* consumed their possessi-
 ons. So that now there remains but litle wherewith they maintaine their Readers,
 and of them some haue 200. Ducats, some 100. yearly, and some lesse. And there a-
 bide in the said Colleges, only a few strangers maintained by the almes of the citizes;
 When they will reade, one of the auditors readeth a Text, and the Reader then readeth
 his Comments, and brings some exposition of his owne, and explaneth the difficulties.
 And sometimes in his presence the Students dispute of that argumēt which he handleth.

There are many Hospitals in Fesse, not inferiour in building to the Colleges afore-
 said.

y This com-
 palle i. to be
 vnderstood of
 all the build-
 ings.
 z. *Braccia di*
Toscana.

• *Vn hora di*
giorno.

a This may be
 reckoned as
 old rent with
 vs, which now
 is exceedingly
 improved: for
Leo wrote this,
 An. 1526. of
 his former ob-
 scuration.

b *Bellona*, ente-
 micro to the Mus-
 ses.

said. In them strangers were entertained three daies at the common charge. But in the time of *Sarrids* warre the King sold their reuennues. Now, only learned men and Gentlemen receiue entertainment, and poore persons reliefe. There is an other Hospital for diseased strangers, which haue their diet, but no phisick allowed them. Here also mad men are put in. In this Hospital *Leo* in his youth had bene a Notarie. There are in Fez a hundred bath-stones well built, with foure Halls in each, and certaine Galleries without, in which they put off their clothes. The most part of them pertaine to the Temples and Colleges, yeelding them a great rent. They haue a yearely festiuall wherein all the seruants of the Bathes with trumpets and great solemnitie goe forth of the Towne, and gather a wilde Onion, which they put in a brasen Vessell, and bring it solemnly to the hot-house dore, and there hang it vp in token of good luck. This *Leo* thinks to be some sacrifice, observed by the ancient Mores, yet remaining. Euery African towne had sometimes their peculiar feast, which the Christians abolished.

Innes here are almost two hundred, built three stories high, and haue a hundred and twentie chambers a peece, with Galleries afore all the dores. But here is no prouision of bed or board for strangers. The Inne-keepers of Fez are all of one familie, called *Elchena*, and are attired like women, shauē their beards, become womanish in their speech, yea degenerate euen to the wheele and spindle. They are so odious (except to base villaines that resort thither) that the better sort of people will not speake to them: and may not enter the Temple, Burse, or Bathe, nor into those Innes next the great Temple, where Merchants are entertained. There are thousands of mills, all almost pertaining to the Temples and Colleges reuennue. Each trade in Fesse hath a peculiar place allotted thereto, the principall whereof are next the great Temple: as Scriueners, Booke-sellers &c. euery trade by themselves.

The Christian captiues rest only vpon Fridaies, and eight other daies in the yeare festiuall to the Moors. There are six hundred fountaines walled about, the waters whereof are conueyed by conduits to the Temples, or other places, because the Riuer is sometimes drie. They haue in Fez a Iudge for criminall causes, and an other for questions of Religion. A third that deales in Marrimoniall cases. From these there lieth an appeale to the high Aduocate. The Iudges of *Mahomets* law in matters of conscience haue no allowance for the same. Their marriages are thus. When the Father of the

c Infamous
Inne keepers.

d The man neuer seeth his Bride before marriage: but sends his Mother, or some other Woman to see her: and vpon that report agreeth with the Father.

Maid hath espoused her to her ^dlouer, They goe with their friends to Church, & haue with them two Notaries which draw the couenants agreed betwixt them into writing. The Father bestowes a dowrie or portion of money, apparell, and such like; seldome of land. When the Bridgrome fetcheth her home, she is set in a cabinet, couered with silk, and carried by porters, accompanied with her Kins-folks, & much minstrelsie: and the Bridgromes friends goe before with torches, and her kinsmen after, toward the great Church. Then he hasteth home, expecting his Bride in his chamber; y^e hom her Father, Brother, & Vncle, bring and deliuer to his Mother: & he setting his foot on hers, shuts the chamber dore. At which a woman standeth and receiueth of him a napkin stained, which she sheweth to the assembly as a testimonie of the Brides virginity: but if she be not found a Maide she is returned to her friends with shame, and the goods goe home without their feast. They hold great feasting also at the circumcision of their male-children, which is the seuenth day after they are borne. The Barber or Circumciser is presented with gifts of all the guests. Then followeth mirth and iollitie. They vse dancings, but the women apart by themselves without men.

There is a remainder of holy daies instituted by the Christians which themselves vnderstand not. On Christ-masse Euen they eate a sallier made of diuers hearbs, and seeth all kinds of pulse which they feede vpon. On New-yeares day the children goe with maskes on their faces to the houses of Gentlemen, and haue fruits giuen them for singing certaine songs. On the feast of *S. Iohn Baptist* they vse to make bone-fires. They make a feast, called *Dennika*, (when their childrens teeth begin to grow) vnto other children. When a man dies, the women put on sack-cloth, and defile their faces with dirt. They call to them those wicked men in womens attire, which haue foure square drums, to the sound whereof they sing mournfull ditties, in praise of the dead partie. At the end of euery verse the women utter most hideous shrieks & outcries, tearing their

haire

Christ-masse day
New-yeares day

New-yeares day
St. Iohns day
Dennika

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haire and bearing their breasts & cheeks, till they be all embred with blood. And thus they continue seven daies, and then intermit their mourning fortie daies, after which space they resume the same for three daies, as before. But the better sort behaue themselves more modestly. At this time all the widowes friends come about her to comfort her, and send her diuers kinds of meats: for in the mourning house they may dresse no meat at all, till the dead be carried out. The woman which looseth her Father, Brother, or Husband, neuer goes forth with the Funerall. At some festiuals, the youths of one street will fight with clubs against the boies of an other street, and sometimes betake them to other weapons, and kill one another. Sometimes they vse these bloudie fraies without the Citie, the Officers forcing them to better order. There are many Poets which pen amorous Sonnets: and on *Mahomets* birth-day make verses in his commendation, resorting early to the Palace, and there ascending the Tribunall, readeth their verses to the people: and he whose verses are best, is pronounced that yeare Prince of the Poets. The Marin Kings on that day vsed to entertaine the learned men, and to reward the best Poet with a hundred duckets, a horse, a woman-slave, & the Kings robes which he ware that day. In Fez are two hundred Grammer Schooles, built like great Halls. Euery day they learne one lesson of the Alcoran. They read and write not in bookes, but in great tables. In seven seven yeares they learne the whole Alcoron by heart. And then the father inuith his sonnes Schoole-fellowes to a banquet: and his sonne rides through the street in costly apparell, both which are lent by the Gouvernor. The other boies ride and sing songs in praise of God and *Mahomet*. On *Mahomets* birth-day euery boy must carry a torch to schoole curiously wrought, some weighing thirty pound, which they light before day, and let them burne till Sun-rising, singing all the while the praises of *Mahomet*. The Schoolemasters haue the remnant of the wax which sometimes they sell for a hundred duckets. They are free Schooles anciently built. In the Schooles, and also in the Colleges, they haue two daies of recreation euery weeke, wherein they neither teach nor studie. There be three kinds of Fortune-tellers, or Diuiners. One of which vse Geomanticall figures: others powre a drop of oile into a glasse of water, which becometh cleare as a seeing glasse: in which they say they see strange sights, rankes of Deuils, like armies, some travelling, some passing ouer a River, &c. When the diuiner seeth them quiet, he demandeth such questions of them as he will, and the Deuils with gestures returne answer. The third sort are women fortune-tellers, which make the people beleue that they are acquainted with Deuils of diuers colours, red, white, black: and when they will tell any mans fortune they perfume themselves with certaine odors, whereby (as they say) the Deuill entred into them, and their voice is presently altered, as if the Deuill spake within them. And then they that come to enquire aske their questions, and so hauing left their present for the Deuill, depart. These women vse unlawfull lusts betweene themselves in mutuall filthinesse: and if faire women come to them they will demand the Deuils fee, that they may haue such dealing with them. Yea some addiecting themselves to these abominable practises will faigne themselves sick, and send to one of these witches, which will affirme, that shee is possessed with a Deuill, and cannot be cured, except shee become one of their society. The foolish husband beleuees, consents, and makes a sumptuous feast at that her deuillish admission. Others will coniure this Deuill with a cudgell out of their wiues; others faiming themselves to be possessed with a Deuill, will deceiue the witches, as they haue deceiued their wiues. There are Exorcists or Diuiners, called *Muhazami*, which call out Deuils, or, if they cannot, they excuse themselves, and say it is an Aerie spirit. They write characters, and frame circles on an ash-heape, or some other place: then they make certaine signes on the hands or forehead of the possessed partie, and perfume him after a strange manner. Then they make their incantment, and demand of the spirit, which way he entred, what he is, & his name: and then command him to come forth. Others there are that worke by a Cabalistical rule, called *Zairagis*, and is very hard: for he that doth this must be a perfect Astrologer and Cabalist. My selfe (as is Leet report) haue scene an whole day spent in describing one figure only. It is too tedious here to expresse the manner. Howbeit, *Mahomets* law forbids all diuination, & therefore the Mahomeran Inquisitors imprison the Professors thereof.

e These tables are boards like horne bookes, when one lesson is learned, that is wiped out, and another written: & so throughout the Alcoran, till all be learned.

f Female filthinesse.

g Ranks.

There are also in Fez some learned men which giue themselves the surnames of *Wise-men* and morall Philosophers, which obserue lawes not prescribed by *Mahumet*: some account them Catholike, others not, but the vulgar hold them for Saints. The law forbiddeth loue-songs, which they say may bee vsed. They haue many rules and orders, all which haue their Defenders and Doctores. This Sect sprang vp fourescore yeares after *Mahumet*. The first Author thereof was *Elsesen Ibnu Abulbasen*, who gaue rules to his Disciples, but left nothing in writing. About an hundred yeares after came *Elharis Ibnu Esed*, from *Bagadet*, who left volumes of writings vnto his Disciples. But by the Lawyers was condemned. Fourescore yeares after, vnder an other famous Professor, that law reuined, who had many Disciples and preached openly. But by the Patriarke and Lawyers, they were all condemned to loose their heads; the giddie receptracles of such fantastick deuotions. But hee obtained leaue of their *Caliph* or Patriarch, that he might trie his assertions by disputations, with the Lawyers whom he put to silence. And therefore the sentence was reuoked, and many Colleges buik for his followers. A hundred yeares after *Maliesach* the Turke destroyed all the maintainers thereof, some fleeing into Cairo, some into Arabia. Not long after, *Elgazanli* a learned man compounded the controuersie; so reconciling these and the Lawyers, that the one should be called Conferuers, the other Reformers of the Law. After the Tartars had sacked Bagdat in the yeare of the *Hegeira* 656. these Sectaries swarmed all ouer Asia and Africa. They would admit none into their Societic, but such as were learned, and could defend their opinions: but now they admit all, affirming a learning to be needlesse, for the Holy teacheth them that haue a cleane heart. Therefore they addict themselves to nothing, but pleasure, feasting, and singing. Sometimes they will rend their garments, saying, They are then rauished with a fit of diuine loue. I thinke rather superfluitie of belly-cheare is the cause: for one of them will eate as much as will serue three, or else it is through wicked lust. For sometimes one of the principals with all his Disciples is inuited to some marriage feast, at the beginning whereof they will rehearse their deuout Orizons and Songs: but after they are risen from table, the elder beginne a dance, and teare their garments, and if through immoderate drinking any catch a fall, one of the youths presently take him vp, and wantonly kisse him. Whereupon ariseth the Prouerbe, *The Heremites banket*, signifying, that the Scholler becomes his masters Minion. For none of them may marrie, and are called Heremites.

Among these Sects in Fez are some rules esteemed Hereticall, of both sorts of Doctores: Some hold that a man by good Workes, Fasting, and Abstinence, may attaine to the nature of an Angell, the vnderstanding and heart being thereby so purified, say they, that a man cannot sinne, though he would. But to this height is ascended by fiftie steps of discipline. And though they fall into sinne before they be come to the fiftieth degree, yet will not God impute it. They vse strange and incredible fastings, in the beginning, but after, take all the pleasures of the world. They haue a seuerer forme of liuing set downe in foure bookes, by a certaine learned man, called *Eschranar de Sohranard* in Corasan. Likewise an other of their Authors, called *Ibnul Farid*, wrote all his learning in wittie Verses, full of Allegories, seeming to treat of Loue. Wherefore one *Elfargano* commented on the same, and thence gathered the rule and the degrees aforesaid. In three hundred yeares none hath written more elegant Verses, which therefore they vse in all their bankets. They hold that the Heauens, Elements, Planets, and Starres, are one God, and that no Religion is erroneous, because every one takes that which he worships for God. They thinke that all knowledge of God is contained in one man, called *Elcorb*, elect by God, and wise as hee. Forty, among them are called *Elauned*, which signifieth blocks. Of these is *Elsoth* or *Elcorb* elected, when the former is dead: threescore and ten Electors make the choice. There are seuen hundred and threescore and fife others, out of whom those threescore and ten Electors are chosen. The rule of their order binds them to range vnkowne through the world, either in manner of foolies, or of great sinners, or of them the vilest man that is. Thus some wicked persons of them goe vp and downe naked, shamefully shewing their shame, and like brute beasts will sometimes haue carnall dealings with women

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in the open streets; repured neuerthelesse by the common people for Saints, ^{h as we h vide l. 3. c. 7.} haue shewed elswe here. There is an other sort called Caballists, which fast strangely, eate not the flesh of any liuing creature: but haue certaine meates and habites appointed for euery houre of the day, and of the night, and certaine set praiers according to the daies and moneths, strictly obseruing the numbers of them, and carrie square tables with characters and numbers engrauen in them. They say that good spirits appeare to them, and talke with them, instructing them in the knowledge of all things. There was amongst them a famous Doctor, called *Boni*, which composed their rule and orders, whose booke I haue seene, seeming to fauour more of Magick then the Cabala. Their notablest workes are eight. The first, called Demonstration of sight, containeth fastings and praiers. The second, their square Tables. The third, fourescore and nineteene vertues in the name of God contained, &c.

They haue an other rule among these Sects, called *Suyach*, the rule of Heremites; the Professors whereof inhabit woods, and solitarie places, without any other sustenance then those deserts afford. None can describe their life, because they are estranged from all humane Societie.

He that would see more of these things, let him reade the booke of one *Elefacni*, who writeth at large of the Mahumetan Sects, whereof are threescore and twelue Principall, each maintaining his owne for truth, and the way to saluation. Two are most predominant in these daies; that of *Lesghari* in Africa, Egypt, Syria, Arabia, and Turkie; and the other of *Inamia* in Persia, and Corasan, more lately broched. Although I haue spoken before of the Saracen sects, yet could I not but follow *Leo* in his reports of them here. As for these Coniurers, which by art magick profess to finde gold, which indeede loose gold to finde it; and the Alchymists, which seeking to turne other mettals into gold, turne their gold into other mettals, and the books that both these haue of their sciences: likewise the Snake-charners, and other baser people, I passe ouer.

In the Suburbs of Fez are a hundred and fiftie caues, hewen out of excellent marble, the least of which will hold a thousand measures of corne. This is the sinke of Fez where euery one may be a Vintner and a Bawde. An other suburbe hath two hundred families of Lepers, which are there provided for: and all of that qualitie forced to keepe there.

In new Fez the Jewes haue a street, wherein they haue their houses, shops, and Synagogues: and are meruailously increased since they were driuen out of Spaine. They are gold-smiths: for the Mahumetans may not be of that trade, because they say it is vsurie to sell things made of gold or siluer for more then their weight, which yet is permitted to the Jewes. They liue in exceeding contempt, not being permitted to weare shoes, but in steed thereof vse socks made of rushes. They weare a black turbant, and if any will weare a cap hee must fasten a red cloth thereunto. They paid to the King of Fez monethly in *Leo's* time one thousand and foure hundred Duckats.

The Mahumetan temporall Lords are not by their law to hold any other reuennue, then of euery subiect which possesseth an hundred Duckats, two & a halfe for Tribute, and of corne the tenth measure yearly. Yea, this is to be paid into the Patriarke or Califs hand, who should bestow that which remaineth ouer and about the Princes necessity, on the common profits; for the poore, and maintenance of warres. But now the Princes haue tyrannised further, especially in Africa, where they haue not left the people sufficient for their needments. And therefore Courtiers are odious (no lesse then the *Publicans* sometimes among the Jewes) no man of credit vouchsafing to inuite them to their tables or receiue gifts from them; esteeming all their goods theste and briberie. Nor may any Mahumetan Prince weare a Diademe, which yet it seemes is now broken.

In Qualili a Towne of Mount Zarthon is *Idrie*, of whom before is spoken, buried; all Barbarie religiously visiteth his Sepulchre. *Pharao* is the name of a Towne, by the vulgar supposed the worke of *Pharao*, which fond conceit grew from a booke, entitled, The booke of the words of *Mahomet*, taken out of an Author, called *Elcalbi*, which saith with *Mahomets* testimonie, that there were foure Kings which ruled all the

Tame Lyons.

the world; Two faithfull, and two vnfaithfull : the two former, *Salomon* and *Alexander Magnus* : the two later, *Nimrod* and *Pharao*. The Latin inscriptions there seene shew it was the worke of the Romans. In *Pietra Rossa*, a Towne by, the Lyons are so tame that they will gather vp bones in the streets, the people not fearing them. The like Lyons are in *Girguira*, where one may drue them away with a staffe. At *Agla* the Lyons are so fearefull that they will flee at the voice of a child; whence a coward braggart is prouerbially called a Lyon of *Agla*. *Shame* is the name of a Castle, so called of their shamefull couetousnesse; which, when they once requested the King then entertained amongst them to change, he consented. But the next morning, when they had brought him vessells of milke, halfe filled vp with water, hoping the King would not perceiue it, he said that none could alter nature, and so left them, and their name to them. We haue now passed two Prouinces of the Kingdome of Fez : the third is named *Azgar*, which hath the Riuer *Buragrag*, on the West; *Bunafar*, on the South; the Ocean, on the North; and Eastward, the Mountains. Here standeth *Caſar Elcabir*, which King *Mexfor* gaue to a poore Fisher, who had giuen him kind entertainment in his cottage one night when he had lost his cōpany in hunting. In it are many temples, one College of Students, and a strately Hospitall. *Habar*, the fourth Prouince or Shire of this Kingdome, is next hereunto, and containeth almost 100. miles in length, and 80. in breadth. *Ezaggen*, a Towne of Fez, are permitted by an ancient priuilege of the Kings of Fez to drinke wine, notwithstanding *Mahomets* prohibition. *Arzilla*, faith *Lee*, was taken by the English, then worshippers of Idols, about 900. yeares after Christ. The Religion, I thinke, deceiues him. He ads, that the Towne remained without habitation 30. yeares, & then one of the Mahumetan Patriarchs of Cordoua, then Lord of Mauritania, reedified it. Of the acts of the English it is not vnworthy the rehearsing, That *Seut* or *Ceuta* (there written *Sunt*) was taken by the Portugals, through the assistance of English Merchants, *An. 1415*. *Indian*, the Earle of *Seut*, brought the Mores first into Spain, in the yeare of the *Heg. 92*. In it were many Temples, Colleges, and learned men. *Errif* begins at the Streits of Gibraltar, and stretcheth Eastward to the Riuer *Nocor* 140. miles. The Inhabitants are valiant, but are excessive drinkers. *Mexamm* & *Bedis*, or *Oelles de Gumar*, are chiefe Towns in it. On Mount *Beni Ierso* was built a faire College, & the Mahumetan law publicly taught therein: the inhabitants therefore freed from all exactions. A tyrant destroyed this College, and slew the learned men. The bookes therein were valued worth foure thousand duckats. This was *An. 1509*. In Mount *Beni Guazeual* is a hole, that perpetually casteth vp fire; wood cast in, is suddenly consumed to ashes: some thinke it hell-mouth. In Mount *Beni Mesgald* were maintained many Mahumetan Doctors, and Students, which would perswade the people to drink no wine, which themselves wil not abstaine from.

Garet the sixth Shire of this Kingdome, lieth betweene the Riuer *Melulo* and *Mulua*. The senenth is *Chauz*, reputed the third part of the Kingdome, betweene the Riuer *Zha* and *Guruigara*. Herein standeth *Tezza*, adorned with Colleges, Temples, and Pallaces. A little Riuer springing out of *Atlas* runs thorow the chiefe Temple, which is greater then that at Fez. There are three Colleges, and many Bathes and Hospitalls. Each trade dwells by themselves, as at Fez. I was acquainted (faith *Leo*) with an aged fire in this City, reputed a Saint, and enriched exceedingly with the peoples offerings. From Fez did the people resort to visit him with their offerings, which is fifty miles: he seemed to me to be a deceiuer. In Mount *Beni Iessen* are many iron mines, and the women in great brauerie weare yron rings on their fingers and eares. *Ham Lifan* was built by the Africans, and borrowed the name from the Fountaine of an Idoll, whose Temple was neare the Towne: to which at certaine times in the yeare resorted men and women in the night: where, after Sacrifices, the candles were put out, and each man lay with the woman he first touched. Those women were forbidden to lye with any other for a yeare after. The children begotten in this adulterie, were brought vp by Priests of the Temple. The Moores destroyed this Holy-Stewes, and the Towne, not leauing any mention thereof. In Mount *Centopozzi* are ancient buildings, and neare thereto a spacious Hole, or drye Pit, with many roomes therein: they let men downe into the same by Ropes with lights, which if they goe

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our they perish in the pit. Therein are many Bats which strike out their lights. In the Mountaines of Ziz there are Serpents so tame, that at dinner time they will come like Dogs and Cats, and gather vp the crums, not offering to hurt any. Thus much of the Kingdome of Fez out of *Leo*, a learned Citizen of Fez, and great traveller, both in the places and Authors of Atrike: whom *Orelinus*, *Maginus*, *Boterus* follow, commended by *m Bodini*, *Possennius*, and others, as the most exact writer of those parts, and translated into English by Mr. *Porte*, from whom if I swaue in diuers things, impute it to the Italian Copie of *Ramusius*, which differeth not a litle, especially in these things I haue here set downe, from the English.

I thought good here also to adde out of others some such customes and rites as they obserue in Fez, and other parts of this Kingdome. Their circumcision is vsed in their priuate houses. Women may not enter the Moschee for their often vncleanness, and because *Ens* first sinned. The eighth day after a child is borne the Parents send for a *Talby* or Priest, and some old men and women, where after a few praies said, the woman wash the child all ouer with water, and giue the name, making a haunter. But sometimes the circumcision is deferred diuers yeares after this ceremonie, as the Father thinks meete.

Their fasts they obserue very strictly, not so much as fasting water till the Stars appeare. Yea, diuers haue bene seene by their rigour in this superstition to faint, and some to die. A certaine More in the time of their Lent (which continueth thirtie daies) in the companie of an English Gentleman, being thirstie with heat and trauell, went to a conduit in Marocco (where the same religion is professed as in Fez) & there drinking, was so reuiled of the people, that in a desperate anguish he slew himselfe with his dagger. Yet doth their law allow an exchange some daies of this Lent, with other daies in the yeare following, if trauell then hinder. Their feasts and fasts are at the same times and in the same manner that the Turkes obserue, of which is before spoken. Their Easter they call *Ramedan*: their Whitsontide, *Lidlaber*; their Michaelmasse, *Lafhour*; their Candlemasse, *Lidshemaw*: (if it bee lawfull thus to parallell those vaine superstitions with Christian obseruations.) In this last feast, which seemeth to be the same that *Leo* calls *Abraham's* birth-day, euery one must haue a candle for himselfe, and for euery Son in his house. The King hath that day candles carried to him, some like May-poles, other like Castles, six or eight men carrying one of them; so artificially composed, that some are in making six moneths. That night the King doth heare all the law read: the like is done in all other Churches. The *Talby* that cannot reade all their law in a night is held insufficient for his place. They goe (saith my Author) six times in foure and twentie houres, (which is once oftner then is written of the Turkes, except on their Sabbath) to their praies, first washing themselves, as they doe also after the offices of nature, & after company with their wiues, thinking thereby to be washed from their sinnes. Their times of praier are, two houres afore day, the first; when the *Mosden*, or sexten crieth in the Iteple (as you may reade in our Turkish relations) & then may no man touch his wife, but prepare himselfe to pray (with washing or other deuotions) either in his owne house, or at Church. After their publike praies the *Talby* sits downe and spends halfe an houre in resoluing the doubts of such as shall moue any questions in matters of their law. The second time of prayer is two houres after, when it is day. The third at noone. The fourth at foure of the clock in the afternoone. The fift at the twilight. The last, two houres after. In the first of these they pray for the day; in the second they giue thanks for it; in the third time they giue thanks for that it is halfe passed; in the fourth they desire the Sunne may well set on them; at twilight they giue thanks after their daily labours; the last time, they desire a good night. They thinke it vnseemly to eate meat with their left hands, and hold it vncleane, and doe all with their right hand. Their Sabbath or Friday is not exempted from worke: Only they are then more deuout in going to Church.

Their Churches are not so faire generally as in Christendome, nor haue seats in them, ornaments, or bells: (only the floors are matted) they are also poore for the most part, as are their Church-men. Their Lyurgie is very short, not so long as the *Pater noster* and Creed: other set forme they haue not, but euery one praies after his owne pleasure. Although

m Bodini. Me-
thod. c. 3.
Ant. d'iff. de hist.
Apparat. l. 10.
ser. 7 c. 2.

n Historie of
Barbarie. no. 6.

Although the Moore may haue foure wiues, & as many Cōcubines as he can purchase, yet few marry foure, because the wiues friends will haue a sufficient bill of Dowrie for her maintenance, which none but rich men can performe: and againe, the wiues challenge his nights company, and that in course: if any be neglected, shee complains to the Magistrate, and he forceth the husband to his dutie, or else to send her home with her Dowrie, and a bill of diuorce. The Concubines are embraced with more stolne pleasures. That bill of Dowrie holdeth the husband in awe, which else would make a staue of his wife, or still change for yonger flesh. The Bride is bedded before her husband see her: and if he find her not a Virgin, he may turne her home and keepe her portion by law. For their funerall rites; when one is dead they presently wash him, & speedily put him into ground (the heat so requiring) and after that, the women at convenient times haue a custome to meet, & make memoriall of their deceased friends with remembrance of their vertues, which they thinke causeth men to haue more respect to their good name. Their other obsequies are before declared. The King vseth to sit in iudgement on Fridaies in the afternoone: and the Musti sits with him at other times in iudgement: but on the Friday he sits alone by himselfe. Of these Musties are three; one at Marocco; another, at Fez; the third, at Taradant in Sus, an other part of this Serissian Kingdome. Other Iudges sit all the yeare long two houres before noone, and as many after. Before these euery man pleads his owne cause: and if the witnesss can be proued to be infamous of life, or not to say their prayers six times a day, their testimonie is disabled. The Seruians are: Talbies, which assist the Iudge, and in his absence supply his place. The Fokers or Saints (*Leo* before calls them Heremites) dwell in the best places of the Country, keepe great hospitality for all traouellers, whither any man may come for a night, and be gone in the morning. They giue great example of morall liuing, and almes to the needie, compromising matters of difference betwixt parties and repressing disorders. They are much loued and respected, and their houses are hol-den sanctuaries, whose priuileges the King will not breake, but vpon waighty reasons.

CHAP. XI.

Of the Kingdome of Marocco, with a discourse of the Kings thereof, and of the Sariff, Xarif, or Iarif, and his posteritie, now beginning in Barbarie.

a *Boter, part. 1.
Maginus.*

b *Cordouan
lether of Ma-
rocco.*

c *Leo, part. 2.*



His Kingdome is situate a betweene Atlas and the Atlantike Ocean, bearing name of the chiefe City thereof: fruitfull of corne, oile, grapes, sugar, honny, and cattell. They make fine cloth of Goats haire, and of their hides that lether^b which hence is called Marocchine. This Kingdome is diuided into seuen Prouinces, through which we intend our next perambulation, taking *Leo*^c for our guide: beginning at Hea, which on the North and West hath the Ocean, Atlas on the South, and the Riuer Esfissual on the East. The people seede on cakes of Barly, and on a pappe, or halty-pudding of barley meale, which being set in a platter, all the Familie compasse about, and rudely with Natures spoones claw forth those dainties. Napery they vse none, a mat layed on the ground serueth for table and cloth, and stooles too. Cappes are the priuileges of age and learning. Linnen shirts are almost banished their Countrie: and so are Arts liberall and mechanickall, except some simple Lawyer which can make some shift to reade, and a Surgeon to circumsise their children: Their physick is cauterising as men deale with beasts. They are alway in mutuall warres one with an other, yet will not they iniury a stranger, who if he would trauell amongst them, must take some harlot, or wife, or religious man, of the aduerser part with him. At Tednest, one of their Cities, such respect is had to strangers, That if a Merchant come thither and hath no acquaintance, the Gentlemen of the City cast lots who shall be his Host, and they vse him kindly, looking only for some present at his departure, in token of thankfullnesse. And if hee bee a meaner person, hee may choose his Host without any recompence at all. In the midst of the City was a great & ancient Temple with many Priests attending their deuotions, besides other meaner Oratories. This City hath since bene ruined and desolate. In Teuleth were 1000. households, foure hospitals, one beautifull Temple, & a house of religious persons: destroyed it was by the Portugals, *AM. 1514. 25*

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Hadeebis had bin the year before. *Ileulugahen* is another towne of Hea, or of Hollra-
ther, so full is it of confusion, bloud, and murders, besides the want of learning, civi-
tie, Iudges, Priests, or whatsoever else may detain those men from a beastly or diue-
lish Metamorphosis. The Seriff, being made a Prince of Hea, brought mee thither
to be a Iudge, but for feare of Treason amongst them wee were glad to leaue them.
How farre off in manners is their neere neighbour *Tefegdeli*? Where a guard is set at
the gates not so much to keepe out enemies, as to enteraime strangers, whom at
his first coming they aske if hee haue any friends in the Citie: if not, they must pro-
vide him entertainment at free cost. They haue a most beautifull Temple, furnished
with Priests, *Taglisse*, the next towne, is a denne of theeues and murderers. When I
was there, such a swarme of Locusts ouer-spread the Countrey, that scarce might a man
see the earth, eating vp their fruits.

Culeihat was built of a certaine Sectary in our time, first a Preacher, attended with
troupes of Disciples, after, a cruell and mercilesse tyrant, murdered at last by one of
his wiues for lying with her Daughter: and then his villanies beeing manifested, the
people put all his followers to the sword. Onely a Nephew of his fortified himselfe
in a Castle, which hee held maugre all their might, and burying his Grand-father,
caused him to be adored as a Saint. *Homar Seijef* was the name of that Rebel. The o-
ther parts of Hea are like the former, some exceeding Hospitall and courteous, some
brutish without diuine or humane learning or living. Great store of Iewes liue
here, and in Mount *Demensera* are of those Iewes which are called *Carraim*, of the
rest accounted Sectaries. These reiect the Traditions, and hold them onely to the writ-
ten Scriptures (as in our Iewish relations yee haue read.) In Mount *Gebelchadhi* are
many Heremites, which liue on fruits of Trees, and water, so reputed of the simple peo-
ple, that all their doings are accounted miracles.

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Sus is the second Region of this Kingdome, lying Southwards from hence on the
other side of Atlas, so called of that Riuer which is the Easterne border thereof, other-
where bounded with the Sea and the Deserts. At *Messa* neere the Sea side is a Temple
holden in great veneration. Many Historians affirme that from this Temple shall come
that iust Califa, of whom *Mahomet* Prophecied. There also they say the Whale vo-
mited vp *Ionas*. The Raskers and beames of the Temple are of Whales bones, which
visually are there left dead on the Shore. This the common people esteeme to proceede
from some diuinitie of that Temple; but the true cause is certaine sharpe Rockes a lit-
tle off in the Sea. I my selfe was inuited by a Gentleman, who shewed mee a Whales
ribbe, so huge, that lying on the ground in manner of an Arche, vnder it, as it were
through a gate, we rode on our Camels, our heads not reaching to touch it. It had been
there kept a hundred yeares for a wonder. Amber is there found in abundance, which
some thinke proceedes from the Whales, and is either the Ordure or the Sperme and
frede thereof. *Teijent* is a Citie of *Sus*, wherein is a great Temple, and an Arme of a
Riuer passeth through the same. There are many Iudges and Priests, whom in their Ec-
clesiasticall affaires they obey. *Tarodant* hath three thousand Families: sometimes the
place where the Kings Lieutenant or Deputy resideth. *Tedli* is much greater, adorned
also with a Temple, and furnished with Priests and Ministers; Iudges and Lecturers paid
at the common charge.

In mount *Hanchifa* it snowes in all seasons of the yeare, and yet the inhabitants goe
thinly clothed in the sharpest Winter.

The Region of Morocco is three-square: confined with the mountaines *Nefisa*, on the
West; and *Hadimens*, on the East; betweene the Riuers *Tenist*, & *Eshinnall*. The coun-
trei in fertilitie of soile resembleth Lombardy. Morocco (which some thinke to be *Bo-
sanus Hemerus* of *Ptolomey*) was built (saith *Leo*) by *Ioseph* sonne of *Teffu*, King of the
people of *Loutuna*. It was built by the aduice of excellent Architects, & cunning work-
men. In the time of *Hali* sonne of *Ioseph*, there were in it ten thousand fires or Families,
and more: It had foure and twenty gates: was strongly walled: furnished with Temples,
Bathes, Colledges, Innes, after the African manner. One most stately temple was built
by *Hali*, and called by his name. But a successor of that kingdome, called *Abdoli* *Assamen*,
caused

caused to be razed, and built againe, and called after his owne name, howbeit the name of *Hali* is still continued in the Title, all that his cost notwithstanding. This *Abdul Munen*, who was the second that by rebellion succeeded in the kingdome, built an other Temple, which *Manfor* enlarged fiftie yards or ells on euery side, adorning it with many Pillars fetcht out of Spaine. He made a cisterne or vault built vnder it, as large as the temple it selfe, and covered the Temple with lead, with leaden pipes from the rooſe, to conuey the raine water that fell thereon, into the cisterne. He built thereon a steeple like the Coliseo or Amphitheatre at Rome, of great hewen stone. The compasse of this steeple or tower is a hundred Tuscan yards or ells, higher then the steeple of Asenelli at Bononia. There are seuen lofts one aboue another, very faire and light some. Vpon the toppe of this tower is built a little turret, the toppe whereof is as a needle or spire: and it containeth fise and twenty yards in compasse, and is as high as two great launces, with three lofts therein, one higher then the other. On the toppe of this spire is a brooch with three globes of siluer one vnder an other, the greatest below, and the least highest. From the toppe hereof the mountaines of Azafi may be easily seene, a hundred and thirtie miles off: and a tall man on the ground seemes as little as a child of a yeare old. The plaine country fiftie miles about is hence discerned. It is one of the greatest Temples in the world; and yet not frequented, the people assembling thither to their deuotions, but on fridays: the city it selfe neare this Temple is ruinate, so that the passage is made difficult by the ruines of houses. Vnder the porch or gallery of this Temple were sometimes a hundred shops of Book-sellers, and as many over-against them, but now there is not one in all Marocco: Scarcely is the third part of the city inhabited: the rest being planted with vines & trees, the Arabians not suffering them to exercise any husbandry without their walls. It was built anno 424. of the *Hegira*. After *Ioseph* the Founder, & *Hali* his son, *Abraham* succeeded, in whose time, a rebellious preacher called *Elmaheli*, borne and brought vp in the mountains, rebelled, & with an army incournt king *Abraham*, and ouerthrew him. The king fled, and was so hardly pursued by *Abdul Munen*, whom *Elmaheli* had sent after him, whiles himselfe besieged Marocco, that the poore king in danger to be surprized at Oram, mounting on his horse, & taking his wife behinde him, set spurres to his horse, & so came all 3. downe together on the mercilesse rocks. *Abdul Munen* returning victorious, found this addition to his happines, that *Elmaheli* was dead, & himselfe was chosen King and Prelate (or Chalapha) by the forty disciples, & ten secretaries of *Elmaheli*, a new custome in the Mahumetan law. He maintained the siege, & at the yeres end, entred by force, and took *Isaac*, the lile and only son of *Abraham*, & slaid him with his own hands, killing most of the souldiers he there found, and many of the cit zens. His posteritie reigned after him, from anno 516 of the *Hegira*, to the 568. at which time the family of *Marin* depriued them, in which the kingdome continued til the 785 yere. Then the same decreasing in power, Marocco became subiect to certain lords of the old hill, neare to the city. But of none receiued they so much damage, as of the *Marin* family, which held their court in Fez, & had a Lieutenant only in Marocco; Fez being made chiefe citie of Mauritania. Let me borrow of *Cal. Sec. 2. Curio* in his history of the kingdome of Marocco, which (for the most part) is taken out of *Leo*. He saith that *Abdul Munen* subiected to his empire all Barbary, from Messina to Tripolis; his Empire in Africa comprehending 90 daies iourney in length, & 15 in bredth. He also possessed the kingdome of Granada in Spain, sometime called *Betica*, & from Tariffa to Tarracon, & a great part of Castilia & Portugall. Neither had he alone this large Empire, but his son *Iosephus*, after him, *Jacobs Manfor* his nephew, and their posterity, til *Mahumet Enafir*, who an. 1272 in the kingdome of Valencia was ouerthrowne of *Alphonfus* (as I taken) the ninth king of Castil, in that place which is called *Las navas de Tolosa*; loosing in the battell 60000 men. In memory of which battell and victorie, that *Alphonfus* adorned his Scutchion with a Casle Or, in a field purple: which custome his successours doe still obserue, because that day that golden Kingdome, as a strong Casle, confirmed to him by the blood of his enemies, was deliuered from these misereances. And therupon that Kingdome of the *Basitanes* (so it was before that time siled) was intitled Casle. Moreover, hee instituted that Knightly Order of *Saint James*, who haue in their

Cal. Sec. Curio
de regno Mar.
pag. 356.
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their habite portrayed a purple sword, in token of blood. This *Mahumet* our Historians call *Muramulius*. For *Abdul Mumen* intituled himselfe *Muramulin*, the name signifying, The Prince of beleueers, which others corrupting call *Miramulin*, as they did him *Abel Ramon*. Howsoever it standeth for the name and armes of *Castile*, certainly *Curio* was not curious, nor carefull enough in adding, that this *Abdul Mumen* was in the time of *Rodericus* the Gottish King, about seuen hundred yeares after Christ, as also in his Saracenicall Historie he relateth, and we before haue obserued, seeing that Morocco was long after built, and diuers hundredths of yeares were interposed betwixt *Rodericus*, and this *Abdul Mumen*; *Curio* herein differing not onely from *Leo*, that list to compare his Saracenicall Historie with the Marochian, as will easily appear to any

I cannot omit that which *Mathew Paris* hath written of *John King* of England, about these times, and in his owne daies. He sent, saith he, *Thomas Herdison* & *Richard Fitz. Nicholas* Knights, and *Robert* of London Clerke, to Admirall *Murmelius*, King of Morocco, Africa, and Spaine, whom they commonly call *Muramulius*, to make offer vnto him of his Vassallage, and that he would not onely hold the Land of him with payment of Tribute, but would also change his Religion, and accept the Mahumetan. The Embassadors hauing declared their message, the King (or *Emire Elmumenin* to call him rightly) shut vp the booke whereon they found him reading, and after a litle deliberation thus answered. I was now reading a Greeke booke of a certaine wise man, and a Christian, called *Paul*, whose words and deeds well please me; this onely I like not, that he forlooke the Religion wherein he was borne, and vnconstantly embraced another: and the same I say of your Maister. God Almighty knowes that if I were without the Lawe and now to chute, this aboue all other should be my choise. And then, by diuers questions enforming himselfe better of the state of the Kingdome and of the King, he grew into great passion and indignation against the King, protesting that he thought him vnworthy to bee his confederate, and commanded the Embassadors neuer more to see his face. The Author heard *Robert* of London, one of those which were sent, relate these things.

But to returne to our Marochian buildings. In it is a great Castle, in the middes whereof is a faire Temple, and thereon a goodly Tower, and on the top of the same an iron broche, with three golden Globes weighing a hundred and thirtie thousand Barbary Ducats, in forme like thoe before mentione^d. Diuers Kings haue gone about to take downe the same, but alway some strange misfortune hath befallen them, whereby they haue bene forced to leaue their attempt. In so much that it is holden a signe of ill lucke to take them from thence. The vulgar conceit is, that some influence of the Planets is cause hereof. And also that three that see them there, by Art Magicke inclanted certaine spirits to a perpetuall Station there for to guard them. The people indeede are the spirits which in our time kept the Kings fingers from them, who else would haue aduentured all those phantasied dangers to haue possessed himselfe of the golde for his warres against the Portugales. The Wife of King *Manfor* is reported to haue set them there as a Monument of her memory, hauing sold her Jewels to purchase them. *Adrianus Remanus* saith, that the *Telosi* Nodians, and all Barbary come to Morocco, to study and learne Grammer, Poetry, Astrologie, and the Lawes. There is also in the said Castle a Colledge for the receit of Students, which hath threie Chambers, and beneath, a spacious Hall, where in old times Lectures were read: and all the Students had their expences allowed them, and raiment once a yeare: and the Readers for their stipend had, some a hundred ducats, some two hundred, according to the qualitie of their profession. No man might be admitted into that Colledge which was not well instructed in the Principles of Artes. The excellencie of the matter and workmanship might well detain vs longer in the view thereof, but that it is now rather become a Sepulcher of Sciences, then a Theater, there being not aboue fise Students vnder a senesieffe Professor, left in *Leo's* time, as the ghosts of thoe sometimes renowned numbers of Schollers. There were built also by *Manfor*, twelue stately pallaces in the said Castle, for his Guard, Officers, Armories, and other

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Math. Paris in
iohan p. 233.

In Theatr.
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purposes fitting both *Mars* and *Venus*. There were also goodly and spacious Gardens, and also a Parke with many kinds of wilde beasts, as Giraffas, Lyons, Elephants, &c. There was a Leopard made of Marble, the spots not borrowed, but Natures handy-work. But alas, Devouring Time, that swalloweth his owne off-spring, was not content to have inglutted his insatiable paunch with the flesh of those beasts, and men, branded with Natures stampe of mortalitie; but even those curious and costly stones are now become graue-stones to themselves, prouoking the beholders at once to compassion and amazement; the Reliques of laborious Art still contend'g with Time, to testifie what greater excellence hath bene. The Garden is now become the Citie dung-hill, the Librarie in fledge of bookes is furnished with nests of Doves, & other fowles. That ouerthrow which *Mahomet* the King of Marocco received in Spaine, was the occasion of the ruine of that Family, which was furthered by his death, leauing behind him ten sonnes which contended amongst themselves for the Kingdome, and slew one another. Hereupon the people of Marin, entred into Fez, and possessed themselves of that Kingdome: the *Habibulad* Nation seized on the Kingdome of Telenfin, and removing the Governor of Tunis made whom they pleased King. After the ruine of *Manfors* progeny, the Kingdome was translated to *Jacob*, son to *Habdulach*, first King of the *Marin* Family. Lastly, this Kingdome declining, the Arabians by continuall outrages haue further distressed it, forcing the people to what pleased them. Thus farre *Leo*: who law not the influence of a Starre, even in his daies, in his eyes, and of his acquaintance, arising, which after in his exaltation brought a new alteration to Marocco, and all those parts of Barbary. I meane the *Seriffo*, a name vsually giuen vnto such as profess themselves descend of *Mahomet*s kindred, from whence also this we speake of derived his Pedegree. The History I thinke heere worthy to bee inserted: the rather because this Western Starre is now declining, and by his fierie gleames, seemes to bee neere his setting. And the in effect doth *Boterus* relate the same:

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About the yeare 1508, began to grow in name, through Numidia, a certain *Alfaique*, borne in *Tigumedet* in the Prouince of *Dara*, being a subtle man, and no lesse ambitious in mind, then learned in those Sciences, whereunto the *Mahometans* are most addicted. He, by confidence of his bloud (descended of their Prophet) and of the diuisions of the States of Africa, & the exploits there daily archieued by the Portugales, attempted to make himself Lord of Mauritania Tingitana. For this cause he sent his three sons *Abdel*, *Abnet* & *Mab*, to visit the sepulcher of *Mahomet*. Much was the reuerence, & reputation of holmes, which they hereby acquired amongst that superstitious people, which now beheld them as saints, and kissed their garments as most holy reliques. These failed not in their parts of the play to ad as much deuotion, as high contemplative lookes, deep-fetched sighs, & other passionare interiections of holines could expresse. *Ala, Ala*, was their yernfull note, their tooke was the peoples almes. The old Father ioying to see his proies thus farre proceede, and minding to strike whiles the Iron was hote, sent two of them to Fez; *Amet* and *Mahomet*: where one of them was made Reader in the *Amadorac:ia*, the most famous Colledge of Fez, and the younger was made Tutor to the Kings yong sonnes. Advanced thus in fauour of the King and People, by their fathers aduise, they apprehended the present Occasion of the harmes sustained by the Arabians and Mores vnder the Portugales Ensignes: they demanded licence of the King to display a Banner against the Christians, putting him in hope easily to draw those Mores to him, and so to secure the Prouinces of Marocco. In vaine were *Mulley Nasret* the Kings brother his allegations, not to arme this Name of Sanctitie, which being once victorious might grow insolent, and forget dutie in minding a Kingdome. They obtaine their desires, and with a Drum and Banner, with Letters of commendations to the Arabians, and people of Barbary, they are so attended with forces and fortunes, that *Ducala*, and all as farre as *Cape de Guer* shoules to their command: the people willingly yeelding their Tents to this Holy warre against the Portugales, enemies of their faith. Herevnto was added the ouerthrow which they gave to *Lopes Barriga*, a famous Portugall Capitaine, the brightness of that sun-shine being some what eclipsed with the lesse of their elder brother, if rather a Monarchy were not hereby furthered. By

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faire words they entered into Marocco, & there poisoned the King, causing *Amet Seriff* to be proclaimed in his steede, King of Marocco. The Arabians of *Ducala* and *Xaquia*, about this time trying their quarrels by dint of sword in mutuall conflicts, presented a fit occasion to the Seriffs, to prey upon them both; their strength having made them weake, and their weaknes making the other strong. And now did they begin to usurpe Souereinty, presenting their *Fellan King*, with six Horses, and six Camels, and these but simple, whom before they had acknowledged their Soueraigne, with payment of the fifts of their spoile. The King of Fesse before applauding his owne victories in theirs, began now to distrust, and to distrust: he sends to them to demand his fifts, and the tribute also formerly paid him by the King of Marocco. Death, the common enemy of mankinde, here interposed her selfe on the Seriff in part, and tooke the King of Fz out of the world; the Scepter descending to his son *Amet*, the scholler of the yong Seriff: who not onely proceeded not in his fathers demands, but confirmed *Amet* in the Signiorie of Marocco, so that in some small matters he would acknowledge the souereintie of Fz. But now the Seriffs, whose hearts continually encreased with their fortunes, sent him word; that being lawfull successors to *Mahomet*, they owed no man tribute, & had more right in Africa then he: if hee would respect them as his Friends and Allies, so it were, if otherwise, they which had power to offend the Christian, should not be destitute in defending themselves. The sword, the vnequallest arbitrer of equity, is now made vmpire; the Fz in proclaimeth warres, besiegeth Marocco, is dislodged, and in his returne vanquished. Thus haue the Seriffs acquitted themselves of that yoke, and now intend new conquests on the other side of Atlas, and in Numidia, and in the mountaines, which happily they atchieued. Yea, the Portugales wearied with the warres, which they were forced to maintaine in defence of those places they held in Africa (the expences so much surmounting the reuenue) abandoned them to the Seriffs. And now the want of enemies procured enmitie betwixt the brethren, who trying that valour against each other, which before they had exercised jointly against their enemies, the issue was, that the yonger, in two battels hauing overcome the elder, and at the second, which was Anno 1544, hauing taken him prisoner, confined him to *Tafilete*. Hee now sole Monarch of Marocco, conuerts his forces against the King of Fz, to try if he could be his Mr. in the field, as he sometimes had been in the schoole, and failed not of his attempt, but hauing once taken and freed him, the second time because he had broken promise, he deprived him and his sonnes of estate and life. He also by meanes of his sonnes tooke *Tremizen*, which soone after was recovered from them by *Sal Arnes* Vice-roy of Algier, and Fz also added, by an overthrow of the Seriff, to the Turks conquest, who gaue the gouernment of Fz to *Buasson*, Prince of Veles. But he in an vnfortunate battel with the Seriff, lost his life & state. *Mahomet* going after to *Taradant*, was by the way slaine in his Pavilion, by the Treason of some Turkes suborned therunto by the King of Algier, of whom all (but siue) in their returne were slaine by the people: Anno 1559. *Muley Abdala*, the the Seriffs sonne, was proclaimed King.

Some write that by occasion of a rebellion in Sus, he sent to the bordering Turks for aide, who first helped, after murdered him, and hauing sacked *Taradant*, and ouerrunne the country two monethes together, were in their returne by the Mountainers cut off. *Muley Abdala* hauing reigned fiftene yeares died, leauing behinde him thirteene sonnes; the eldest, *Abdala*, commanded the rest to be killed: but *Abdelmelech* the second brother escaped into P Turkie, and *Muley Hamet*, the third brother, esteemed of a simple and quiet spirit, not any way dangerous to the state, was spared. The other ten were put to death in one day at *Taradant*, where they had been brought vp. This *Abdala* dying, left behinde him three sonnes; *Muley Mahomet*, *Muley Sheek*, *Muley Nassar*: the two yonger escaped into Spaine, where *Sheek* is yet liuing, & returned Christian. *Nassar* returned in the fourteenth yeare of *Muley Hamets* raigne, and had al- most driven *Muley Sheek*, then Gouernour of Fz vnder his Father, to his heeles, had not superstition more preuailed with *Nassar*s followers, then Aligeance. For when Lent came, his Souldiours would needs home to keepe their Easter at their owne hou- fest for feare whereof *Nassar* hastily giuing battell, was there slaine. *Abdelmelech* before

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Hakluyt, p. 119.

2 Ro c. his Hi-
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fled into Turkie, now came back with Turkish forces, & got the Kingdome from *Mahomet* who fleeing, or as others write, sending for succour to Sebastian King of Portugall, obtained it. In the year 1578. 5000. Germans were entertained in the Portugall pay for the expedition, and great forces were leuied the Pope sending *Stukely*, that English Traitor (falsely termed *Marquess* of Ireland) with six hundred Italians, to Sebastian, who the foure & twentieth of June, tooke Sea, & the next day with a flecte of one thousand and three hundred saile; or as *Dogliani* hath it, setting in order his Armada of five hundred saile, and blessing his Royall Standard with thirtie six thousand footemen, and foure thousand horse, set forth towards Africa: Where *Abdelmelech* beeing sickely, had assembled an Armie of fiftene thousand footemen, and foure and fortie thousand horsemen. On the fourth day of August, they ioined battell, and the Duke of Auero, with his Portugals, made a great impression into the Mores host, which *Abdelmelech* labouring beyond his naturall force to withstand, saued his people, but lost his life, not by the sword of the enemy, but by the weakenes of his body deliuered vp to death. His brother *Hamet* ruled the Armie (as yet ignorant of what had befallne) and made such slaughter of the Portugals that the Duke of Auero, the King of Portugall, and other great Personages there fell, and *Mahomet* himselfe was drowned, in fleeing ouer a Ruer. Thus remained *Hamet*, victorious, and at one time had the dead corpses of three Kings in his Tent. Such is the fury of warre, the force of death trampling vnder foote the meanest, and triumphing ouer the greatest. *Stukely* among the rest, receiued due wages for his treacherie, and disioialtie to his countrey, slaine out of his countrey by the barbarous *Barbarian*. To *Abdelmelech*, was Master *Edmund Hogan* employe in Embassage, by the *Maiesie* of our late Soueraigne, Anno 1577. and with all good offices entertained. To *Hamet* his successor, was from the same *Sacred Maiesie*, sent Ambassadour, Master *Henry Roberts*, Anno 1585. who was there Lyger three yeares. This *Muley Hamet* in a letter to the Earle of Leicester, thus begins. In the name of the mercifull and pitifull God. The blessing of God, light vpon our Lord and Prophet *Mahomet*, and those that are obedient vnto him. The seruant of God both mighty in warre, and mightily exalted by the grace of God, *Myra Momani*, the sonne of *Myra Momany*, the *Iarif*, the *Hozani*, whose Kingdomes God maintaineth, vnto the right famous, &c. In an edict published in behalle of the English, he stileth himselfe, *The seruant of the supreme God, the Conqueror in his cause, the successor aduanced by God, &c.* He staid of the skinned from the carkasse of *Mahomet*, drowned in the battell, as is said, and filld it full of straw, & sent it through all Prouinces of his Kingdome for a spectacle. He reigned seuen and twenty yeares. Hee sent an Embassage into England, Anno 1601. performed by *Abdala Wabad Anowne*. He gouerned the Alarbes (which are the inhabitants of the plaine and Champaine Countreys of Marocco, Fez, and Sus) in peace & subiection receiuing their tenths duely payde. The Brebers or Mountainers, a people of another language and disposition, he could not so easily tame, & therefore in policie he drew them into forreine expeditions, especially against the Negros, thereby extending his Empire to far that way, as by Camell it was six moneths iourney from Marocco, to the extreamest bounds. Likewise he vsed them to goe with the 7 Carauans to Gago to fetch home his yearly Tribute. He conquered Tombuto and Gago, about the year 1594. as appeareth by the letters of *Laurence Madec*, who saw thirty mules laden with gold come from thence to Marocco, & saith that *Tombuto* rented threescor quintals of gold. His prouisions for his *Ingenewes* or Sugar-gardens, for his buildings, maintenance of his women (rather for the pompe then the sinne) I let passe. For passed they are now and gone, together with himselfe, his three sonnes, by ciuill warres, leauing scarce hope of good, or place for worse estate then is now in Barbary, and hath bene these many yeares. His sonnes were *Mahomet*, commonly called *Sheek*, a title proper to the Kings eldest sonne. *Roferes* was his brother by the whole blood: *Sidan*, by another woman; as were, *Nassar* & *Abdela*. *Muley* is a title of honour, given to the Kings children, & all of the blood Royall. *Muley Sheek* was made gouernour of Fez in his fathers life time; *Roferes*, of Sus; & *Sidan*, of Tedula, in the mid way betwene Fez and Marocco. *Muley Sheek* so displeased his Father by his vnbridled courses, that

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he went with an Armie to Fez to displace him, and to sett things there in order, lea-
uing *Boferes* (lately returned from *Sus*, because of the Plague) in the gouernment of
Marocco. *Sheek* tooke Sanctuary with five hundred of his best Souldiours, from
whence his father caused him to be brought by force, and sent him prisoner to *Mi-*
kanes: but before hee could finish his purposes, the 14. of *August*, 1603. hee died.
Sidan had followed his father in this expedition, and taking advantage of his pre-
sence, seized on the treasures, and proclaimed himselfe King of Barbary, and heire to
his Father. What *Sidan* had done at Fez, the like did *Boferes*, at Marocco, and at
Taradant. *Nassar* made some stirres, but soone after died of the Plague. *Boferes*
sendedh *Basha Indar* to encounter with *Sidan*, who was now come with his forces a-
gainst him, and because himselfe had not the heart, to hazard his person in battell, kno-
wing that it would be no small discouragement, if there were none his equall in bloud,
he on certaine conditions, freed his elder brother *Muley Sheek*, who the sixt of *Ja-*
nuary, 1604. chased *Sidan* out of the field. Hence all old quarrels, and feuds, and rob-
Muley Sheek in Fez proclaimes himselfe King. Thus is all inuerted, many Kings,
and few Subjects: none now in this vncertainty paying their accustomed tenths, inter-
ding rather mutuall feuds and battels, betwixt their severall Tribes and kindreds, then
common fidelitie and allegiance. *Sidan* by aide of the great Foquere, or Heremite, ob-
taineth *Sus*, the people yielding obedience to none but whom that Religious person
shall appoint them: by meanes of him also, a peace was concluded betwixt *Boferes*,
and *Sidan* in *August*, 1604. Thus was the Warre continued betweene *Sheek* and *Bofe-*
res. *Abdela*, *Sheeks* sonne, driueth *Boferes* out of Marocco, in the latter end of the
yeare: 1606. vñing his victorie with bloody crueltie, besides the rising and pillage of
the goods in the citie. Bloud is a slippery fundation, & pillage a pill'd wall: so fell it out
to *Abdela*, who soone lost the citie to *Sidan*, which hee had taken from *Boferes*, after a
bloudy field fought betwixt them in *Aprill* after. Here *Sidan* puts to the sword 3000.
Fessans, which had taken sanctuary, and came forth disarmed, vpon promise of pardon,
which *Boferes* after with like perfidiousnes, and breach of promise required on 3000.
Mroclians. The Shraces (which are mountainers, neere to Algier, but no more re-
specting the Turkes there, then the Brebers doe the Serif) fell at variance, and began
to mutiny in the Armie of *Sidan*, whom they setted and cut off the *Bashas* head, who
was their Generall, which caused *Sidan* to execute vniust cruelties against all of that
Tribe in Marocco, giving the Shraces goods to the murderer whomsoever. On the
six and twentieth of *November*, 1607. *Abdela* ioieth in battell with *Sidan*, provoked
by those Shraces who thirsted for reuenge of *Sidans* Tyrannies, where many English,
vnder Captaine *Giffard*, and other Captaines, were slaine, *Sidan* chased, and Marocco
recovered.

But whiles these brethren contend, *Muley Hamet Bosonne* their Cousin, rich in
treasure, richer in hopes, thought it fit time to take vp that kingdome, which these with
warring for it, lost. Hee gathering together whatsoeuer forces he could make, came to-
wards Marocco: *Abdela* heard and feared, and hauing spied a man vpon a Hill with a
speare in his hand, with white linnen like a flagge vpon it: his feare (an vntrustie mes-
senger) told him, that all *Bosonnes* Armie was behinde the Hill, (although it were then
e full daies March from thence) and lent him wings to flie to Fez. The man was
but a silly Mote, which had washed his linnen, and dried it on his spearepoint. *Bo-*
sonne entredh Marocco, and proclaimes himselfe King. but loofeth both Citie and
Kingdome in *Aprill* following, 1608. and after a second ouerthrow receied by *Sidan*
now Maister of Marocco, he was by *Alkeid Azas* his meanes poisoned. *Muley Sheek*
loth to leaue Marocco to *Sidan*, sendedh *Etina* an Italian Marchant into Spaine,
with promise, to the Catholike King, of Allaroche, Saly, Alcatar, and other townes
to turne Spanissh, if he would helpe him to his right in Africke. This Negotiation was
well entertained, and the Spaniard (they say) now hath Allaroche; the cause that hee
which now hath obtained the State will not be called King, till he hath regained it. For
the opening of this (I suppose you are weary of those vnaturall and bloudy spectacles
which

a Of these
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Chron. to. 2. in
Ann. 1603.

b The Mores
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tection or de-
fence, a horne,
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which this History presents vnto you, and therefore I haile) you must now conceiue that according to the report of such as came lately from thence, *Boferis* is dead, *Amley* *Sheck* shittes for himselfe where he can, *Abdela* rules in Fez, and *Sidan* hath lately lost Morocco. The historie, or (if you will) the Mores report of the present state, as by a friend of mine lately come from thence I am giuen to vnderstand, is this. A certaine *Foquere*, *Heremite*, or *Saint*, (names giuen by diuers to the same) called *Habet Ben Abdela*, liued in the mountaines of Atlas, where sometime he entertained *Sidan* to his great content, fleeing then to his ^b horne or defence, in time of distresse. This man the Mores report to be a great Magician, that hee could feede three hundred Horse at one pit of Barly, and the same no whit diminished, that he foresold of plenty the last yeare, which came accordingly to passe, that he could by his Art secure men from the danger of Gun-sher. If any beleue not these things, yet let him beleue that the credulous and superstitious More (which easily conceiueth and receiueh any thing but truth) beleueh it, and then it belongeth to our discourse, who rather attend what they doe beleue, then what they should. This is that they tell, that *Hamet Ben Abdala*, being in great reputation for wealth, learning, and holinesse, gathered a band of men, and conducted them this last spring to Morocco. He challenged not the Kingdome to himselfe, but said that the first of the Family of the *Xeriffe* had done well, though hee vsurped, but his posteritie had broken the kingdome, and God was not pleased with them. (This is the opinion of that Religion, to measure Gods approbation of things by the euent and successe.) He further alledged a certaine prophetic of the reigne of one *Ali*. This they say is his sonne, or sonie other which hee carrieth with him. For hee hath two tents, the one white, wherein himselfe lodgeth: the other red, wherein abideth (they say) one which they suppose shall bee their King, whom they neuer see. *Sidan* with an Armie of sixteene thousand, giues him battell at Morocco, the 5. of June, this present yeare, 1612, and was ouerthrowne. For hee went himselfe, and ledde his company on the mouth of the ordinance without harme: hee causing (so the Mores report) that the Bullets should still remaine in the peeces when they were discharged, as he had often for the confirmation of his people made triall before, setting some Gunners to shoote at as many others without harme, by the like Art. Thus hee lost none of his owne, & many of the other were slaine. *Sidan* fled to Sah, & embarked his two hundred women in a Flemming; his riches, in a Marilian: this was taken by *Don Luy*, the Spanish Admirall, wherein were thirteene Chests of Gold: the other at *S. la Cruz*, met *Sidan*, and deliuered him his women. Men were more necessary, which he wanted, and yet (worse then their want) some offered their seruice for pay, and receiuing it, forsooke him, whereby he was forced to flee into the Mountaines, where he is said yet to remaine. *Hamet*, now called *Mully Side Hamet Ben Abdala*, placed a, Gouvernour in Morocco, another at Taradant, the chiefe Citie of Sus. His march was in great hypocrisie (I may rather call it then simplicitie) in a Straw Hat, and a patched garment, while crowne and Robes imperiall are the markes hee shootes at. And so we leaue him, and these relations to your censure. We must forward on our Pilgrimage, we haue sufficiently filled our eyes with blood in this Barbarian Tragedie. Now let vs take more quiet view of the other parts of this kingdome.

c See l. 2.

Agmet was sometimes called a second Morocco, & from whence it standeth foure and twenty miles. The hills and valley about it, adorned with Gardens and Vineyards, a faire Riuer, and fertile fields, yeelding fiftie-fold increase, haue assembled Natures forces to ioyne with Art, (if Magike may be so termed, and the Histories write true) for the common good of Agmet, and Morocco. The Riuer runneth (as is thought) to Morocco vnder the ground; which secret passage is attributed to the wizards of *Ioseph*, founder of Morocco, lest the water-courfe should bee cut off from the Citie. This fruitfull Agmet in *Leo's* time was peopled onely with Foxes and wilde beastes, sauing that a certaine Heremite held the Castle, with a hundred of his Disciples.

d The Moun-
taines of Ma-
rocco.

The ^d mountaines are very rude, according to their rough and cold places of habitation, many of them couered continually with snow. In Nisifa they gaze and wonder at Arrangers;

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strangers: in Senede they forced *Leo* to play the Iudge and (accepting no ex-
cuse) eight dayes; and then set him in a Church-porch, and after a certaine prayer pre-
sented themselves with their presents before him, cocks, heares, nuts, garlike; and some
of the better sort, a goat, which all he gaue to his host: money they had none for him. In
Secsina there is at all times of the yeare, snow. There are many great Caves wherein
they winter their beasts, in Nouember, Ianuary and February. They wear no shooes,
but certaine sandals, and are lusty men, at ninety or a hundred yeares old: Temnella is
an heretical Hill and Towne, which hath a faire Temple. They are of *Elmabel* his
Seet, and challenge any stranger which comes amongst them to dispute. In Hantera are
many Jewes of the *Carraim* Seet.

Carraim
Jewes.

The fourth Region of this kingdom is Guzzula, confining with the hill *I'da* on the
West, Atlas on the North, Hea on the East. They haue no walled Townes, but great
Villages: neither haue they King or Gouvernor; the cause of ciuil warres amongst them:
yet doe they obserue three dayes in a weeke truce, wherein every man may trauell or bar-
ter safely. A certaine Heremite, who was reputed a Saint, was Author of this three
dayes truce in each weeke. He had but one eye. *Imy* saith *Leo*, saw him and found
him to be trusty, courteous, and liberall.

Duccala the fifth Region lieth betweene Tensifi and the Ocean, *Habid* and *Omirabi*.
At Azaphi the Prince was (in *Leo*'s time) murdered at Church, whiles he was in his
Deuotions, by a subiect, who was chosen Gouvernour; but the Portugals obtained the
place, Azamir, a citie exceedingly addicted to Sodome, was also punished with Por-
tugall slavery, and most of the Country thereabouts. In the hill called Greene-hill liue
many Heremites, of the fruits onely there growing. Here are many Altars and Saints af-
ter the Mahumetan fashion. *Mahumet* King of Fez, in the yere of our Lord 1523, pas-
sed this way with his armie, and at every Altar made a stand, and there kneeling, would
thus say: My God, thou knowest that my intent of comming to this wilde place, is on-
ly to help and free the people of Duccala from the wicked and rebellious Arabians, and
from our cruell enemies the Christians: and if thou dost not approve it, let thy scourge
light onely on my person: for these people that follow me deserue not to bee punished.
Hence he sent me Ambassador to Marocco.

Hascora the sixth region of Marocco is situate betweene the river Tensifi and *Quadel-*
habid. *Alemadin* in Hascora was conquered to the King of Fez by a merchant, whose pa-
ramour the Prince had taken away; for which adultery he was by the Iudges condem-
ned to be stoned. The Prince of Temcen was so addicted to Arabian Poetry, that he
gaue *Leo*, then a youth of sixteene yeares olde, fittie ducats for certaine verses hee had
made in his praise, and twice as much he sent to his vnckle for the same cause, with a
horse and thr. slaves.

Tedles is the seuenth Province of this Kingdom, lying betweene *Guadelhabid* and
Ommirabih. *Tefza* the chiefe towne is beautified with many Temples, and hath store
of Priests. The towne-walls are built of a kind of marble called *Tefza*, which gaue name
to the towne. Mount *Deds* is in this Province, where the people (for the most part)
dwell in Caves vnder the ground: they haue neither Iudges nor Priests, nor honest
men among them. For other places, if any thinke vs not more than tedious already, let
them resort to *Leo*, whom all follow in their relations of these parts.

CHAP. XII.

*Of the Arabians and naturall Africans; and of the beginnings and procee-
dings of the Mahumetan superstition in Africa: of the Portu-
galls forces and exploits therein.*

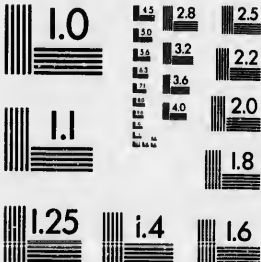


Having often mentioned the Arabians in our former Chapters, it seemes fit to
speake somewhat of the comming of that Nation, and their religion, into
Africa from the East, as also of the Armes of the Portugalls (before often
spoken of) which sig the West haue made some impressions in these parts.
The



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a Chronol. Aug.
P. Diacon. &
Zonar. Confut.
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G. B. B. 3. part.
lib. 2.

The Arabian Mahumetism, when almost in the infancie thereof, pierced into Africa, * in the yeare of our Lord 637. *Omar* invaded Egypt, and *Odman* in the yeare 650. passed further with fourscore thousand fighting men, and defeated *Gregorius Patricius*, and imposing a tribute on the Africans departed. In *Leontius* time, in the yeare 668. They invade and possess Africa, and appoint Governors of their owne: in the yeare 710. they pierced into Numidia and Libya, and ouerthrew the Azanaghi, and the people of Galt, Oden and Tombuto. In 972, having passed Gamben, they infected the Negroes, and the first that dranke of their poison, were those of Melli. In the yeare 1067. *Iaisa* sonne of *Ababequer* entred into the lower Ethiopia, and by little and little infected those people which confine vpon the d'sarts of Libya and the rest, and pierced vnto Nubia and Guinea.

b Conf. Porphy-
rogenitus de ad-
ministr. imperio.
ex Theophrasti
historia cas. 5.

Constantinus the Emperour among the Prouinces or great *Amera*-shippes subiect to the Saracens, numbred Africa for one: the number and order whereof he hath transcribed from *Theophanes*, and I heere from him. The first of these was Persia or Choroassan; the second, Egypt; the third, Africa; the fourth, Persia or Rhamble; the fifth, Damascus; the sixth, Chems or Emsa; the seventh, Chalep; the eighth, Antiochia; the ninth, Charan; the tenth, Emer; the eleventh, Esipe; the twelfth, Musel; the thirteenth, Ticit. But when as Africa shooke off the yoke of the *Ameras* of Bagdad, and had an *Amera* of her owne, afterwards by occasion of the weakenesse of the *Ameras* of Bagdad, the *Amera* of Persia or Chorasana freed himselfe also, and called himselfe *Amerumnes*, wearing the Alcoran hanging downe his necke in Tables like a chaine, and saith he is of the kindred of *Alem*: and the *Amera* of Egypt (to whom the *Amera* of Arabia *Felix*, had alway beene subiect) became also his owne man, calling himselfe *Amerumnes*, and deriuing his pedigree from *Alem*. This as it gues light to the *Saracen* Historie in generall, so it sheweth the greatnesse of the Arabian or Saracenicall power in Africa, where first they made head against their maisters, in the time as is said before of *Elagleb* then Deputy or *Amera* in Cairoan, whose example became a president to the *Ameras* of Persia and Egypt: & (which is more to our present purpose) was occasion of further spreading their superstition through Africa; the fountaine or sinke thereof being now not farre off in Damasco or Bagdad, but in the heart of Africa, Satan then chusing his *Throne* for these his Vicars, or Chalipha's (for so the word saith *Scaliger* signifieth) which as you haue heard, were too faithfull in that their infidelitie. And because I haue mentioned *Scaliger*'s interpretation of the word *Chalipha*, it should not bee amisse to adde out of the same place, that the first Governors or Generalls after *Mahumet* (or as he calles him, *Mahammed*) were called *Emirelmmenim*, that is, Captaines of the Orthodox or right Beleeuers. Afterwards, because vnder colour of Religion, they sought, not onely a Priestly Primacie, but a tyrannicall Monarchie, they chose rather to be called *Chalipha*. The first *Emirelmmenim* was *Abubecher*. When his successours sent their Lieutenants into Africa and Spaine, they gouerned a while vnder them, doing all in the name of the *Emirelmmenim*, although nothing in a manner but a Title was wanting of the fulnesse of power to themselves. But after, they entituled themselves *Emire Elmmenim*, and of Deputies became Kings: which was done by the petite Kings of Spaine, and the Gouvernours of Africa. And now the King of Marocco and Fesse vseth it. For it is not a proper name, but as the French King is called *Christianissimus*, and the Spanishe *Catholicus*. Thus farre *Scaliger*: which serueth as a glosse for those former names of *Amera*, *Amerumnes*, *Chalipha*, *Miramuldmu*, and many other hence corrupted.

d About 100.
yeares after
the death of
Mahomet, all
Barbarie was
infected with
that pestilence,
Leo. lib. 1.

The meanes of these and other Saracens enlarging their Sect haue beene principally by Armes; and where they were not of force, by trafficke and preaching, as on the other side of Ethiopia, eue to *Cabo de las Corientes* in the kingdomes of Magadazo, Melinde, Monbazzaz, Quiloa, and Mosambique, besides the Islands of Saint Lawrence, and others. But the greatest mischief that happened to Africa, by the Arabians, was about the foure hundredth yeare of the *Hegira*. For before that time, the Mahumetan Chalipha's, or *Ameras*, had forbidden the Arabians to passe ouer Nilus with their tents and families, that so the Countrey was still peopled by the auncient Inhabitants, howsoeuer

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uer it were gouerned by the *n*. For such multitudes of vnbrideled & barbarous nations were not likely to proue dutifull subiects to the Empire. About that time, *Elcain* the schismaticall Chalifa of Cairaoan, as is before in part shewed, hauing by his Generall *Geboar* conquered all the Westerne parts, as farre as Sus, employed the same mans valour for the conquest of the East. And Egypt being now together with Syria subdued, *Elcain* himselfe seeing the Chalipha of Bagdet, made no preparation to withstand him; by the aduce of *Geboar*, (which at that time founded Cairo) passed into Egypt, thin- king to inuest himselfe with the Saracenicall soueraignerie, committing the gouerne- ment of Barbary to a Prince of the tribe *Zanbagia*, who in this absence of his Lord compacted with the Chalipha of Bagdet, and acknowledged his Title in Barbarie, re- ceiuing in reward of his treason from that Bagdet Prelate the kingdom of Africa. *El-* *cain* hauing lost his morsell, to snatch at a shadow, was in great perplexitie what course to take, till a Counsellor of his perswaded him that hee might gather great summes of gold, if he would let the Arabians haue free liberty to passe through Egypt into Africa: which, though he knew, that they would so waste it by their spoiles as it should remaine vnprofitable, both to himselfe, and his enemies, yet incited by two vehement Orators, Couetousnes and Reuenge, at last he granted. And permitted all Arabians, which would pay him ducats a peece, freely to passe, receiuing their promise, that they would become deadly enemies to the Rebel of Cairaoan. Whereupon tenne Tribes or Kindreds of the Arabians (halfe the people of Arabia *deserta*) and a multitude also out of Arabia *Felix* (as writeth *Ibnu Rachu* a famous Historian, out of whom *Leo* hath drawne a great part of his African Historie) accepted the condition, and passing the Deserts, they tooke Tripolis, sacked Capes, and after eight moneths siege, entered into Cairaoan, filling with blood, and emptying with spoile, all the places where they preuailed. Thus did these kindreds of Arabians settle themselues in these partes, and forced the Prouinces adiacent to tribute: and remayned Lords of Africa till *Ioseph* founded Marocco, who aided the posteritie of the Rebell against them, and brake their yoke from the Cities tri- butary.

But *Manfor* the fourth King and Chalipha of the Sect of *Muachedin*, beginne, as is said, by *Elmaheli* and *Abdul Mumen*, preferred the Arabians, and induced them to make warre vpon those their enemies, whom easily they conquered. He also brought all the chiefe and principall of the Arabians into the Westerne Kingdoimes, and assign- ned them more noble places for habitation, to wit, the Prouinces of Duccala and Az- gara: to those of meane condition he appoynted Numidia, which at first were, as it were, slaves to the Numidians, but after recovered their liberty, and obtained the dominion of that part of Numidia assigned them, euery day encreasing in power. Those which inhabited Azgara and other places in Mauritania, were all brought into seruitude. For the Arabians out of the Deserts, are as Fishes out of the Water. Atlas on the one side, and the other Arabians on the other side, suffered them not to passe into the De- serts, and therefore they laied downe their pride, and applied themselves to husband- rie, dwelling in their tents, and paying yeerely tributes to the Kings of Mauritania, from which those of Duccala, by reason of their multitudes were free. Many Arabi- ans remayned still in Tunis, which, after *Manfors* death, they tooke and made them- selves Lords of the Regions adioyning: where some of them bare great sway till *Leo's* time: the other deprived of their wonted pay at Tunis, committed great robberies and slaughters of merchants and trauellers.

The Arabians, which inhabited Africa, are diuided into three Peoples, *Hilall*, and *Chaabin*, which are said to descend of *Ismael*, therefore by the Mahumetans esteemed more noble: the third is termed *Macbil*, deriued from Saba, and came thither out of Arabia *Felix*. The diuisions and subdivisions of these into their seuerall Tribes and Families, which *Leo* hath done, would perhaps to our nicer Readers seeme but an harsh heape of strange names, and for their sakes I will referre the audious hereof to that our Author.

The Tribe *Etheg*, which *Manfor* placed in Duccala, and in the Plaines of Tedies,

del

in later times suffered much damage by the Portugalles on the one side, and the Kings of Fez on the other: they are about one hundred thousand men of warre, halfe horsemen. The Sumaites in the Desarts neare Tripolis can arme foure score thousand men: *Sabid* in the Desarts of Libya, can bring into the field almost an hundred and fiftie thousand of their Tribe. The *Ruche* are not rich, but is agilittie of body miraculous, and account it a shame if one of their footmen be vanquished of two horsemen: nor is any amongst them so slow that hee will not outgoe any the swiftest horse, be the journey neuer so long. The *Nade* dwell betweene Gualara and Guadin, and are esteemed about three score thousand warriors. The other kindreds of them are exceeding many, dispersed through Africa, some where commaunding, other where subiect. And as they liue in diuers places, so doe they obserue differing customes. Those which doe dwell betweene Numidia and Libya liue miserably: they make merchandise of their Camells with the Negros, and haue many horses in Europe, termed horses of Barbarie. They are much addicted to Poetrie, and make long Poems of their warres, huntings, and loues, with great elegance, and that in richme, like the vulgar Italian Sonnets. They are (the destiny of Poets) courteous, but poore. The Arabian Inhabitants betweene Atlas and the Sea, are more rich in corne and cattell, but more base & barbarous in conditions. Amongst the Arabians neere Tunis, a good Poet is highly esteemed, and amply rewarded of their great men, neither can the neatnes and grace of their verse easily be expressed. When they goe to war, they carry their wiues with them on camels, and that (to make vp the wonder) to incourage them. The Arabians betweene Barbary and Egypt leade a wretched life in those barren desarts, forced, not onely to exchange their cattell for corne, but to pawne their sons in great numbers to the Sicilians, who if they breake day, make slaues of them: and therefore they exercise all robberies, and sell any stranger (they can lay hold on) to the Sicilians for corne.

Now for the naturall and native Inhabitants of Africa, the white men (so they are in comparison of the Negros) are diuided into fise peoples, Sanhagia, Musmuda, Zeneta, Haoara, and Gamera. The Musmuda inhabite the regions of Hea, Sus, Guzula, and Marocco. Guinera inhabite the mountaines alongest the Mediterranean, from the Streits to Tremizen. These two dwell seuered from the others, and maintaine continuall warres one with another. As Authors say, they were wont to haue tents, and the wide fields for their habitation, and those that were conquered, were sent to inhabite Cities, the Conquerours were Lords of the fields. The Tribes or Peoples Zeneta, Haoara, and Sanhagia, inhabite Temesia. The *Zeneti* chased the family of *Idris* from the dominion of Africa and Fez: and were againe themselves, after that, depriued by Sanhagian families of Luntun, and of *Abdul Mumen*. The *Benemarini* a Zencraue recouered the Empire long after.

f Ro. C. historie
of Barbarie.

They are in these times divided into Brebers and Alarbies. The Brebers inhabite the Mountaines: The Alarbees, the Plaines. Both of them maintaine deadly feudes, and will fight forer battels in such quarrels, then in seruice of their King. Intomuch, that vpon losse of any great man, cruell battels haue been fought, and ten thousand men slaine at a time. The Alarbees haue their faire Virgin riding on a Camell, with a flagge in her hand, decked in all pompe to sollicite her kindred to reuenge, and goeth formost in the field incouraging them to follow. The kindred spareth no bloud to saue their Virgin, which the other side striueth to winne, holding that a continuall glorie to the seventh generation. When a man is killed, his Tribe seeketh not reuenge on the murderet onely, but on the first man of that Tribe he meetes with: The Brebers doe likewise. Their women follow them in their battels, with a certaine colour in their hand called *Hanna*, which will staine, and therefore they throw it vpon such as offer to runne out of the field, the basest ignominie that can befall them.

The *Larbie* and *Breber* doe differ as much in language, as Welch and English; the one is giuen to Husbandry, the other very much to Robbery. *Mully Sidan* in these late warres seeing the Larbees also become robbers, caused the next Dwarre (a towne of Tents) belonging to that Tribe which herein had faulted, to be destroyed, man, wo-

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man, childe, kine, sheepe, and whatsoever belonged to them, by his fouldiours. But after hee had lost the field in the battell with *Muly Sheek*, they foraged vp to Morocco gates, trusting to the strength which that Tribe could make, being fiftene thousand horse. This Tribe or Kindred was called *Weled Entid*.

In Africa they are much subiect to the cough: insomuch that on the Fridayes, when they are at their Mahumetan sermons, if one fall a coughing, another followes, and so from hand to hand all take it vp, and hold on in that sort, till the end of their sermon, no man hearing what hath bene said.

For their morall conditions, *Leo* thus describeth them, as wee have somewhat mentioned before: The Inhabitants of the Cities in Barbary are poore and proude, irascible, and writing all iniuries in marble: vntactable, and vnfriendly to strangers: simple, and credulous of impossibilities. The vulgar is ignorant of Nature, and esteem all works thereof diuine and miraculous. They are irregular in their life and actions, exceedingly subiect to choler, speake aloft and proudly, and are often at buffets in the streetes. Thus base is their disposition, and no lesse is their estimation with their Lords, who make better account of their beasts. They have no chiefe men or Officers to rule or counsell them. They are ignorant of merchandise, being destitute of bankers and money-changers, and every Merchant is constrained to attend his wares himselfe. No people vnder heaven more couetous: few amongst them, which for loue of God or man will entertaine a stranger, or requite a good turne: alwayes encombred with melancholy, they additt themselves to no pleasures: the reason whereof is, their great pouerty and small gaines.

The shepheards, both in the mountaines and fields, liue a labour some and miserable life; a beastly, theuist, ignorant kinde of people, neuer repaying any thing committed to them. The yong women before they marry may haue their lovers in all filthinesse, none of them bestowing her virginity on her husband; if they be once married, their lovers do no more follow after them, but betake them to some others. The brutish father makes this odious loue to his daughter, and the beastly brother to his whoorish sister. The most of them are neither Mahumetans, Jewes, nor Christians, but without faith, and without so much as a shadow of Religion, neither making any prayers, nor hauing any Churches, but liue like beasts. And if any hath any smacke of deuotion, yet hauing no Law, Priest, nor any rule to follow, he is forced to liue like the other. Many of them, both in Cities and fields, are found sauouring of better things, both for Artes, Merchandise, and Deuotion, as the same *Leo* sheweth: but thus are the most inclined.

Now, to adde somewhat further of the Mahumetan Religion in Africa. Anno 714. (as some doe reckon) the Saracens, by the incitement of *Sulius* Earle of Seuta, as in our third Booke is related, inuaded and conquered Spaine. *Leo* in his fift Booke attributeth this to *Muse* Gouvernor of Africa, vnder *Qualid* the Chalipha of Damasco, whose next successor depriued *Muse*, and sent *Iezul* to Cairaoan to succeed in his roome, whose posteritie there gouerned till that house was depriued of the Chaliphshippe, and the seate thereof remoued from Damasco to Bagdet. Then was *Elagleb* made Lieutenant of Africa, and held it with his posteritie after him one hundred and seuentie yeares. After which time *El Mahdi* an hereticall Chalipha dispossessed them. Of this *El Mahdi*, and *Elcain*, and their supposed heresies, I haue no certaine Historie. Certaine it is, that the Mahumetans from the beginning were diuided, as appeareth of *Idris* in our Historie of Fez: and more fully in the Catalogue of *Mahomets* next successors, which were the next, nor in blood, but in power. So did *Bubac*, or *Abubacer* challenge it, and after him *Homar* and *Ottoman*: contrary to the Testament of *Mahomet*, who appoynted *Hali* his heire. *Muauis* also murdered *Hali* and his sonne, to obtaine the soueraignerie. Thus were they diuided about the true successor of their false prophet; which fire is not yet extinct. Another diuision was about the interpretation of their law. *Abubacer* gave foundation to the Sect *Melchia* or *Melici* embraced by the Africans: *Homar* was author of the Sect *Anesia*, which the Turkes and Zaharans in Africke receiue. *Odman* or *Ottoman* left behinde him the *Banefia*, which hath also his followers, *Hali* was head of

g. Icolib. r.
h. the general
vices of the A-
fricans, chap. 8.

i. *Ant. Gueuara*
Epistol.
to de Barros
Alie dec. 1. lib. 1.
k. Some will
haue this *Sua-*
tid or *Mut*, ro-
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muminin of A-
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nian, whom
Leo maketh the
Easterne Cha-
lipha.

1. G. E. E.
Hijl. Sar. lib. 1.

of the *Imamia*, which is followed by the Persians, Indians, many Arabians, and Gelbines of Africa.

Curio calleth these Sects *Melici*, embraced of the Africans, and as he affirmeth, *Afasy* of the Syrians and Arabians, *Alambeli* of the Persians, and *Bnanisi* of the Alexandrians and Assyrians. Forren names can scarcely be translated, but withall are traduced, and of diuers diuersly called. Of these foure grew three score and eight Sects of name, besides other more obscure. Amongst the rest were the Morabites, who led their liues (for the most part) in Hermitages, and make profession of morall Philosophie, with certaine principles differing from the Alcoran. One of these was that Morabite, which certaine yeares past shewing *Mahomets* name imprinted in his breast, being done with *aqua fortis*, or some such thing, raised vp a great number of Arabians in Africa, and laid siege to Tripolis, where being betrayed by his Captaine, hee remayned the Turkes prisoner, who sent his skinn to the grand Seignior. These Morabites assume, that when *Ala* or *Hali* fought, he killed tenne thousand Christians with one blowe of his Sword, which they say was an hundred cubites long. The *Cobini* is as foolish a Sect, one of which shewed himselfe, not many yeares since, at Algier, mounted on a reede, with a bridle and reines of leather, affirming that hee had ridden an hundred miles on that horse in one night, and was therefore highly reuerenced. Somewhat also is said before of these African Sects in our Chapter of Fez.

An other occasion diuided Africa from other of the Mahumetan superstition. For when *Muavia* and *Iezid* his sonne were dead, one *Murvan* seized on the Pontificality, but *Abdalame*, the sonne of *Iezid*, expelled him. He also had slaine *Holem*, the sonne of *Hale* a little before, whom the Arabians had proclaimed Chaliph, and therefore made the Marauian stocke, of which he descended, odious to the Arabians. They therefore at Cusa chose *Abdimelic* for the Saracenicall soueraigne, who was of *Hali*'s posteritie, which they call the *Abazian* stocke or family. Hee sent *Ciafa* against *Abdalame*, who fled and was slaine; *Ciafa* exercised all cruelties against. That Marauian kindred, drew *Iezid* out of his Sepulchre, and burnt his carcasse, and slaying all of that house, cast their bodies to the beasts and foules to be deuoured. Whereupon one *Abed Ramon* of that family, (some suppose him the sonne of *Muuias*) fled into Africa, with great troupes of followers and partakers, where the Saracens receiued him very honourably. *Barrius* tells that *Ciafa* himselfe was Caliph, and that he descended of *Abaz*, of whom that stocke was called *Abazian*; and that he tooke an othe at his election, to destroy the Marauians, which he executed in manner as aforesaid by *Abidela* his kinsman and Generall. To *Abed Ramon* resorted the Mahumetans in Africke, who equalling his heart to his fortunes, called himselfe *Muramuminin*; which is mis-pronounced *Muramulin*, &c. signifieth the Prince of the Beleeuers; which he did in disgrace of the *Abazians*. Some attribute the building of *Marecco* to him, which others ascribe to *Ioseph*, as before is said, and some to some other Prince, built (as they say) in emulation of *Bagdet*, which the Easterne Caliphs builded for the Metropolitan Citie of their Lawe and Empire. *Barrius* addeth, that he became a *Nabuchodonosor*, to whip and scourge Spaine, which *Uit* his sonne, by *Musa* his Captaine, wholly conquered in the time of *Rhodericus*. But *Pelagius* soone after with his Spanish forces beganne to make head against the Moores, and recovered from them some towns: which warre was continued with diuersity of chance and change, three hundred yeares and more, till *Alphonfus* the sixth tooke Toledo from them: and for diuers good seruices which *Don Henrie* had done him in these warres, gaue him his daughter in marriage, and for her portion, those parts which he had taken from the Moores in Lusitania, since called the kingdome of Portugall, with all that he or his could conquer of them. Thus was the kingdome of Portugall planted in the blood of the Moores, whereby it hath bene so fatned, and hath so battered euer since, that all their greatnesse hath risen from the others losse. For they not onely cleared those parts of that kingdome of them, by an hereditary warre, but pursued them also into Africa, where *Iohn* the first tooke Senta from them, so making way to his Posteritie, to pierce further, which happily they performed.

Alphonfus

m Dic. 2. lib. 1.
Afric.

n Bagdet was
built long after
Abd Ramon's time.
o In two yeeres
space it is said,
that there perished
in those Spanish wars,
700000 people.

p An. Do. 1120.
q Don Henrie
Emile of Leon
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and Gelbines

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fa against *Abda-*
Maraunian kin-
all of that house,
one *Abed Ramon*
Africa, with great
very honourably,
f *Abaz*, of whom
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inced *Miramun*
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to *Ioseph*, as be-
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d scourge Spaine,
e time of *Rhoda-*
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Alphonfus

Alphonfus the fift of Portugal, tooke from them Tanger, Arzila, and Alcafare, and others: especially *Emanuel* wanne from them many Cities, and a great part of Mauritania; the Arabians not refusing the Portugals seruice, till the Seriff arose in Africa, as euen now was shewed, and chased the Portugals thence.

Thus Spaine hath reuenged herselfe of the Mahumetan iniuries by her two armes; of Castile (which at last draue them out of Granada, and tooke diuers Townes in the Maine of Africa from them, and in our dayes hath expelled the remainders of that Race quite out of Spaine;) and Portugal, which thus freed it selfe, and burthened them, and by another course did yet more harme to the Mahumetan profession. For *Henry*, sonne of *Iohn* the first, set forth Fleets to discover the Coasts of Africa, and the Ilands adjacent, diuers of which were by the Portugals possessed; made way to the further discoueries and conquests of that Nation in Africa, and India, to these our dayes, where they haue taken diuers Kingdomes and Cities from the Moores. Of which, other places of this Historie in part, and the larger relations of *Barrus* in his Decades, of *Oforius*, *Maffew*, and *Arthus*, *Iarrie*, and others, are ample witnesses,

Ofor. de reb. gressu Emanuelis. i Tutuan, Alaphi, Castellum regale, Agamor, Titium, Maccagan, &c. Dam. i Gen.

Barrus, Oforius, Maffew, Arthus Danist. c. 100. P. Iarrie lib. 3.

CHAP. XIII.

Of Biledulgerid and Sarra, otherwise called Numidia and Libya,

WE haue now, I suppose, wearied you with so long discourse of that part of Africa on this side Atlas, but such is the difference of the mindes wearinesse, from that of the bodie, that this being wearied with one long journey, if the same be continued with a second, it is more then tired; the other after a tedious and irkesome way, when another of another nature presents it selfe, is thereby refreshed, and the former wearinesse is with this varietie abated, yea although it be, as this is, from a better to a worse. Euen the mounting vp this cold hill, and thence to view the Atlantike Ocean on the West, Southward and Eastward the deserts, will neither make the soule breathlesse with the steepe ascent, nor faint with so wilde prospects of manifold wildernesces; this of barren Earth, and that of bare Waters; a third seeming to be mixt of both, a sea without bushments, but with open violence swallowing men, and disdainig to hold a footprint as a testimony of subiection; a winde not breathing aire, but sometimes the higher element in fiery heats, and sometimes the lower in sandie showers: once, a Nature mocking Nature, an order without order, a constant inconstancie; where it is Natures pastime to doe and vndoe; to make mountaines and valleyes, and mountaines of valleyes at pleasure. Strange is the composition of these places, but stranger is that of the minde, which feedes it selfe with the cruell hunger, and satiates thirst with the insatiable thirstinesse of these deserts. And whereas the bodie feareth to be drowned, euen there, where it as much feareth to want water, in this sandy journey: the Soule (modell of Diuinity, life of Humanitie) feares no such accidents to it selfe, but in a sweetnesse of variety delights to suruey all that her first and ancient inheritance (howsoever since by sinne mortgaged and confiscated) and being sequestred from all societies of men, can heere discourse with God and Nature in the Deserts. Hither now, after so long a preamble, wee bring you, and at first present vnto your view Numidia, where you shall be feasted with Dates, which haue giuen the name *Biledulgerid* (that is Date-region) thereunto, and before is made one entire part of seuen, in our diuision of Africa. *Ludonius* *Marmelinus* writes it *Biled el*

a Lib. 8. cap. 1. b L. Marmelinus.

The Easterne Border is *Eloacat*, a City distant 100. miles frō Egypt; the Westerne is the Atlantike Ocean; the Northerne, Atlas; the Southerne Libya. This is the basest part of Africa; the Cosmographers not deignig it the name of a Kingdom, the inhabitants thereof

d *Procl. lib. 4.*
Plin. lib. 5. cap. 3.
P. Met. l. 1. c. 6.
Oliuarius in
Metam.
cel. Rhod. lib.
18. cap. 38.

c *Mermanny*
Theatrum.

thereof are in many places so farre distant from any other. As for example, Tesser a Citie of foure hundred households, is separated from all other habitation three hundred miles. Some places thereof are better peopled. The Numidia described by ^d *Pto- lomey, Metel, and Pliny*, is of farre lesse bounds, and is rather a part of Barbary, then of this which we heere describe: called (saith *Pliny*) *Metagonis*, and famous for nothing but Marble and wilde beasts: the *Numide* called *Nomades* of their pastorall life, and change of pastures, carrying their houses on their carts. The Cities whereof were Cy- rtha, called now Constantina and Iol, now as some write Bugia. The Numidians are notorious for excessive venery. For the Religion of these, whom *Leo* termeth Numidi- ans, he saith, That in old time they worshipped certain Planets, and sacrificed to them: and were like to the Persians in worship of the Sunne, and the Fire, to both which they built Temples; and like the Vestals in Rome, kept the fire continually burning. Chri- stian Religion began to quench this fire (as is thought) in the Apostles dayes, which af- ter was peruercted by Arianisme, subuercted by Mahometisme. Iewish religion had heere some footing also, before that Christianity was preached to them.

The Numidians liue long, but lose their teeth betimes (sowre sauce for their sweet Dates) and their eyes also pay vntimely tributes to the sands, which the windes very busily and often send as their searchers and customers, till at last they can see to pay them no more. In all Numidia the French disease (as we terme it) is vnknowne, and in Libya. I haue knowne, saith *Leo*, an hundred persons that haue bene cured of that malady, onely by passing ouer Atlas and breathing this ayre. This disease was not heard of in Affrica, till King *Ferdinand* expelled the Iewes out of Spaine, & the Moores by lying with the Iewes wiues got the same; and generally infected Barbary, calling it therefore the Spanish disease. The Plague also infecteth Barbary once in ten, fiftene, or fyeue and twentie yeares, and destroyeth great multitudes, because they haue little regard or remedy for it. In Numidia it is scarce knowne once to happen in an hundred yeares, and in the Land of Negros neuer. Worse diseases then Pox or Plague possesse the Numidians, namely, ignorance of Diuine, Morall, and Naturall knowledge, Treason, Murther, Robbery, without all respect of any thing. If any of them are hired in Barbary, they are employed in base offices, Scullians, Dungfarmers, and what not? Neither are the Libyans or Negros much better.

Of the Numidians and Libyans are fyeue peoples, *Zenaga, Guenzaga, Terga, Lemta*, and *Berdeua*, and liue al after the same manner, that is, without manners or order at all. Their garments of base cloath, scarce couer halfe their bodie. The Gentlemen (Gen- tlemen must pardon me the abusing of the name) to be distinguished from the rest, weare a iacket of blew cotton with wide sleeues. Their Steeds are Camels, on which they ride without stirrups or saddles, and vse a goad in stead of spurs, and a lether fastened in a hole bored thorow the gristles of the Camels nose, serues them for a bridle. Mattes made of rushes are their beds, and wooll growing on their Date-trees yeelds matter for their tents. Their food is often-times patience with an empty belly: which when they fill, bread or meat after any sort is absent: Onely they haue their Camels milke, whereof they drinke a dish-full next their heart: and certaine drie flesh fodde in butter and milke, euery one with his hands raking out his share of these dainties, and after drinking the broth; and then drinke vp a cup of milke, and supper is done. Whiles milke lasteth they care not for water, especially in the Spring-time; all which season, some neuer wash hands or face, because they neuer goe to the places where they may haue water. And the Camels haue ioyned with their masters in this neatnesse, not regarding water, whiles they may feed on grasse.

All their life (or that space rather before they die, not worthy the name of life) is spent in hunting, and robbing their enemies; not staying aboue three or foure dayes in a place, as long as the grasse will serue their Camels. They haue ouer euery tribe one, in manner of a King, whom they honour and obey. Very rarely is a Iudge found amongst them, and to him such as are litigious ride sometimes fyeue or six dayes iourney. Him will they amply reward with a thousand duckats, more or lesse by the yeare. As for Letters, Arts, Vertue, they dwell not in these delects.

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Libya extendeth it selfe from the confines of Eloachath vnto the Atlantike, betwixt the Numidians and Negroes. It is one other of the seuen parts, into which we haue diuided Africa. The Arabians call it Sarra, that is, a Desert. *Pliny* ^h in the beginning of his fifth booke, saith, that all Africa by the Grecians was called Libya. Taken in a more proper sense, it is diuersly ⁱ bounded by the Ancients, and therefore we will heere hold vs to *Leo's* description. The name Libya is deriued from *Libs*, a Mauritani-
an King, as some ^k affirme, *Herodotus* ^l saith, of a woman named *Libya*. Among the Libyans are reckoned ^m in the *Libyarcha*, *Libyophanees*, *Libyegyptij*, and diuers other nations, euen of the ⁿ Ancients accused for want of inward and outward good things, cunning only in spoile and robbery. The Libyans worshipped one *Psaphon* for their god, induced thereunto by his subtilty. For he had taught birds to sing, *Psaphon* is a great god; which being set at liberty, chaunted this note in the wood^o and easily per-
suaded the wilde people to this deuotion. It was the custome of women to howle in their Temples, ^p whence some of the Bacchanal rites were borrowed by the Grecians. Vnto the Libyans are reckoned those nations, whose barbarous rites are before-
mentioned.

g Bieri an African Cosmographer his error.

k. P. Cornini
Geograph.
1 Herodoti lib. 3.
m Niger, Aph.
Com. 3.
n Isidorus, Orig.
lib. 6.
o Alexand. 4.
p Ex lib. 6. c. 9.
q Cx. Rhod. lib.
2. c. 2.

q G. Bot. Ben.
part. 1 lib. 3.
Majus.

r Leo lib. 1.

s A. Cadamoste.

in the seventh Chapter of this booke. We will now come to later obseruations. Men may trauell eight dayes or more in the Libyan deserts, ordinarily without finding any water. The deserts are of diuers shapes, some couered with grauell, others with sand, both without water: heere and there is a lake, sometime a sharbbe, or a little grassle. Their water is drawne out of deepe pits, and is brackish, and sometimes the sands couer those pits, and then the traouellers perish for thirst. The Merchants that trauell to Tombuto, or other places this way, carry water with them on Camels; and if water faile them, they kill their Camels, and drinke water which they wring out of their guts. Their Camels are of great abilitie to sustaine thirst, sometimes traouelling without drinke twelue dayes or more. Otherwise they were neuer able to trauell thorow those deserts.

In the desert of Azaoad there are two Sepulchres of stone, wherein certaine letters ingrauen testifie, that two men were there buried; one a very rich Merchant, who tormented with thirst, bought of the other, which was a carrier or transporter of wares, a cup of water, for ten thousand duckats, and died neuertheless; both buier and seller, with thirst.

Their liues for leaudnesse resemble the Numidians before mentioned, but for length come much short of them, few attaining to sixty yeares. They are (as little need as they haue thereof) often plagued with those clouds of Grasshoppers, which couer the aire, and destroy the earth.

The Libyan desert of Zanhaga beginning at the Westerne Ocean, extendeth it selfe farre and wide betwene the Negros and the Numidians, to the Salt-pits of Tegaza. From the Well of Azaoad, to the Well of Araoan, an hundred and fifty miles space, is no water; for lacke whereof, many both men and beasts there perish. Likewise in the desert Gogdem, for nine daies iourney no drop of water is found. In the desert of Targaz is Manna found, which the Inhabitants gather in little vessels, and carry to Agadez to sell. They mingle it with their drinke, and with their pottage: It is very wholesome. Tegaza is an inhabited place, where are many veines of Salt, which resembles Marble, they digge it out of pits, and sell it to Merchants of Tombuto, who bring them victuals. For they are twenty dayes iourney from any habitation, the cause that sometimes they all die of famine. They are much molested with the South-east winde, which maketh many of them to lose their sight. Bardeoa was found out lately by one Hamar, a guide vnto a Carauan of Merchants, who lost his way by reason of a malady which fell into his eyes; yet blinde as he was he rode on a Camel; none else being able to guide them: and at euery miles end caused some sand to be giuen vnto him, whereon he smelled, and thereby at last told them of an inhabited place, forty miles before he came at it: where, when they came, they were denied water, and were forced by force to obtaine it. The Riuers that arise out of Atlas, and by the vnkindnesse of their Kinde, fall this way, finding these thirstie wildernesses to yeeld them the readiest channells, are trayned alongst by the allurements of the sands, stouping and crouching to them, till being further from witness, they are either swallowed vp of great lakes, or else whiles they hold on their pursuit for the Ocean, lose themselves in the search, and whiles they are liberall to the thirstie sands in the way, at last die themselves (I cannot say, diue themselves, as elsewhere in the world) for thirst in the deserts. And yet through these way-lesse wayes, doth couetousnesse carry, both the Arabians in their roauings, and Merchants with their Carauans to the Negros for wealth: whether, I thinke, at last you expect the comming of this our Carauan also.

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CHAP. XIII.

of the Land of NEGROS.



Nigritarum terra, or the Land of Negros, * either is so called of the Riuer Niger, or of the blacke colour of the Inhabitants: some thinke the Riuer is named Niger of the people: It hath on the North those deserts which we last left; on the South, the AEthiopike Ocean, and the Kingdome of Congo; on the East, Nilus; on the West, the Atlantike. *Leo* makes Gaogo in the East, and Gualata in the West, the limits thereof. On the side of the Riuer Canaga it is sandy and desert, beyond, it is plentifull, being watered with Niger, which runnes thorow the midst of it. There are no hills neere the bankes of Niger, but wooddy places diuers, receptacles of Elephants. Raines do neither good nor harme: only Niger Ministers them plenty, as Nilus in Egypt: Their increase is likewise alike; forty dayes together after the midst of *Iune* doth Niger encrease, at which time the Negro townes are Ilands, and the way to them by boats; and as many it decreaseth. The Merchants in *Iuly*, *August*, and *September*, trade in boats made of a hollowed tree (like the Indian Canoas) ^b This Riuer, some thinke, ariseth out of a desert called *Sen*, from a great lake: some with lesse likelihood, thinke it an arme of Nilus: ^c and some with no truth, thinke it to bee deriued from Paradise. It is by Geographers ^d brought from a lake, which they call Niger, within two degrees of the Equinoctiall, and running thence Northwards, hides himselfe from the violence of the Sunnes fury, vnder a mantle of earth, sixty miles together; and then the Earth discouering him, he runnes not farre, but in reuenge he couers a great part of the Earth, and drowneth the same in a lake called Borneo, till the Earth againe with her strong armes claspes him in streiter bankes, and forceth him to turne his streame Westward, in which way hauing gotten fresh helpe of some other streames, that send in their succours; he againe preuaileth, and ouerthrowes the Earth in the lake Guber: but she getting vp againe, makes him flee to the Ocean for aide, with whose tide-forces assisted, hee rendes the Earth in to many Ilands, which hee holds as captiues betwene his watery ^e Armes of Senaga, Gambia, and diuers others, which euer let slippe their hold, and hold them yet in euermlasting captiuitie. In this combate whiles both parts sweate in contention, a fatter excrement is left behind, which all this way heartens the Earth with admirable fertilitie: especially then when the clouds in the Summer time take Nigers part, and daily marshall their mightie showers to the Riuers aide, shooting off continually in their march their airy Ordnance, with dreadfull lightnings, whereat the amazed Earth shrinks in her selfe, and the insulting waters for three moneths space trample ouer all, and send colonies of fishes to inhabit the soile, engirting meane while all the townes with a strait siege. But when the Sunne, in his Autumne progresse, sends forth the windes to summon the cloudes to attend on his fiery Chariot; The Earth by degrees lookes vp with her dirtie face, bemired with washing, and makes vse of the slime, which cannot runne away with the fleeting waters, to serue her all the yeare after, as harbenger of plenty and abundance.

Biehrs and *Mesbadi*, ancient African Writers, knew little of these parts: ^f but a Mahometan Preacher in the 80. yeare of the *Hegeira*, made the people of Luntuna, and Libya, of his faithlesse faith: and after that, they were discovered. They liued, saith *Leo*, like beasts, without King, Lord, Common-wealth, or any gouernment, scarce knowing to sowe their grounds: cladde in skinneres of beasts: not hauing any peculiar wife; but lieten or twelue men and women together, each man chusing which he best liked. Ware they wage with no other Nation, nor are desirous to trauell out of their country. Some worship the Sunne at the rising: Others, as the people of Gualata, the Fire: & those of Gaoga are Christians, like the Egyptians: *Ioseph* King of Marocco subdued

^a *Maginui.*
^{Gi. Eut. Bn.}

^b *Io. Leo lib. 7.*

^c *Cadamosto.*
^d *Ortel. Ramusius, &c.*

^e *Ortelius* and others in their Mappes, make Senaga and Gambia to be armes or mounthes of Niger. *Sanutus* thinke it to be *Rio Grande*. *Leo* alledgeth the opinion of some which thinke it to come from Nilus by some vnder-earth passage. The Truth is vncertaine, the angry deserts not admitting due search.

^f *Leo lib. 7.*

subdued them: and after that the five peoples of Libya; of whom they learned the Mahometan Law, and other Arts, and the Merchants of Barbary frequented those parts. The Libyans diuided them into fifteene parts, each third part of those five peoples possessing one.

¶ Anno 1526.

But the 5 present King of Tombuto, *Abnaci Iachia*, being made General of the Forces of *Soni Heli* the former King, which was a Libyan, after his death slew his sons, and brought the Kingdome to the Negros, conquering many Prouinces. After which he went to Mecca on Pilgrimage, and thereby set himselfe in debt an hundred and fiftie thousand duckats. A great part of those parts by their difference of language, and Religion, is yet vnknowne to vs.

h Rich. Rainolds,
Hack.
i Cadamoiso.

Gualata was subdued by the King of Tombuto, a beggerly Countrey. This Region adioyneth to Cape Blanco. The Portugals, when they discovered these Coasts for *Henry the Infante*, traded heere for slaues as farre as Canaga, or Senaga (to which our Nation hath since traded) and is an arme, as is said, of Niger. These people inhabiting on this Riuer, *Alonso di Cadamoiso*, a Venetian, calls Azanaghi, and saith, that when first the Portugals sailed thither, their simplicitie was such, hauing neuer before seene a shippe, they tooke the shippes for great birds with white wings; out of some strange place comming thither: but when they saw them strike saile, they changed their opinion, and thought them to be fishes, seeing them a farre off: but when they saw them the next day so farre off from that place, they tooke them for night-goblins or spirits.

This did he learne of diuers of the Azanaghi, slaues in Portugal. They hidde their faces no lesse then the priuities, esteeming the mouth vnneme to be seene, whence they belched such fowre breath. They had a kind of muffler to hide it, and part of the nose, onely discouering the same at meate. Other Gouvernours they then had not, onely more reuerence was done to the most rich. A beggerly, theeuish, lying, trecherous Nation, as any in the world. They annoynt their haire euery day with saue of fish for great gallantry, whereof they thinke exceedingly. And lest you should thinke better of their eyes then of their nose, their women esteeme it the greatest part of goodly feature, to haue large breasts, which by Art and industrious stretching of them, they enlarge, and some of them haue them hanging to their Nauill.

Neere vnto those are certaine Negros, which suffer not themselves to be seene of any, nor to be heard speake: but haue excellent gold which they exchange with other Negros, which bring vnto them Salt, such as the minerall salt of Tagazza, and leauing the same, they goe away from thence halfe a dayes iourney: the Negros come downe in certaine Barkes, and lay at euery heape of Salt a quantity of gold, and goe their wayes. When the Salt-Merchants returne, if they like the summe, they take it; if not, they leaue the gold still with the Salt, and goe their wayes: and then the other returne, and what heapes of Salt they finde without gold, they take for their owne: the other, either they leaue more gold for, or else leaue altogether. This seemeth hard to beleue, but many of the Arabians and Azanaghi testified it to our Authour for truth. The Merchants of Melli affirmed to me, that their Prince had once by a plot taken one of them, thinking to haue learned the condition of that people, but either of fullenness, or because he could not, he neither eate nor spake, and within three dayes died. Their stature, they which had taken him, affirmed to be a hand higher then themselves: and that their nether lippe was thicke and redde, and so great that it hung downe to their brest, and it together with their gummies bloudie: their teeth great, and on each side one very large: their eyes standing out: terrible they were to looke vpon. And because they had apprehended this man by their amouitment, they returned not in three yeares: but after forced by the need of Salt to cure their diseases (whence happily that deformity proceeded) they renewed that traffique.

h Barrus dec. 1.
lib. 3. cap. 8. &
Maffei hist.
Ind. lib. 1. saith
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and Gambia
were by the
Antients cal-
led Staebiris
and Diratus.
This name Se-
naga was giuen
by reason that
the Prince was
so called.

To leaue these farre within Land, and come to the *Riuer Senaga*, *Cadamoiso* iustly maruelled at the partition which that Riuer caused: for on the one side the Inhabitants were well proportioned, very blacke, and the soile very fertile: on the other side, the Inhabitants meagre, small, swart, and the ground barren. The people that dwell on the bankes of Niger, are called Gilofi. The Kings name in my time (which

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was almost a hundred and threescore yeares since) was *Zuchali*. Hee had thirtie 1455.
wiues. When *Richard Rainolds* was there 1591, the Kings name was *Amar Me-
lik*. All that Region betwixt Sanaga and Gambia is called by one generall name, m Hak. 10.2.
Gia Lof: of which, *Maffem* and *Barrius* write, That in an accident of ciuill warrs n Aff. 1.1.
Bemoir came to the King of Portugall for aide, and was there royally entertained and Bar. Dec. 1. 2.3.
baptized with his followers; of which, some were of such admirable dexteritie and c. 6. 7. 8.
nimblenesse of bodie, that they would leape vpon a horse as he galloped, and would
stand vpright in the saddle, when he ranne fastest, and turne themselves about, and
suddenly sit downe; and in the same race would take vp stones layd in order on the
ground, and leape downe and vp at pleasure. This *Bemoir* was shamefully murdered
by *Peter Paz*, the Portugall Generall, and the hope of Christianitie in those parts
disappointed. This was Anno 1489.

From thence *Cadamofo* went to Budomel; the Prince whereof was had in great o Al. Cadam.
respect by his people: which when they come into his presence, kneele on both their
knees, and bowing their heads to the ground, cast sand ouer their shoulders, and on
their heads, with both hands, and then goe towards him on their knees; and when
they speake to him, cast sand ouer their shoulders still, with their head bowed downe,
the Prince scarcely deigning them a looke, or word. For euery light offence he would
sell their wiues and children. He suffered our Author to goe into his Moschee, where
his Arabian Chaplaines, after their manner, inumbled their Mattens tenne or twelue
times in halfe an houre; all the companie rising and falling againe to the earth, and
kissing it. He also heard him willingly confute the Mahumetane, and proue the Chri-
stian Faith: but said, he thought it was harder for a Christian to be saued then a Ne-
gro, because God was a iust God and Lord, who had giuen to vs many good
things in this world; to them nothing in comparison, who should therefore in the o-
ther world haue their Paradise, which here they wanted. Easily might he haue bene
turned to Christianitie, but for feare of loosing his State. His wiues prouide him his
diet, as it is vsuall among the Negros, and none but his Priests and some principall
men eate with him; which is after a beastly sort lying on the ground, the dish set in
the midst, and all taking out the meat with their hands. They eate little at once;
but eate often, foure or fve times a day. From October to Iune it raines not there.
They haue great Serpents, and many, which they vse to charme: and the Prince when
he would poyson his weapons, did (as was reported) make a grea Circle, and en-
chaunted by his Charms all the Serpents thereabouts therinto, and then killed that
which seemed to him most venomous, letting the rest goe: with the blood thereof,
and the seed of a certaine Tree, he tempered a poyson for that purpose, with which a
weapon infected, drawing neuer so little blood, did kill in a quarter of an houre. They
haue great store of Parrats, which are instructed by a maruellous naturall cunning to
preuent the Serpents, which would else destroy their neasts. They build therefore on
high Trees, and on the end of some tender bough thereof they fasten a Bull-rush,
which hangs downe two spannes, thereunto weauing and working their neast in such
fort, that the Serpents, for feare of falling, dare not aduenture to deale therewith. The
Negros came about *Cadamofo*, with wonder to see his apparrell, and the whitenesse
of his colour (neuer before had they scene any Christian) and some of them with spit-
tle rubbed his skinne, to see whither his whitenesse were naturall, or no: which per-
ceiuing to be no tincture, they were out of measure astonished. They would then
giue nine, or sometimes foureteene slaues, for a horse furnished. And when they buy
a horse, they will bring some of their Enchaunters, which make a fire of hearbes, and
set the horse ouer the smoake, vttering certaine wordes; and after that annoint him
with a thinne ointment, and thus him vp twentie dayes, that none may see him, han-
ging certaine trumperie about his necke, thinking that hereby they are more se-
cure in battaile. Gunnes seemed to them, for their hideous noyse, to be of the Deuill.
Bagge-pipes they thought to be a liuing creature, that thus sang in variable accents.
But when they were suffered to handle them, they thought them to be some heauen-
ly thing, that God had made with his owne hands, to sound so sweetly. They be-
held

held the Shippe with great curiositie; and Eyes that were carued in the Prow of the Shippe, they tooke to be eyes indeede, by which it saw how to direct the course at Sea. They said, the Christians that could thus make voyages by Sea, were great Enchaunters, and comparable to the Deuill; themselves had ynough to doe to traueill by Land. Seeing a Candle burne in the night, they which knew not to make any light but their fires, esteemed it wonderfull. Houey they haue, which they sucke out of the combes, but the Waxe they hurled away, till they were instructed how to make Candles thereof.

Senega (*Boterm* sayth) comes from the Lakes Chelonidi. A hundred and fiftie Leagues from the mouth it hath certaine Falls, or Cataracts (as Nilus hath) that men may passe vnder the fall of the streame, without wetting.

Cadamosto doubled the Promontorie, called *Cape Verde*, or the greene Cape, because of the greene Trees which the Portugalls (who had first discovered it in the yeare before) found there growing in abundance; as *Cape Blanco*, or the White Cape, was so called of the White Sands there. The inhabitants they found were of two sorts, *Barbaci*, and *Sereri*. They haue no Prince. They are great Idolaters, and haue no Law: but are very cruell. They poyson their arrowes; with which, and the situation of their Countrey, they haue preferred themselves from the Kings of Senega.

In Gambia they were, some Idolaters of diuerse sorts, some Mahumetanes. They were also great Enchaunters. Their liuing, as at Senega, saue that they ate Dogges-fleish. Here the Prince hunted an Elephant, and gaue them to eat: the fleish is strong and vsuauorie. The Elephants delight in myre like Swine. They hunt them in the Woods: for in the Plaines an Elephant would, without running, soone take and kill the swiftest man; whome yer they hurt not, except they be first prouoked.

Here was a kinde of Fish (*Cadamosto* calls it Cavallo, and his Latine Interpreter, *Piscis Caballinus*; I take it for the *Hippopotamus*, or Riuer-Horse) which is (sayth he) as bigge as a Cow; his legges short, with tuskes like to a Bores, but so great, that I haue seene one of two spannes, and longer, clouen-footed, and headed like a Horse: he liues on both Elements, sometimes in the Water, otherwhiles on the Land. The women vpon their breasts, neckes, and armes, had certaine workes, done with a Needles point, heated in the fire, in manner as with vs they worke hand-kerchiefs. This being done in their youth, would neuer out. The like fleish-branded workes they vse at *Cape Sagres*, as *Pietro di Sintra*, a Portugall, obserued vpon their bodies and faces. The inhabitants there are Idolaters, and worship Images of Wood, to whome they offer some of their meat and drinke, when they goe to their meales. They goe naked, couering their priuie parts with the Barkes of Trees. This is in Guinea.

A little from thence they found men who vsed as great brauery in their eares, which they bored full of holes, and ware therein rings of gold in rowes or ranks. They ware one great ring in an other hole bored through their nose, like to buffles in Italie; which, when they ate their meat, they tooke away. The men and women of sort weare such rings also in their lips, in like sort as in their eares, an ensigne of their Nobilitie and greatnesse, which they put in and out at pleasure. Beyond the Riuer of Palmes they found others thus beringed, and for greater gallantry ware about their necks certaine chaines of teeth, seeming to be the teeth of men. They tooke a Negro whom they carried into Portugall, who affirmed, if a woman which only could vnderstand him, did interpret him rightly, that in his Countrey were Vnicornes. On this coast the Portugals erected a Castle, called Mina, for their better trading. And these Countreies haue since bene sought to by French, Flemish, and many of our English Merchants. In the yeare 1553. *Thomas Windam* and *Antonio Pintado*, a Portugall, in two English ships traded alongst those coasts, as farre as Benin, where they presented themselves to the King, who sat in a great Hall, the walls whereof were made of earth without windowes, the roofe of thinne boords, open in diuers places. His Nobles about him neuer looke him in the face, but sit cowering vpon their buttocks, with their elbowes vpon their knees, and their hands before their faces, not looking vp till

o Likewise
Cape Sierra Lio-
na, is so called
of the Lion-
like terrour
thereof, al-
waies couered
on the top
with Clouds,
which yeeld
dreadful thun-
ders and light-
nings. It seems
to be the same
that *Ptolomey*
and *Hanno* call
the Chariot of
the Gods.
P. Not. Ben.
p. *Cadamosto*
apud *Ramus*.
Nouus orbis &c.
pag. 47.
q. *Pietro di Sin-
tra*.
r The Hollan-
ders were en-
tertained of a
King in Gui-
nee, but very
miserably: an
old woman
naked, three
times went a-
bout the Cap-
taine, with cer-
taine murmur-
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The Nobles a-
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f The Guine-
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galls. *Arthua*
Hist. Ind. Or. c. 9.
2 *Ths. Windam*.
Antonio Pintado.
See *Hist. voy-
ages*, to. 2.
part. 2.

the King commaund them. And when they depart out of his presence, they turne not their backs vpon him. Such reuerend regard doth that Negro-King receiue of them.

The next yeare ^{u John Lock.} Master *John Lock* went for Captaine into those parts, to trade for Gold, Graines, and Elephants teeth. And after that, diuerse Voyages were thither made by *William Tower*, who obserued at the Riuer of *S. Vincent* strange Trees, ^{x William Tower.} with great leaues like great Dockes, longer then that a man could reach the toppe of them; and a kinde of Peale by the Sea-side growing on the Sands like Trees, with stalkes seuen and twentie paces long. Diuerse of the women had breasts exceeding long. At the Cape *Tres puntas* they made him sweare, By the Water of the Sea, that he would not hurt them, before they would trade with him. King *Abaan*, a Negro, entertained our men kindly; he caused a pot of Wine, of Palme, or Coco, which they draw forth of Trees, as wee haue elsewhere obserued; but their ceremonies in drinking are thus: First, they bring forth their pot of drinke, and then make a hole in the ground, and put some of the drinke into it, and after that cast in the earth againe, and thereon set their pot, and with a little thing made of a Gourde, take out of the same drinke, and put it vpon the ground in three places: and in diuerse places they haue certaine bunches of the pills of Palme-trees set in the ground before them, and there they put in some drinke, doing great reuerence in all places to the same Palme-trees. All these ceremonies done, the King tooke a Cup of Gold, in which they put Wine, and while he dranke, all the people cryed *Abaan, Abaan*, with certaine other words; and then they gaue drinke to euery one. The like ceremonies they vse in all the Countrey.

In Benin ^{y James Welsh.} the people goe naked till they be married; and then are clothed from the waste to the knees. Their Bread is a kind of Rootes, called *Inamia*; which, when it is well sodden, may be preferred before ours. They haue here great Spouts of water falling out of the Ayre, which if they light on a Shippe, doe endanger the same. They fall like the Pillars of Churches. As for those Voyages to these parts, made by *Rutter, Fenner, Ingram*, or others, I referre them to Master *Hackluyes* Collections.

These Coasts are vsually called Guinea, by a more generall appellation, although that be properly one Region onely. About the Castle of Mina they are subiect to such Wormes, as Master *Jenkinson* hath obserued to grow vpon men at Boghar in Baetria, by drinking the water of the Riuer there: which are an ill long, and must be pulled out by degrees, euery day a little: if they breake by the way, it is very dangerous. The tortures they cause is vnspcakable.

The inhabitants of Benin ^{z Willd Rutter. George Fenner. Antonio Ingram.} obserue Circumcision, and other Mahumeticall Superstitions: they cut or rase the skinne, with three lines drawne to their Nauell, esteeming it necessarie to saluation. They will not easily doe iniurie to any, especially a stranger. They haue Birds in such respect, that it is deadly to any that shall hurt them. And some are appointed to haue a peculiar care of them, and to provide them foode; which they doe in high Mountaines, where they lay meat for them: which they come and cate.

The inhabitants of Guinea ^{a Ant. Jenkinson Hak. 10. 1. These wormes come out of their legges, or some fleshie part. b Gotard. Arab. Dent. Hist. India, c. 9. Ind. Orient. part. 6. de Bry. c Got. Art. c. 10. 11. 12. 13.} giue religious respect also vnto certaine Trees. And in the yeare 1598 certaine Hollanders cutting them, and not ceasing at the perswasion of the Negros, whose Superstitions in that case they derided, it passed from words to blowes betwixt them, and the Dutchmen were forced to get them to their shippes; one of their companie being slaine in the chase. But the murtherer was offered to the Hollanders to be punished: which they refusing, his countrey men cut off his head, and quartered his bodie, bestowing the one as a monument of reuenge, ouer the slaine parties graue, the other on the Fowles, vnburied. Their noses are flat, not naturally, but by pressing them downe in their infancie, esteeming it a great part of beautie. Their hot stomackes can digest raw flesh; and therefore ^{d Alex. Problem. l. 1. c. 2. Cul. 116. c. 15.} *Alexander Aphrodisiensem*, and *Caelius Rhodiginus*, that thinke their naturall heat, extracted to the outward parts, to be the cause of their blacknesse, are deceiued. They cate their enemies which

b The Religion of the Guineans.

which are slaine in the warres (which are very rife amongst those Nations) and those which are taken, are euermlasting prisoners. And in some more important warres which they vndertake, they will burne their dwellings before they goe, least either the enemy might possesse them by conquest, or themselves become too minndfull of a returne. In these warres they provide themselves of some light armour, wearing at such times no other apparrell. Some men, of greater sort, had a white consecration, wherewith they whited their faces and bodies. Their women are vnfaithfull Secretaries in Natures most hidden secrets, vsing in the sight of men, women, boyes, and girles, to be deliuered of their children, whome after they circumsise, whether they be of the male or female sexe. Their funeralls they celebrate with much singing and solemnitie. They beleue, that men, when they die, goe into another world, where they shall haue like need of many things, as here they haue, and therefore vse to put with the dead corpes some part of household. And if they loose any thing, they thinke, that some of their friends, which in the other world had need thereof, came thence and stole it. Of ^b God being asked, they said he was blacke and euill, and did them much harme; their goods they had by their owne labour, and not by his goodnessse. Circumcision they vse, and some other Turkish Rites. They hold it vnmeet and irreligious to spit on the ground. They haue no Letters, nor Bookes. They obserue a Sabbath, herein agreeing, and yet disagreeing, with Turke, Jew, and Christian, for they obserue Tuesdayes rest, from their Fishing and Husbandrie. The Wine (of the Palme-tree) which is that day gathered, may not be sold, but is offered to the King, who bestoweth it on his Courtiers, to drinke at night. In the midst of the Market-place (this was in the Riuer Gabam, and the Hollanders the reporters) they had a Table standing on foure Pillars, two elnes high, whose flat couer was made of Straw and Reedes wouen together. Hereon were set many strawen Rings, called *Fetisso*, or *Gods*, and therein Wheat, with Water and Oyle, for their God, which they thinke eates the same. Their Priest they call *Fetissero*, who euery festiuall day placeth a Seat on that Table, and sitting thereon, preacheth to the people; which done, the women offer him their infants, and he sprinkleth them with water, in which a Newt doth swimme, and then besprinkleth the Table aforesaid with the same water, and so vttering certaine words very loud, he dismisleth his deuout assembly. Many weare such Rings of Straw next their bodies, as preseruatiues from those dangers, which else their angrie God might inflict on them. In honour of the same Deitie (or Deuill, as it seemes they conceiue him to be) they bechalke themselves with a kind of chalky earth, and this is vnto them in stead of their morning Mattens. The first bit at meales, and first draught, is consecrate to their Idoll, and therefore they besprinkle therewith those Rings, which I said they weare on their bodies. If Fishers cannot speed at Sea, they giue a peece of Gold to the *Fetissero*, to reconcile their frowning Saint. He therefore, with his wiues, walkes a kinde of proceession through the Citie, smiting his breast, and clapping his hands with a mightie noyse, till he come at the shore: And there they cut downe certaine boughes from the Trees, and hang them on their neckes, and play on a Tymbrell. Then doth the *Fetissero* turne to his wiues, and expostulates with them, and withall hurleth into the Sea Wheat and other things as an offering to *Fetisso*, to appease his displeasure towards the Fishermen. When the King will sacrifice to *Fetisso*, he commaunds, the *Fetissero* to enquire of a Tree, whereto he ascribeth Diuinitie, what he will demaund. He, with his wiues, comes to the Tree, and in a heape of ashes, there provided, prickes in a braunch plucked off the Tree, and drinking water out of a Bason, spouts it out on the braunch, and then daubeth his face with the ashes: which done, he declareth the Kings question, and the Deuill out of the Tree makes answer. The Nobles also adore certaine Trees, and esteeme them Oracles: and the Deuill sometimes appeareth vnto them in the same in forme of a blacke Dogge, and otherwhiles answereth without any visible apparition. There are which worship a certaine Bird, which is spotted and painted (as it were) with Starres, and resembelth the lowing of a Bull in her voice. To heare this Bird lowing in their iourney, is a luckie boding, saying, *Fetisso* makes them good promises,

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ses, and therefore set him, in that place where they heare it, a Vessell of Water and Wheat. And as the Earth and Ayre yeeld them Deities, so the Sea is not behind in this liberalitie, but yeelds certaine Fishes to their canonization. In this respect they take not the Tunic at all, and the Sword-fish they take, but eat not till his sword be cut off, which is dryed, and is held in great veneration. The Mountaines would bend their sullen browes, if they should not haue some redde letters in their Calendar, to which their toppes aspire, threatening to scale Heauen, or ouerwhelme the Earth, if this Fetissan portion did not pacifie their angrie moode, by daily presents of meat and drinke set thereon. Neither can Nature alone vsurpe this Prauiledge, but Art, in other things her emulous corruall, and sarre vnequall competitor, in this matter of God-making, commonly gets the vpper hand. And therefore they with their ceremonious Art can make them *Fetisso's*, or Gods, at pleasure. Principally in their Funeralls they obserue it: for when one is dead, they make a new *Fetisso*, or Funerall rites. Ring of Straw, and pray it to beare the dead partie companie, and protect him in his journey into the other world. The friends and kinsfolkes assembling, prepare a Henne, and then setting themselves in a corner of the dead mans house, they place all his *Fetisso's* on a row, the greatest in the midst, adorning the same with garlands of Pease and Beanes, like to the Popish praying-Beades. Then they sprinkle the same with the blood of the Henne, and hang a chayne or garland of hearbes about their neckes. After this, the women set the Henne, now sodden, in the midst of the *Fetisso's*, and the Fetissero takes water in his mouth, which amiddest his Exorcismes and Charms he spouts on those *Fetisso's*, and taking two or three hearbes from his necke, he rolles the same in forme of a ball, which after certaine ceremonies hee layeth downe, and so dorth, till all his Hearbe-garland be spent; and then makes them all into one great Ball, and therewith besmeareth his face, and thus is it made a *Fetisso* and the partie decafed is now at rest. In the meane time the dearest of his wiues filleth all the house with mourning, the neighbours and friends with Songs and Musick (such as they haue) and Daunces. And at last they take vp the Corps, and carrie it to the Graue, which is digged foure foot deepe, and couer it with stakes, that nothing may fall therein. The women creeping about the Sepulchre, expostulate with him, Why he would leaue them? Then doe they hurle on earth, so that none can get into the Corps; for he hath with him his Household, Armour, and whatsoeuer he vied in his life time; Wine also (if before he loued it) to drinke in the other world. Lastly, they couer the Sepulchre with a Roofe, to defend all from raine. If the King dies, not one-ly greater solemnitie is vsed: but the Nobles thinking it necessarie for to great a Personage to haue attendants, they offer vnto him one, a seruant; another, a wife; a third his sonne or daughter, till there be many of both sexes in that other life to attend him. All which are suddenly slaine at vnawares, and their bloudie carcases buried together with the King. Yea, the Kings wiues, which loued him best, refuse not this last and eu-erlasting seruice, as they suppose; but yeeld themselves to die, that they may liue with him. The heads of all these, thus slaine, are set vpon poles round about the Sepulchre: Meat, Drinke, Rayment, Armes, and other Vtenils are added for their vse, and buried with them. They, in vncertainetie of criminall accusations, as of Adulterie, Murther, and such like, haue a certaine water offered them to drinke by the Fetissero, made of those hearbes whereof their Ball-*Fetisso* is made, and in effect like the cursed water, *Nim. 5.* none daring to drinke, for feare of sudden death thereby, if he be guiltie.

And now leauing the Coasts of Guinea, Benin, Melegete, and other Regions of the Negros, adioyning to the Sea, we will looke backe againe into the in-land Countries; whereof Gualata is a hundred myles distant from the Ocean, and hath already beene mentioned. The next therunto, in *Leo's* Relations, is Gheneoa, which is not the same with Guinea before-mentioned, if *Leo* had true intelligence, but is situate betwixt Gualata, Tombuto, and Melli, and in one place bordereth on the Ocean, where Niger falleth into the Sea. They had great Traffique with the Merchants of Barbarie. They haue Gold vncoynd, and vse also yron money. There is neither Towne,

nor Castle, but one, where the Prince, with the Priests, Doctors, and Merchants reside. Those Priests and Doctors goe apparelled in white, the rest in blacke or blew Cotton. In Iuly, August, and September, Niger ouerfloweth it. *Izchia*, the King of Tombuto, conquered it, and kept the King prisoner at Gago, till his death. Melli is the head Citie of a Kingdome, which hence taketh name, and hath in it great store of Temples, Priests, and Readers or Professors, which reade in the Temples, because they haue no Colledges. They are more ingenious then other Negros, and were the first that embraced the Mahumetan Law. *Izchia* also subdued them.

Tombuto was founded in the yeare of the *Hegeira* 610. And it is situate within twelue myles of a braunch of Niger. There are many Wells, to receiue the ouerflowing waters of Niger. Salt is brought thither five hundred myles from Tagazza, and is very deare. I, at my being there (sayth *Leo*) saw a Camels burthen sold for fourescore duckats. The King had many Plates and Scepters of Gold, some whereof weighed thirteene hundred pounds. They which speake to him, cast Sand ouer their heads, as *Cadamosto* obserued at Budomel. The King would admit no Iewes into his Citie, and hateth them so extreame, that he would confiscate the goods of such Merchants as held traffique with them. He greatly honoured men of Learning, and no merchandise yeelded more gaine then Bookes. There were many Iudges, Doctors, and Priests, to whom he allowed their stipends. The people vsed much dauncing in the streets, from tenne to one a clocke at night. They mingle Fish, Milke, Butter, and Flesh together in their gallimaufrey kind of diet, neither toothsome, nor wholesome. *Hamet*, King of Maroccoⁱ, conquered the same Kingdome 1589, and also Gago, and other Countries of the Negros, extending his Empire six moneths journey from Marocco, by Camels; whose riches thereby acquired, appeare in the letters of *Lau-rence* ^k *Madoc*, and we before haue touched.

Gago is much frequented by Merchants, and things sold at excessiue rates. In an hundred myles space you shall scarce find one in those parts that can reade, or write: and the King accordingly oppresseth them with taxation.

In Guber they sow their Come on the waters which Niger, with his ouerflowings, brings vpon the Countrey, and haue abundant recompence. *Izchia* King of Tombuto^l, conquered the King of Guber; of Agadez also, and of Cano, which haue great store of Merchants: Likewise, of Cafena, and Zegzeg, and Zanzara; in which I finde little worth the remembrance. Cano hath some Relikes of Christianitie, and they are named by the Apostles names. Guangara was not onely oppressed by the said *Izchia* of Tombuto, but by *Abraham* King of Borno.

Borno confineth with Guangara on the West, and extendeth Eastwards five hundred myles. The people haue no Religion, neither Christian, Iewish, nor Mahumetan; but like Beasts liue with their wiues and children in common: and as a Merchant which liued long amongst them, and learned their Language, told *Leo*, they haue no proper names, as in other Nations, but as they giue him some name of distinction by his height, farnesse, or other peculiar accidents. The King warreth with his neighbours: he is descended of the Libyan people Bardoa. For maintenance of his Warres hee will giue great prices for Horfes, exchanging fiftene or twentie slaues for one, which slaues he tooke from his enemies. When I was in this Kingdome, I found there many Merchants that were wearie of this traffique, because they stayed for their slaues till the King returned from his Warres. Yet the King seemes to be rich: all his Horse-furniture, Stirrops, Spurres, Bridles, Bitts, were of Gold; and his dishes, Platters, or whatsoeuer he did eat or drinke in: yea, his chaynes for his Dogges were for the most part of most fine Gold. He hath many, both white and blacke people, subiect to him.

Gaga bordereth Westward on Borno, and thence trendeth to Nubia, betweene the Desarts of Serra on the North, and another Desert confining on a winding crooke of Nilus, about five hundred myles square. It hath neither Ciuitie, Letters, nor Government. The inhabitants haue no vnderstanding, especially they which dwell in the mountaines, who goe naked in the Summer time, their priuities excepted, Their

i Pory, in translation.
Ro. c. Historie
of Barbaric.
k H. k. 10. 2.
Madoc.

l Leo, l. 7.

m Euen our
ancestors, the
Saxon, had no
surnames, but
by some acci-
dents, as *White*,
Long, *Short*, &c.
And the Nor-
mans brought
ouer their cus-
tomes of nam-
ing men by
the place of
their habitati-
on; as the
Towne, Oke,
Style, or their
Occupation.
And in auncient
Writings
few proper
names, but
their Christian
may be found.
So the Roman
Crafft, *Najones*,
&c.

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houses are made of boughs which easily take fire. They haue store of cattell. A hundred years before *Leo's* time they were brought in subiection by a Negro slave, who first slew his Master, and by helpe of his goods made preyes in the next Regions, exchanging his captiues for horses of Egypt: and so became King of Gaoga. His Nephewes Sonne *Hamara* then reigned, and was much respected by the Soldan of Cairo. *Leo* was at his Court, and found him a man passing liberall. Hee much honored all that were of the lineage of *Mahomet*.

The *Nubia* in old times were many Kingdomes, as *Strabo*ⁿ affirmeth, not subiect to the *Ethiopians*: and were then *Nomades*, or wanderers, and robbers. As it is now taken (*Iohn Leo* being our Author) *Nubia* stretcheth from Gaoga vnto Nilus, hauing the Egyptian confines on the North; and the Deserts of Goran on the South. They cannot faile out of this Kingdome into Egypt. For the Riuer Nilus, whiles it is courteous of largeness, looseth his deepnesse, and couering certaine plaines, becometh so shallow that both men and beasts may wade ouer. Dangala is their chiefe Towne, and hath tenthousand Families, but ill built, their houses being chalke and straw. The Inhabitants with their traffique to Cairo become rich.

There is in this Kingdome great store of Corne and Sugar, Ciuet, Sandall, and Iuorie. They haue a strong poison, one graine whereof, giuen to ten persons, will kill them all in a quarter of an houre, and one man, if hee alone take it, presently. An ounce hereof is sold for a hundred Ducats. It is not sold but to strangers, which first take their oath that they will not vse it in their Country. And if any sell thereof secretly, it costs him his life: for the King hath as much for custome as the Merchant for price.

Some of Portugals traouelling through *Nubia* saw many Churches ruined by the Arabians, and some Images. The Jewish and Mahumetan superstition haue there almost preuailed. In old time they had Bishops sent them from Rome, which by meanes of the Arabians was after hindered.

The Nubian King warreth with the Inhabitants of Goran, called Zingani; who speake a language that none else vnderstand; and with others in the deserts, on the other side of Nilus, towards the Red Sea, whose language seemes to be mixt with the Chaldaean, and resembles the speech of Suachen, in the Country of *Prefter Iohn*. They are called *Bugiba*, and liue very miserably. They had once a Towne on the Red Sea, called Zibid, whose Port answereth directly to that of Zidem, which is forty miles from Mecca. This Zibid for their robberies was destroyed by the Sultan. *Ortelius* saith, that in *Nubia* they were sometimes Christian, and now are scarcely of any religion at all. They sent into *Prefter Iohns* Country for Priests, when *Aluarez* was there, to repaire their almost-ruined Christianity, but without effect.

Sannius reckons here other Kingdomes, Gothan, Medra, Dauma, whereof because we haue little but the names, I can write nothing.

Now if any would looke that wee should here in our discourse of the Negro's assigne some cause of that their black colour: I answer, that I cannot well answer this question, as being in it selfe difficult, and made more, by the variety of answers, that others giue hereunto. Some alledge the heat of this Torrid Region, proceeding from the direct beames of the Sunne; And why then should all the West Indies which stretch from the one Tropike to the other, haue no other people? except a few in Quareca, which haply were not naturalls of the place. And if this were the cause; why should Africa yeld white people in Melinde, and neare the Line, blacke, at the Cape of *Good hope* in five and thirtie? Some leauing the hot impressions in the Aite, attribute it to the drynesse of the earth: as though the Libyan Deserts are not more drie, (and yet the people no Negro's) and as though Niger were here dried vp. Some, to the hidden qualitie of the soile; And why then are the Portugalls Children and Generations white, or *Mulatos* at most, that is tawnie, in *S. Thomez* and other places amongst them, and the Inhabitants of Melinde, Ma-

knowing his wife in the *Aike*, whereupon by diuine curse his Sonne *Chus* was black with all his Posteritie.

n *Strabo*, l. 17.

o *G. Bot. Dec.*

p *Ortel. Theat.*

q *F. Aluarez*,

c. 30. & 137.

r *Sannius*, apud

Magnum.

s *Thosodect.*

t *Strabonem*.

lib. 15.

u *Plin.* l. 2. c. 78.

v *Aluarez* in

h. n. Scip. l. 2.

w *cap. 15.*

x *Alexand.*

y *rob. 12* with

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black of hew,

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thers. lib. 1.

z *Celcius* lib. 1.

hath a long

disputation

thereof, lib. 16.

cap. 15. but all

his reasons may

as well con-

clude of Ame-

rica, which yet

are not black.

o *Aluarez* cap. 1.

p *P. Pizarrus*

In the storie of

Congo, denie

the Sunne to

be the cause.

q *Ramusius*, in his

discourse of the

Red Sea, attri-

buteeth the co-

lours of the

people to the

differing fire

of places, as of

mountainous,

low, wet, drie,

&c.

Some tell a

tales of *Chams*

dagafcar, and other places, in the same height, in and adioyning to Africa? Some ascribe it (as *Herodotus*) to the blacknesse of the Parents sperme or seede; And how made they the search to know the colour thereof, which if it hath (a thing by others denied) by what reason should it imprint this colour on the skinn? Some ascend aboue the Moone, to call some heavenly constellation and influence into this consistorie of Nature; And there will I leaue them: yea, I will send them further to him that hath reserued many secrets of nature to himselfe, and hath willed vs to content our selues with things reueiled. As for *secret things*, both in Heauen and Earth, *they belong to the Lord our God, whose holy name be blessed for ever*, for that he hath reueiled to vs things most necessarie, both for body and soule, in the things of this life, and that which is to come. His incomprehensible *vnitie*, which the Angells with couered faces in their *Holy, holy, holy* hymnes resound and *Lande* in *Trinitie*, hath pleased in this varietie to diuersifie his workes, all seruing one humane nature, infinitely multiplied in persons, exceedingly varied in accidents, that wee also might serue that *one-*

e Vnos & si di-
ci potest vnissi-
mus. Bernard.
u. id Poly-olb.

x Io. 17. 22.

y Apoc. 7. & 14

** be one, as he and the father are one; and (all this varietie swallowed vp into an ineffable vnitie) only the language of Canaan be heard, only the Fathers name written in their foreheads, the Lambs song in their mouths, the victorious Palmes in their hands, and their long robes being made white in the blood of the Lambe, whom they follow whither soeuer he goeth, filling heauen and earth with their everlasting Halleluiahs, without any more distinction of colour, Nation, language, sexe, condition, all may bee*

*One in him that
is ONE,
and only blessed for
ever.*



also haue ad
this ancient
the sonne
Lydia der
was called
splendeo, and
Afrike, as Pl
Westerne. A



RELATIONS OF THE
REGIONS AND RELIGI-
ONS IN AFRICA.

OF ÆTHIOPIA, AND
THE AFRICAN ISLANDS;
AND OF THEIR
RELIGIONS.

THE SEVENTH BOOKE.

CHAP. I.

Of Ethiopia Superior, and the Antiquities thereof.



OF *Nubia* we needed neither *Palmyra* helpe,
nor *Charon*, to set vs on the *Ethiopian* Territorie:
the Sea is farre distant, and the Riuer Nilus which
parteth them, (whether loth to mixe his fresh wa-
ters, with the Seas saltnesse, or fearing to fall downe
those dreadfull * *Cataracts*, or dreading the mul-
titude of pits, which the *Egyptians* make in his
way to intrap him) here sheweth his vnwillingnesse
to passe further forward, and distracted with these
passions, hath almost lost his channell, diffusing
himselfe in such lingring and heartlesse manner, as
man and beest dare here insult on his waters, and I
also haue aduentured to take the aduantage of these shallowes, and wade ouer into
this enciently-renowned *Ethiopia*. The name *Ethiopia* came from *Ethiops*,
the sonne of *Vulcan*: before, it had bene called *Ethiopia*, and after that *Atlantia*,
Lydia deriueth *Ethiopia* of *At*, and *Thebets*, the land of, or beyond *Thebais*, which
was called *Egyptus Superior*, next to *Ethiopia*. *Chyrenus* saith, it is deriued of *ad*,
splendeo, and *os*, *visus*; of the *Sunnes* burning presence. Two *Ethiopia's* are found in
Africke, as *Plinie* witnesseth out of *Homer* (so ancient is the diuision) the Easterne and
Westerne. And this partition is by some still followed, as namely by *Orosius*. Others
diuide

* The falls of
Nilus downe
from Steele
Rocks.

a. *Ethiopia* di-
cta à Corynetes
Ethiopia Pulca-
nis. N. Com. l. 2.
b. *Lydia* in e-
mend. Temp.
c. *Plin.* l. 5. c. 8.
d. *Orosius* de reb. lib. 4.

^c Herodot. l. 7. diuide the same into the Asiaticke and African: Author hereof is *Herodotus* ^e in his *Poly-*
^f *Enseb. Chron.* *lymnia*, which reckoneth two sorts of Ethiopians in *Xerxes* huge Armie; the Easterne,
 in *A. M.* 3880. mustered vnder the Indian Standards; the other, of Africa by themselves, differing
^g *Pausan. l. 6.* from the former in language, and their curled haire. *Eusebius* ^f mentioneth Ethiopians
 in fine. near the Riuer Indus. And to let passe *Pausanias* ^g his search among the *Seres*,
^h *Philost. l. 3.* or *Philostatus* ^h at Ganges, for some Asian Ethiopians; the Scriptures seeme to
 de vit. Ap. mention an Ethiopia in Asia. For *Cush*, the Sonne of *Cham*, (of whom *Iosephus* ⁱ saith
ⁱ *Ioseph. Antiq.* the Ethiopians called themselves, and were called by others, *Chusei*) was Author,
 l. 1. c. 6. not only of the Ethiopians in Africa, but of many peoples of Arabia also in Asia, as
^k *Gen. 10. Vide* *Moses* ^k relateth. And hence perhaps it was that *Miriam* ^l and *Aaron* contended
 Annot. Tremcl. with *Moses* for his wife *Zippora*, because shee was an Ethiopian. And yet was shee
^l *Num. 12. &* a Midianite: but called an Ethiopian, in respect of the Neighbour-hood which *Midian*
^m *Exod. 2.* had to *Ethiopia Orientalis*, as ^m *Varatibus* obserueth out of the Iewish writers, or
ⁿ *E. Varatibus.* for that *Midian* is also assigned to Ethiopia, taken in larger sense, as saith ⁿ *Genebrard.*
 in *Num. 12.* *Iunius* saith, because the Midianites dwelt in that Region which was assigned to *Cush*.
^o *Genebr. Chron.* Saint *Augustine* ^o affirmeth, that the Region Northwards from the red Sea, and
 Pag. 71. so enen to India was called *Ethiopia Orientalis*. This distinction is still acknow-
^p *Aug. de Mirabil. fac. Scriptur. l. 1.* ledged by later ^p Writers. And therefore it is needlesse to fetch *Moses* a Wife out of
^q *F. Ribera. c. 3.* Ethiopia beneath Egypt, to interpret that place. For so *Iosephus* ^p, as we shall after
^r *Lyra m.* see, telleth of a Wife which *Moses* in his prosperitie, before his flight, married from
^s *Posill.* thence.
^t *Caluin in Cōment.* This obseruation is very necessary, because the Scriptures often mention Ethio-
^u *Chyreus in Onomastica.* pia, when no part of Africa can be vnderstood ^q, as *Genes. 2. 12.* where one of the
^v *Ioseph. Ant. l. 2.* Riuers of Paradise is sayd to *compass the whole land of Cush*, or Ethiopia. And so in
^w *Gibbins. in Gen. 2. q. 6. v. 5.* other places, *Cush*, or *Ethiopia*. Learned *Iunius* ^r obserueth, that *Cush* is either a
^x *Jan in Gen. 2.* proper name as *Genes. 10.* or common to the people that came of him: It is also a
^y *Prælectionib.* name attributed to the three Arabia's, to the two (African) Ethiopia's, and to all the
^z *Ptol. l. 4. c. 6.* Southerne tract by the Persian Gulfe.
^a *Maginus.* Leauing now that Asian Ethiopia, which already wee haue handled vnder other
^b *Hom. Odyss. in initio.* names, wee will now proceede in our African iourney, where wee finde in *Ptolomie*
^c *Strabo. l. 1.* not so exact description thereof, as in later Geographers, being then in the greatest
^d *Per totum.* part vnknowne. *Maginus* ^c maketh Ethiopia to containe two of those seuen parts,
 whereinto he diuideth Africa: one of which he calleth *Ethiopia Superior*, and *Inter-*
^e *Hom. Odyss. in initio.* *rior*, which for the most part is subiect vnto the Christian Prince, called in Europe
^f *Strabo. l. 1.* *Priest* or *Prefter Lohn*: the other, *Inferior* and *Exterior*, is all that Southerly part of A-
^g *Per totum.* frica, which was not knowne to the Ancients.

This doth not altogether agree with *Homers* ^u diuision, (whose Geographic
^v *Strabo* ^x hath so largely trauersed and admired.) For how could *Homer*, or any in his
^w *Strabo. l. 1.* time attaine to the knowledge of those remote parts? Neyther yet may we reiect that
^x *Per totum.* renowned Poet, seeing this partition may serue vs now in the better discouerie of
 places, where wee may reckon all that to the Westerly Ethiopia, which from Guinea
 stretcheth to the Cape of Good hope: and thence to the Red Sea Northwards, to the
 Easterly; Nilus, and a line from the head thereof vnto the aforesaid Cape, being the
 Arbitrer in this diuision. But to let passe this curiositie in caruing, when all is like to
 be eaten, we will beginne at Ethiopia vnder Egypt, and so take the Country in our
 way, going from the Red Sea, till hauing doubled the Cape, we come from the Abas-
 sine Christians to those of Congo on the Ethiopian Ocean. *Ethiopia sub Egypto*,
 (so the Geographers ^y call this part) hath on the North, Egypt; on the West, Libya
 Interior; on the South, *Ethiopia Agisimba*; on the East, the Red and Barbarian Seas, to
 the Promontory *Raptum*, which *Ortelius* ^z placeth about Quiloa, *Porie* ^a calls it Quili-
 manci: *Mercator* interpretes Magala. The Abissine Empire, is by our late Writers
 entended further, reaching for the Southerne limits, the mountaines of the Moone;
 and for the Westernē, the Kingdome of Congo, the Riuer Niger, and Nubia: and
 therefore containeth *Ethiopia sub Egypto*, and besides *Trogloditica*, *Cinbamomi-*
^b *Ortel. Theat. Maginus.* *fera Regio*, and part of the inner Libya.

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True it is, that the Great Neguz his titles comprehend thus much, yet rather (say some) as a monument of what hee hath had, then an evidence of what he hath: The Turkes in the North, the Moores on the West, and others otherwhere circuncising this circuncised *Abissine*: and now according to *Boterus* and *Barrius*, the Lake *Barcena* is the center of his Dominion. But euen still *Friar Lays de Perre*, giues him both all before named and more. The name *Abissine* or *Abassine*, which is giuen to this Region, *Niger* deriueeth from the Egyptian word *Abases*, which (*Strabo* reporteth) they gaue to all inhabited places compassed with great Deserts, and situate therein, in manner as the Ilands in the Sea: three of which *Abases*, he saith, were subiect to the Egyptians.

To take now some exacter view of these parts; leauing those Iewish monstrous fables of Monsters of three score and ten cubits, & their great lies of the little Pigmies Christians, with such other stufte, fit for them to write, who are iustly credulous of lies because they beleene not the Truth: let vs see what others haue written, both of the people and place, and first of the first, and most ancient Relations.

The Cataracts or falls of Nilus, which separate *Ethiopia* from *Egypt*, are by the most Authors reckoned two, the greater & the lesse: *Stephanus* addeth a third at *Bonchis*, an *Ethiopian* Citie. These are Mountaines which encroch vpon the Riuer, and with their loslie lookes and vndermining trecherie, hauing drawne vp the earth, which should afford him a channell into their swelling and ioynt conspiracie, as with a mixt passion of feare and disdaine, make the waters in their hast and strife ouertrow themselves downe those steepe passages: the billowes bellowing and roaring so terribly with the fall, that the inhabitants (as some assure) which dwell neare, are thereby made deafe: and the Riuer amazed and dizzie, whirles it selfe about; forgetting his tribute to *Nephtus*, till forced by his owne following waters, he sets, or rather is set forward on his journey.

They are now called *Catadbi*, which signifieth Noise, of those dreadfull and hideous out-cries which there are cauted. Betwixt these falls and *Meroe*, *Strabo* placeth the *Troglodyta*, of which we haue already spoken: and the *Blemmyes*, *Nuba*, and *Megabari*. They are *Nomades*, without Towne or habitation, and addicted to robbery. *Procopius* testifieth, that these were accustomed to doe much damage on the Roman confines: and therefore *Dioclesian* brought them out of their barren Territories, and gaue them *Elephantina*, and the Region adioyning for habitation, communicating to them the Roman rites and superstitions, and built the City *Philas*, in hope of future friendship. *Calum non animam*; they changed the soile not the soule, but were no lesse iniurious to *Oasis*, and other the Roman subiects. They worshipped some Gods, borrowed of the Grecians; *Isis*, and *Osiris*, of the Egyptians; and *Priapus*. The *Blemmyes* also offered humane sacrifices, with cruell inhumanity, to the Sunne, till *Iustinians* time, who tooke away those bloody deuotions. As for the tale that those *Blemmyes* wanted heads, and had their eyes and mouths in their breasts, the Authors had either no eyes to see the truth, or more head then they should to deuise lyes: as we may say of other shapelesse and monstrous shapes of people, which *Plinie* and *Solinus*, out of other Authors report, to inhabit these vnkowne parts: some wanting lips, some nostrills, some tongues, or mouthes, &c. indeede all wanting truth. Rather would I counsaile the studious of Geographie, to learne the names of the Peoples and Nations of these Regions, of *Plinie* and *Solinus*; which because we haue but names of them, I forbear to name.

Meroe doth inuite me to a longer entertainment, being an Iland which Nilus with louely embraces claspeth about, according to *Iosephus* and *Cedrenus*, sometimes called *Saba*, as now also the *Abissines* name it; the Egyptians call it *Nauile Babe*; the inhabitants, *Nenbe*; our Maps, *Gugere*; to which *Theuet* addeth more, if not more then truth. The Iland, after *Heliodorus* (the Bishop of *Tricca*) his description, is three square, each of which triangle limits are made by three Riuers, *Astaboras*, and *Asafobas*; (*Strabo* calls it *Astapus*, &c. *Astobas*) this from the South, that from the East) drowning their names & waters with Nilus; it is in length 1000 furlongs, in breadth 1000 plentifull

c G. Bo. Em.
lo. di Barro.
d F. Lays de Perre.
e Dom. Niger.
f Strabo. l. 17.

g Vide Mun.
ster. in fine 6. lib.

h 2. Thef. 2. 13.

i This report
teeth Cicero in
Som. scip. & calls
theie falls Ca-
tadupe.
k Ioan. Bernu-
desius in Legat.
Ethiopia.
l Strabo. l. 17.

m Procop. de
Bello Persico. l. 1.

n Plin. l. 5. c. 8.
o 6. c. 29.
Solinus, cap. 39.

o Ioan. Girard,
Marmolij. &c.
Opiniones rege a-
pud Otelium in
Thefauro.

p Heliodor. hist.
Ethiopia. l. 10.
q Vide describ-
t this Iland in his
notes before
Leo.

q Lucanus.
r Niger, com.
Aph. a.
f Eusebius.
t Strabo. l. 17.
It was before
called Saba,
saith Jo/eph.
Ant. l. 2.

u Pausanias. l. 1.

x Herod. Tba-
lia. l. 3.

y Pomp. Mel.
l. 3. c. 10.

z Valer. Max.
l. 3. c. 14.

a Luy de Vr.
Hist. de la E-
thiopia. l. prime.
c. 2.

plentifull of Elephants, Lyons, Rhinoceroties, Corne, and Trees, besides her hidden treasures, and mines of yron, brasse, silver, gold, and salt. It hath also Heben wood, as *Lucan* singeth, *Lat. a comis Hebeni*. It receiveth that name of *Meroe*, sister of *Cambyfes*, or after *Eusebius*, of *Merida*, the mother of *Chenepris*, King of Egypt. They worshipped a Barbarian God, and besides *Pan*, *Hercules*, and *Isis*. They cast their dead into the Riuer, others reserved them at home in glasse shrines, others in earthen receptacles buried them neare to their Temples. They esteemed them for Gods, and sware by them. They ordayned him King, who excelled in strength, or in person, or in husbandrie of cattell, or in wealth. Their Priests enioyed the chiefe ranke of honour, who sending their Herald or Messenger, enioyned the King his death, and set vp an other in his room. At length a certaine King abolished this custome, and rushing with his armed Souldiers into their Temple, where was a golden Chappell, slew all those Priests. This was at *Meroe* the head City of the Island, where (*Pausanias* saith) they shewed the Table of the Sunne, and that they were the iustest men of all the *Æthiopsians*.

Concerning that Table, and the expedition of *Cambyfes* into these parts, *Herodotus* relateth: He affirmeth, that *Cambyfes* designed at once three inuasions; against the Carthaginians, the Ammonians, and Macrobians (all in Africa.) These last haue their names of their long liues, which they draw forth farre beyond the vsuall course. He placeth them on the South shores of Africa, but *Mela* y in *Meroe*: *Seneca*, *Plinie*, and *Solinus* beyond. That *Table of the Sunne*, *Herodotus* and *Mela*, thus describe. Neare to the Citie was a place alwaies furnished with variety of roasted meates, there set in the night by the Magistrates, and eaten on the day by such as listed, and therefore of this open feasting, called the Sunnes table: whom the ignorant people also thought to be the Cater of these dainties. *Cambyfes* sent an Embassage vnto the King with presents, but principally to espie the Country: whom the *Æthiopian* requited with a Bow, and bad that the Persians should then inuade the Macrobians, when they were able to shoote in such bowes: thanking God that hee was contented with his owne. And because he had sent him golden chaines, hee asked to what vse they were, they said, for ornaments; he answered with smiling, thinking them to be chaines for punishment, That he had stronger fetters then those. The like account hee made of his purple Robes, oinments, and wine: and asked further what the Persians eate, and when they told him bread made of wheat, (the nature whereof they declared) and withall, that the oldest Persians exceeded not fourescore yeares; hee said, that it was no maruell of their short life, that sed vpon dung: neither could they liue so long, were it not for that drinke of wine which they vsed; It was not extraordinarie there to attayne to a hundred and twentie yeares, their meat was boiled flesh, and their drinke milke. He brought them to a Fountaine, wherein being bathed they smelled as of Violets, it was so subtile that nothing could swimme thereon, not wood, or other lighter matter: this water was supposed to lengthen their liues. He brought them also to the Prisons, where they saw many manacled and bound with chaines of gold.

Lastly, he shewed them their Sepulchres made of glasse, in this manner. After they haue embalmed the dead corps, they annoynt it with a kinde of pargetting mortar, and then put it in a case or coffin of glasse, through which it shineth, and is apparant without any ill sauour. This they keepe one yeare in the house, offering thereto Sacrifices, and the first fruits of all thinges: and then carrie it out of the Citie. Thus farre *Herodotus*.

Wherein, that which some penny-father would most admire, their golden fetters, how common and rise is it in an other sort with vs? euery couetous miser, manacled, fettering, strangling himselfe with his gold, in shew his ornament, in affect his God, in effect his Deuill, Iaylour, chaines, and hell. The *Macrobis* (*Mela* addeth) vsed brasse for honour, gold for punishments.

Of the table of the Sunne before mentioned, thus writeth Frier *Luy de Vriera*, in that his large historie, which he hath composed in Spanish, of *Æthiopia*: that the King in a curious brauerie & sumptuous vanitie, caused there to be set by night in a certaine field

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ome, and rush-
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(*Pausanias*)
est men of all

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field store of white bread, and the choicest wines, hanged also on the trees; great varietie of Fowles, rost and boiled, and set on the ground, Mutton, Lamb, Veale, Beeffe, with many other dainties ready dressed. Trauellers and hungrie persons which came hither and found this abundance, seeing no body which prepared, or which kept the same, ascribed it to *Iupiter Hospitalis* his bountie & hospitality, shewing himselfe a Protector of poore trauellers: and called this field the *Table of the Sunne*. The report hereof passed through the world, and brought many Pilgrims from farre Countries, to visit the same. King *Cambyses* sent his Embassadors to see it: *Plato*, the Prince of Philosophers hauing trauelled through Asia as farre as Caucasus, and gone also to the *Brachmanes*, to see and heare *Hiarchus* in a Throne of gold, amongst a few Disciples, disputing of Natures mysteries, and discoursing of the Starres and Planets, & returned by the Persians, Babylonians, Arabians, and other Nations, entred into *Aethiopia*, led with desire to see this renowned Table, and to eate of those delicacies. The *Aethiopians*, since their Christianitie in zealous detestation of Idolatrie, will not so much as name this field, and these ancient rites, and giue in charge to the Priests at this day, that they handle not, or treat of the like vanities, because they were inuentions of Idolaters. *Celsus Rhodiginus* affirmeth, That this Table of the Sunne grew into a prouerbe to signifye a house well furnished and provided. Thus farre *Frier Luy*s.

Of the Pillar of *Semiramis* is before spoken out of the relation of *Xenophon de Aequinoctio*: concerning which, and his other Companions, and Brethren, howsoeuer *Possennius*, *Geropius*, and others, doe reprove *Annius* for abusing the world with those glorious Titles and ancient names, and proue them to be counterfait: yet, in my minde that of *Xenophon* seemeth to sauiour of some true antiquitie, and that more then others of the same edition. In that pillar, consecrated to the memorie of *Ninus*, the Inscription testifieth, that *Cush* or *Cuz* was the *Aethiopian Saturne*; as *Cham*, the Egyptian; and *Nimrod*, the Babylonian. When *Cush* was dead, they say, *Regma* his Sonne succeeded in the *Aethiopian* Kingdome, and after him *Dodan*: after whose time is no record of certaine succession. *Diodorus* saith, they chose him which was most comely of Personage for their King. *Memnon* is chanted by *Homer* and the Poets, which lost his life at Troy in defence of *Priamus*. and was (some say) King of *Aethiopia*. Of the speaking image of *Memnon*, yee haue scene in our Egyptian relations. As for the wife of *Moses*, whereof *Iosephus* saith, that the *Aethiopians* hauing ouer-runne, and almost subdued Egypt, and none daring to make head against them, *Moses* (whom *Thermutis*, *Pharaohs* Daughter, had brought vp) was chosen Generall of the Egyptian Armie, which he conducted into *Aethiopia*, and coming to the siege of Saba, *Tharbis* the *Aethiopian* Kings daughter fell in loue with him, and sent her seruants to entreat of a marriage with him: which he accepted, vpon condition of deliuering the Towne vnto him; and that being done, married her: all this seemeth rather to be a Iewish fable, thinking hereby to credit their Law-giuer, then agreeing to *Moses*, the Truth, and Scripture; and might happily arise from that speech, that *Moses* his wife was an *Aethiopian*; of which we haue spoken already. Neither is it likely that *Moses* would accept of Treason for the dowrie with his wife, sealed with the blood and overthrow of her Countrey and Citizens. And yet from hence doe some deriue the originall of their Nation. After the father of this supposed *Tharbis*, *Derianus* is said to raigae, who valiantly withstood *Bacchus* (which is thought to be *Osiris*, the Egyptian King, and after, their God) when he inuaded Egypt with an Armie. *Diodorus* mentioneth *Atisanes*, a King of *Aethiopia*. *Cepheus* also is numbred in that royall Catalogue: but of all, *Ganges* was most famous, who with his *Aethiopian* Armie passed into Asia, and conquered all as farre as the Riuer *Ganges*, to which he left that name, being before called *Chliaros*. He conquered as farre also to the West, vnto the Atlantike Ocean, and gaue name to the Countrey of Guinea; which name, some say, is corrupted of *Gangina*, the name it had receiued of *Ganges*. These things are written by some, and I will not sweare for the truth, as fast as we may doe for that which the Scripture mentioneth of some of their Kings, in the daies of *Asa* and *Hezekiah*, Kings of Iuda; whose puissance then was such, that *Zerab* brought

b *Celsus Rhod.* l. 1.

c *Beros. Meta-*
sthenes, Cato.
Manetho, &c.

d *F. Luy*s. l. 1. c. 3

e *Ios. Ant.* l. 2.
Zen. Anual. l. 2.

f *Nam.* l. 2. i.

g *Suidas.*

h *Plat. de Flom.*

i *F. Luy*s.

k *2. Chron.* l. 4. c. 2

l 2. King. 19.
m Riders in
Seph. 1.
n Lant. in Ez.
30. Et. 3.
n P. Mart in
1. Reg.
o Iosep. Glor.
Comestor, lu-
minis, &c.
p Plin. l. 6. c. 19.
q Mat. Dressor.
Oratio Lippia
habita.

brought into the world a million of men: and *Tirhaca* was corruall vnto proude and blasphemous, *Sennacherib*, in succ for the Monarchie of the world. Before that time the *Æthiopians* had warred vnder *Sisphak* King of Egypt, whom some take for *Sesofrus*. The *Babylonians* in *Nabuchodonosor*'s time conquered Egypt and *Æthiopia*, as some expound the prophesie of *Ezechiel*. And the Persian Empire extended from India to *Æthiopia*. Of the historie of the Queene of *Saba*, we shall haue more cause to speake afterwards. Some thinke that shee came from Arabia where the *Sabeans* inhabite: Others bring her from hence, and say, that shee was an *Æthiopian*. The mention of her and of *Candace* (which name *Plinie* saith continued to the *Æthiopian* *Queenes* in many successions) hath made some thinke (as it seemeth) that *Æthiopia* was gouerned only by *Queenes*. But let vs obserue further concerning their rites and ancient customes, as diuers Authors haue related the same.

CHAP. II.

A continuation of the Æthiopian Antiquities, and of the Queene of Saba.

a Phil. Melanct.
in Epist. ad Ope-
rinum.
b S. Sidney.

c Heliod. histor.
Æthiop. l. 9. et 10.

d Our English
and the Ger-
man Histori-
es mention the
like clearing
of adulterie,
by going with
bare feet on
burning plow-
shares. Sate.
e Philost. de vi-
ta Apollonii. l. 6.
64.

ELIODORVS in his Historie (which although for the substance it be fained, as a loue-discourse, yet must hold resemblance with thinges done) and for the variety and conceit thereof, commended by that learned German *Philip*, and by our English *Philip* (the soule of Poesie) mitated in his Arcadia, telleth of *Hydaspes* his *Æthiopian* King, that after his victorie at Syene, and hauing there performed his deuotions, and seene their *Niloscopium* (like to that at Memphis, and now at Cairo) and enquired the originalls of their feasts, and holy rites done in honour of that Riuer: when he came to the Cataracts, he sacrificed to Nilus, and the Gods of the Borders. He then sent messengers to the *Wise-men*, whom he calleth *Gymnosophists*, which are the Kings Counsellours, at Meroe, to certifie them of his victorie, and to call a publike assembly wherein to gratifie the Gods for the same with sacrifices & solemne pomps, in the field consecrated to the Sunne, the *Moone*, and *Bacchus*. *Persina*, the Queene, deliuered those letters to the *Gymnosophists*, who dwelt by themselves in a Groue, consecrated to *Pan*; and before they would giue answer, consulted with the Gods by praier, and then *Sisimures* the chiefe of them promised all should be fulfilled. The sacrifices were to bee done to the Sunne and *Moone*, and therefore, except *Persina* the Queene, which was *Luna*'s Priest, no woman for feare of contaminating the Holies of those Pure and Bright Deities, might bee present. *Hydaspes* was Priest of the Sunne. Much preparation was made of Beasts for their *Hecatombes*, and much concourse of people crossing the Riuer in those boats of Canes or Reedes. There was presented the Images of their Gods, *Memnon*, *Persour*, and *Andromeda*; and night to them fate the *Gymnosophists*. Three Altars were erected; two ioyntly to the Sunne and *Moone*; a third to *Bacchus* by himselfe, to him they offered all sorts of Beasts; to *Nilus*, white Chariot-horses; to the *Moone*, a yoke of Oxen. And when all things were ready, the people with shouts demanded the sacrifice, which vsually was accustomed for the health of their Nation. That was, some of the strangers taken in the warres, to be offered: For triall was made by spits of gold, heated with fire, brought out of the Temple, whether the captiues had euer knowne carnall copulation: for treading on the same was to be bare feet, such as were pure Virgins receiued no harme, others were scorched. These were offered in sacrifice to *Bacchus*; the other, to those purer Deities. These strangers haue I here inserted, not as done, but as like to such thinges, which among the *Aethiopes* vsed to be done, and agreeing with the generall deuotions of those *Ethiopians*. *Philostatus* reporteth like matters of their *Gymnosophists*, and of the Groue where they kept their generall consultations: otherwise, each of them by themselves a-part, obseruing their studies and holies. They worshipped *Nilus*, intend-

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ding in their mysticall interpretation the Earth & the Water, They entertaine ... stran-
gers in the open aire. *Theſeſion* was then (in *Apollonius* his time) chiefe of their Society.
At his command, an Elme did speake. They held the immortality of the soule. The
Ethiopians sacrificed to *Memnon* and to the *Sunne*.

Lucian, after his scoffing manner gratulates the *Ethiopians* that fauour, which *In-*
piter vouchsafed them, in going on feasting, accompanied with the rest of the Gods,
and that twelue daies together, if *Homer*^f reckoned truly. But more seriously elie-
where he vnfoldeth that myserie, shewing that the *Ethiopians* were inueners of *A-*
strologie, helped therein by the clearenesse of the skie in that Region, and like tempera-
ture of the seasons. Of them the Egyptians learned, and furthered that science. In his
Treatise^h of Dancing, he affirmeth, that the *Ethiopians* vied their haire in steed of a
quiver, and neuer drew arrow from thence to shoot in battell, but with a dancing
iecture.

f *Ham. liad* &
Luc. 3. de sacro f.
g *Idem de A-*
strologia.

h *Idem de Sal-*
utamine.

Diodorus & *Strabo* telleth, that the *Ethiopians* were accounted most ancient of all
other men: and that not only Humanitie, but Diuinitie, was borne and bred amongst
them: solemnities, pompes, holies, and religious rites, were their inuention. And
therefore (saith he) *Homer* brings in *Inpiter*, feasting with the *Ethiopians*. The reward
of their piety, was the immunitie of their region from foraine conquests. *Macro-*
bis interpreteth *Inpiter* banquet with the *Ethiopians* of that Ocean, which Antiquitie
imagined to be vnder all the *Torrid Zone*, that the fiery bodies of the starres, supposed
to be nourished with moisture, might there quench their thirst. So would those good
men drowne a great part of the African and American world, in hospitality to the
starres, by their imagined middle-earth Ocean: which experience hath now suffici-
ently confuted.

i *D. Sic. 4. c. 1.*

k *Macrobi. in*
S. men. Scip. l. 3.
cap. 10.

Cambyſes attempted and lost his Annie; and *Semiramis* entred, but soone retur-
ned: *Hercules* and *Dionysius* ouer-ran the rest of the World, the *Ethiopians* either
for their deuotion they would not, or, for their strength, could not conquer. The
Egyptians, some say, were Colonies from hence; yea, Egypt it selfe the dregs of that
soile, which Nilus carryeth out of *Ethiopia*.

The Egyptians borrowed of the *Ethiopians*, to esteeme their Kings as Gods, and
to haue such care of their Funeralls, the vse of Statues, and their *Hieroglyphicall* letters.
Pierius^l, and others, haue written thereof at large. Their best men they chose for their
Priests: and hee among them, who, when the God is carried about, shall bee pos-
sessed with some *Bacchanal* furie, is chosen King as by diuine appointment, and is of
them worshipped as a God. His gouernement is gouerned by Lawes. They doe
not put a Malefactor to death, but an Officer is sent to him with the signe of death^m,
whereupon hee goeth home and slayeth himselfe. One would haue fled out of his
Country; but the mother of the malefactor killed him, because he would not after his
Country manner kill himselfe.

l *Pier. Hiero-*
glyphica.

m The like is
vied in Iapan.

The Priests in *Meroe* exercised this authority (as is before said) ouer their Kings,
and would send them word that the Oracles of the Gods commanded them to dye,
neither might they reiect the diuine dispensation: and thus with arguments, not with
rimes, they perswaded them to a voluntarie death. But in the time of *Ptolemaus*
Secundus, King of Egypt, King *Ergamenes* well skilled in the Greeke sciences, and Phi-
losophie, reiected that superstition. They say, that the custome yet (till *Diodorus* time)
remaineth, that if the King be maimed, or by some accident want any member, his
Courtiers also will deprime themselves of the same. Yea, when the King died, his
friends thought it good fellowship to die with him, esteeming that death glorious,
and the surest testimony of friendship.

The *Ethiopians*, dwelling nearer to Arabia, armed their women in their wars, till
they attained to a certaine age: the most of which ware a ring of brasse in their lip.
They which dwelt further vp into the Country, were diuersly conceited of the Gods,
for some they thinke immortall, as the *Sunne*, *Moone*, & the *World*: some mortall, as
Pan, *Hercules*, *Inpiter*, for their vertues exalted to that dignitie. *Strabo* telleth it in the
singular number, that they thought that God to be immortall, which is the cause of all
things.

n *Diod. Sic.*
Strabo. l. 17.

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ch of them by
d Nilus, inten-
ding

things, Their mortall God was vncertaine, and wanted name: but they most commonly esteemed their Kings, and Benefactors, for Gods. Some that inhabite neerer the Line worshipped no Gods: and were much offended with the Sunne, and hiding themselves in the Fennes, cursed him when he did rise. These things you may reade gathered out of *Diodorus*, and *Strabo*, ° in *Corvinus*, *Boemus*, *Draundus*, and *Thamara*, with some other additions. *Sardus* saith, p that the Æthiopians were circumcised: as were also (besides the Iewes, Egyptians, and Arabians,) the *Troglodite*, *Macrones*, *Crocephagi*, and inhabitants of *Thermoodon*. As wee haue shewed of the *Macroby*, or long-lived Æthiopians, so there were others called *Brachoby*, of their shorter liues, whereof were reckoned two sorts: the *Sidonij*, neere to the Red Sea, and the *Erembi*, which some take for the *Troglodyta*. They liue not aboue fortie yeares. *Plutarch* out of *Aclepiades* reporteth the like, saying that they were olde men at thirtie yeares. The same author telleth, that they and the Arabians could not endure mices: and that the Persian *Magi* did likewise, esteeming them creatures odious to God. *Alexander* ab *Alexandro* writeth, concerning the education of their Children, that, the Æthiopians feared their new-boorne Infants in the foreheads, to prevent the distillations of Rheumes from the braine. And when they are somewhat growne, they make triall of their forwardnes, by setting them on the backes of certaine Foules, on which if they sit in their flying, without feare, they bring them vp very carefully: but if they shrinke and quake with feare, they expose them as a degenerate issue, vnworthy education. Their Letters they wrote not side-waies, after the Greeke or Hebrew manner, but after the present Chinian custome, downwards. They had seuen Characters, euey of which had foure significations. What manner of writing they now vse appeareth in ° *Damianus* a *Goex*, or of *Zaga Zabo* rather, an Æthiopian Bishop, in his Treatise of their Religion, done into Latine by *Damianus*: but more fully in *Iosephus* * *Scaliger* de *Emendatione Temporum*, who hath lent vs a long Treatise in that language and writing, with the same words expressed in Hebrew and Latine Characters, and the interpretation of them also into Latine, in foure severall Columnes. He that listeth to reade some Philosophicall speculations of Nature in these Æthiopians, wherein they differ, & wherefore, from others: let him reade *Caelius* * *Rhodiginus* of that Argument: he saith that they were expert in Naturall Magike. *Nicephorus* 2 writes, that *Alexander* the Great sent Assyrian Colonies into Æthiopia, which many ages after kept their owne language, and, like enough, their Religion. The Nations of Æthiopia, which are farre distant from Nilus, are * said to liue a miserable life. Their life is beastly, not discerning in their lust, Mother, Daughter, or any other name of kindred. Of their auncient exploits, we haue no continued History.

About the time of Christ, it appeareth, that *Candace* was Queene of Æthiopia. She was a manly *Virago*, as *Strabo* testifieth, who liued at the same time, and followed *Ælius Gallus* in this expedition. He forced *Candace* to send her Embassadors to *Augustus* for peace, which shee obtained. *Sextus* * *Vistor* mentioneth this Æthiopian Embassage. *Dioclesian* relinquished that part of Æthiopia, which the Romans held beyond Egypt, as not able to beare the charges. *Justinian* b sent his Embassadors vnto *Hellisthaus*, the Æthiopian King, and to *Esimphens* King of the *Homerites*, his Arabian neighbour, to aide him against the Persian. This *Hellisthaus* had warred against the *Homerites*, for quarrell of Religion, because they were many of them Iewes, and others Gentiles, himselfe being a Christian: and because they made many forrages into the Christian Countreys. He so farre preuailed, as he made that *Esimphens*, a Christian, their King: whose yoke they shooke off soone after: and *Abram*, a slave, vsurped the State. He had bene seruant to a Roman at *Adulis*, a Citie of Æthiopia, worthy mention especially in this matter, for the ominous prosperitie of seruants. For the Citie it selfe was built by fugitiue seruants, which ranne from their Acgyptian Maisters: and this *Abram* a seruant there, obtained to be a King: neither could the Æthiopian with all his might depose him. The like embassage to *Archetas* king of Ethiopia was sent by *Iustinus* for aid against the Persian: both which I mention, to shew the greatnes at that time of his state, nothing comparable notwithstanding to that which after befel them. A-

morg

o *Lucretij* Cor-
uini Geograp.
1o *Boemus* de
morib. gentium.
Draundus in So-
linum. Fr. *Tha-*
mara de las Co-
stumbres de In-
das las gentes.
p *Sardus* de
morib. gentium.
c. c. 10.
q *Raph. Vola-*
terranus Geo-
graph. l. 12.
x *Plutarch* de
placitis Philo-
sophorum.
f *Id.* de natura
censu.
t *Gen. dierum*
l. 2. c. 25.
c. 30.
u *Dam. a Goex*,
Zaga Zabo de
fide Æthiopum.
x *Ios. Scaliger* de
Emend. l. 7.

y *Cel. R. l. c. 16.*
15. l. 9. c. 23.
z *Niceph. Hist.*
Eccles. l. 9. c. 18.
* *Dom. Niger.*

a *Sexti. Vist.*
Augustin.
b *Procop. de*
Bello Persico. l. 1.

c *Fauli Dia-*
conis l. 1. c. 1.

y most common-
ner near the Line
iding themselves
ade gathered our
ra, with some o-
l: as were also
Macrones, Cre-
lactobij, or long-
orter liues, where-
e Erembi, which
arch^r out of Af-
years. The same
and that the Per-
ander^r ab Alex-
Ethiopians feared
of Rheumes from
of their forward-
ey sit in their fly-
rinke and quake
on. Their Letters
after the present
ry of which had
in ^a *Damianus*
e of their Religi-
iger de Emenda-
nd writing, with
interpretation of
reade some Phi-
differ, & where-
nt: he saith that
nder the Great
their owne lan-
which are farre
y, nor discerning
their auncient ex-
of Aethiopia. She
nd followed *E-*
ndours to *Ang-*
this Aethiopian
Romans held be-
bassadours vnto
erites, his Arabi-
arred against the
ewes, and others
orages into the
ens, a Christian,
aue, vsurped the
ia, worthy men-
For the Citie it
n Maisters: and
Aethiopian with
opia was sent by
e greatnes at that
ter beset them A-
morg

mong the Ethiopian Antiquities, *Plato* testifies, as *Orosius*^d cites him, that many plagues and vncouth diseases infested, & almost altogether destroyed Ethiopia, about that time that *Bacchus* invaded India. If any delight himself in such Legendary drasse as the counterfet *Abdias*, set forth by *Wolfgangus Lazius*, hath in it, touching the Magicians and Enchantments, and some other ceremonies of Ethiopia, I am loth to blot my paper with them: not because we are not certain of the truth (for in others we may be deceived) but because we are certaine of the errors, so grosse that they may be seene and felt. Maruell that *Lazius*, an historian, would with his Notes illustrate such a hotchpotch of darknes. And yet our countryman *Harding*, leaving the cleare waters of truth, hath swallowed the same swill, as the *Jewell* of our Church hath taught him. The Eunuch of Candace was the first Ethiopian Christian, as *Luke* *Act.* 8. and *Ensebrus*^h do shew.

But before we come to their christian conuersion, we are first to declare their conuersion to Iudaisme (if it be true the Ethiopians write) in the time of *Salomon*. The Ethiopians hauing liued before a vagrant life, like the *Nomades* of old; & the Arabians, & other Libyan nations, not far from them in Asia & Africa at this day; *Ane* the Ethiopian king first fixed a settled abode at *Axuma*, & made it the royall city, i after whom followed *A-gab*, & in the third place, *Ghedur* or *Sabannu*, which subdued al Ethiopia, & lett the kingdom to his daughter *Makeda* that reigned 80 yeres. *An.* 50 of her reigne she visited *Salomon*. After her they reckon these kingstil Christs time, *Melie*, *Andeda*, *Auda*, *Gignso*, *Zangna*, *Gualfo*, *Anet*, *Bahara*, *Canada*, *Chanze*, *Endur*, *Guaza*, *Endraib*, *Charles*, *Setija*, *Aglaba*, *Anfana*, *Breguas*, *Gualfo*, *Bafcelugna*, *Baxenna*, in whose time they say CHRIST was borne. *Genebrard* letteth downe the times of their reigne, which he confesseeth, and it selfe conuinceth to be false. This Queen of Saba before mentioned, is by *Iosaphus* called *Nicaule*, the Queen (saith he) of Ethiopia & Egypt. But *Zaga Zabo* in the Ethiopian history which he writ, & caused to be done into latine by *Damianus a Goet*, calls her *Makeda*, whose history the Ethiopians haue written in a book as big as al *Pauls* Epistles. The summe of his report is this; She was a worshipper of Idols, as her auncesters had bin, when as Fame filled her ears with the renouue of *Salomons* name; & then sent a messenger to Ierusalem, to learn the truth, who at his return confirming those former reports, she went herself to visit him. Of him, besides many other things, she learned the Law, & the Prophets. By him she conceiued also a son, of whom she was deliuered in her iorney homewards, & named him *Melech*. After 20. yeres education in Ethiopia, she sent him to *Salomon* his father, to be instructed of him in wisdom, desiring him to consecrate her sonne king of Ethiopia, before the Arke of the Couenant; she ordained also that women should not henceforth inherit, as before had bin accustomed. *Salomon* did this, & changed his name to *Dauid*: & after long instruction, sent him backe to his mother, attended with many noble companions, among whom was *Axarias* the son of *Zadoek* the priest. This *Axarias* caused tables to be made like to those in the Ark, & pretending to sacrifice for the good succes of his iourney, went in & stole the tables of the Law, leauing in their roome these later counterfets, which he reucaled not to any, till he came to the borders of Ethiopia. Then *Dauid* being made acquainted with the fact, daunced for ioy, as his grandfather *Dauid* had done before the Arke wherin the Tables were inclosed, his people making great ioy. His mother resigned to him the Empire, & from that time to this, the kingdom hath passed in a right line, from male to male: circumcision also with the law of *Moses* hath bin obserued. The Officers which *Salomon* appointed his son, are still continued in the same families & order; nor may the Emperor chuse the out of any other stocke then these of the Jews. This long Legend I report, not for the truth, but for that religious conceit wherewith it is accepted in Ethiopia. For who knowes not, that none but the high Priest, & that but once a yere, entred into that holy place, where the Ark was, and *Nadabs* and *Abihns* fire, with other diuine iudgements; *Uxachs* touching; and the Bethshemites viewing the Arke at so deare a rate; could not but make dreadfull so damnable an attempt. Besides, we should haue looked for our blessed Saviour out of Ethiopia, where *Salomons* heires stil reigne (if these say true) & not go to *Salathiel* and *Zorobabel*, descended of another brother, and therefore further off from the throne of their father *Dauid*, on which Christ was to sit, & to which he was borne, next and apparant heire, euen according to the flesh. And yet doth *Genebrard* credit these reports, & *Baronius* also in part

^d *Oros.* lib. 1. c. 9.

^e *Abdias* Bab. Apostol. ex hist. lib. 7. f *Wolff.* *Lazius*. g *Jewell* and *Harding*.

^h *Euseb.* ex. hist. lib. 4.

ⁱ *Pappus* speaks of *Thomas*, *Mathias*, and *Matthias* preaching in Ethiopia. i *Genebr.* chron. pag. 118.

^k *Jos.* Antiquit. lib. 8. c. 2. 1 *Zaga Zabo* & *Phocopus* Ethiop.

^m *Candace* was the name of diuers Ethiopian Queens, contrarie to this report.

as *Luy*s de *Vrreta* reporteth, This *Luy*s hath written 3. large books in Spanish, collected (as he saith) out of *Don Iuan de Baltasar* an *Æthiopian* of great accompr, who had bene Embassador frō his M^r. *Alexander* 3. the great Negus, into Persia & other places, & came into Spaine with his licence to imprint his *Æthiopian* history. Out of him *Luy*s reporteth that the former book, whence *Zaga Zabo* the Bishop, Embassador to the King of Portugall, had taken those things, is *Apocrypha*: yet so, as that it is true cōcerning that report of *Maqedas* conception, & the royall descent from thence till these times. The stealing of the tables he denieth; & affirmeth, that the truth was, that *Salomon* had bestowed on the Queen of Saba a fragment of the tables, which *Moses* brake in his zeale for the Israelits idolatry with the golden Calfe. For that conception by *Salomon*, he proueth it by the *Æthiopian* Records, the title of their King, & his armes; which are the same, which the tribe of Iuda gaue, viz. a Lyon rampant, crowned, in a field Or, with this inscription, *The Lyon of the Tribe of Iuda hath overcome*. Since they were Christians they haue added to these armes a crosse, which the Lyon holdeth in his right foot. And in this right they lay challenge to Ierusalem for their inheritance. Now for the fragment of the table which *Moses* brake, it is receiued for a truth throughout *Æthiopia*, & it is still preferred in the hill Amara, as the greatest Jewell in the world. *Baltasar* had often seene and handled it. It seemeth to be of the Chalcedonic stone, shining, & transparent; and is a corner of a square table, the broken edges yet being manifest, with the letters, some broken, some whole, much differing frō the common Hebrew (which *Genebrard* saith the Iewes inuented, thereby to differ from the schismaticall kingdome of the Israelites, of the ten tribes; the Samaritans still retaining the former, as both he and *Scaliger* affirme.) But these letters cannot be read; for he brought a learned Iew, skilful in all the Eastern languages, Persian, Arabike, Indian, Chinois, &c. yet knew them not. This relique is with such deuotiō admired of the Iewes, that when they passe but within sight of that hill Amara, they prostrate themselves on the ground with much reuerēce, & for this cause make much of the *Æthiopians* (whersoever they meet them) as a people beloued of God, to whō he hath imparted such a Relique. They^o tell also a tale (I think) of the Queene of Saba, that in her journey homewards she had a reuelation concerning a peece of wood which she saw, that it should be the same wheron Christ should after die for mankind: wherfore adoring the same with much deuotion & teares, she writ to *Salomon* thereof, who hid it in the earth 4. *Stades*,^{*} where the poole of *Bethesda* was made afterwards, & by vertue thereof wrought miracles. But the *Æthiopian* superstitiō hath fables enough of her own, & needs not the officious help of Romish Saints in this kind. As for that successiō of Iewish officers; *Luy*s denies it, & saith the Iews are no where more hated thē in *Æthiopia*: & *Alexander* the 3. late Emperor among them, banished all Iewes & Mores out of all his dominions. The officers of the Emperor are the sons of the tributary kings his vassals, and the noblest of his subiects. And for the Iews which came with *Meilech*, or *Meileec*, (after called *David*) his next successor *Iosua* (so he calls him) becomming an Apostate, reduced idolatry: & whereas *David* his father had giuen them one of the Temples dedicated to the Sunne in Mount Amara, to make it an house of Prayer to the God of Israel, casting forth the Idols therein; now in this *Iosues* daies, some of them returned to Ierusalem, or to other prouinces of Africa, & some inhabited the vtmost parts of Africa, nere the Cape of Good Hope, & Deserts not before inhabited And the said *Don Iuan de Baltasar*, being sent by the Emperor into the lāds of Monopopara (so he calls it) & of *Galufs*, of *Babiz*, of *Mandinga*, & of *Zape*, which are inhabited of idolatrous Gentiles, bee found among them some of these Iewes descended of that exiled flocke (as themselves also hold) which had forgotten their Iudaisme, & all knowledge of the scriptures, onely had retained some reliques of it, & abstinence from swines flesh, differing also from those Gentils, in worshipping one God, whereas the other acknowledge *One great God*, whom they call *Caramus*, but worship also Tigers, Lions, Flies, Spiders, Snakes, Lizards, & what soeuer first meete them in the morning. These Gentils call the Iewes *Tabayqueros*, and will not admit them to purchase houses, or inheritance, but either vse them as interpreters or factors for Marchants (which is the highest step they can attaine to) or else employ them in base drudgeries, to be their Porters, slaughter-men, and such like, that they seeme rather slaues to those barbarous Nations, then to enioy any liberty of free-men.

Right-

* R. *Scedebias*
from Mecca.

o *Vincet Fer-*
rev, a Popish
Saint.

* Fourte times
the height of
a man.

p Gods curse
and mans fol-
low the
Iewes euery
where, as the
shadow the
body.

Righ
speak
opini



made k
at Rom
Portug
the nam
made k
yeares
of Susia
Cingis fi
chaled t
haue I
chieue fi
that tim
which in
West) fi
faith. For
the King
Of this g
are seene
the Regie
name it se
which M
meth to b
remainde
ring Arab
call them
bookes ar
Historie te
sent out of
but by the
rices and o
we haue di
take some
sters whic
Asia, whom
other in Af
trauelled th
one Con Ca
florian Shep
florian-Chr
reporting of
withstandi
there was no
a brother, a

ish, collected
who had been
places, & came
my reporteth
King of Portu-
that report of
the stealing of
towed on the
for the Israelits
ch by the E-
which the tribe
Anon, *The Lyon*
added to these
they lay chal-
le which *Ma-*
ced in the hill
nd handled it.
s a corner of a
broken, some
e of the Iewes in-
es, of the ten
affirme.) But
the Eastern lan-
ue is with such
at hill *Amara*,
se make much
od, to who he
e of Saba, that
od which she
nd: wherefore
of, who hid it
, & by vertue
of her own, &
ssio of Iewish
thiopia: & *A-*
ut of all his do-
is vassals, and
Meileec, (af-
Apollata, redu-
ples dedicated
Israel, casting
Jerusalem, or
ne the Cape
Balsasar, be-
Salos, of Bar-
a, bee found a-
nemselues also
ares, onely had
so from those
ne God, whom
zards, & what
bayqueros, and
as interpre-
or else em-
like, that they
y of free-men.
Right-

CHAP. 3. AFRICA. *The seventh Booke.*

557

Rightly may those Nations bee called *Barbarous*, which seeme rather to barke then to speake, & yet they scorne that any should abase them, with the basest of Titles in their opinion to call them *Tabayqueros*, and reuenge it with the death of the wrong doer.

* In these re-
ports, though
there be many
things false yet
may some be
probably true:
let the Reader
Iudge.

CHAP. III.

*Of Presbyter Iohn: and of the Priest-Iohns in Asia:
whether that descended of these.*



Auging now declared the Antiquities of Aethiopia, drawne out of an-
cient Authors, let vs neerer hand behold, what neerer our times, Authors
haue reported thereof. Wherin first we will here insert out of a *Scaliger*
Annotations, vpon the Aethiopian Ecclesiasticall Calendar or Compu-
tation of times, somewhat remarkable, and fitting to our present pur-
pose. The name (saith hee) of the Christian Aethiopians is not now first
made knowne to vs. For their Church not onely at Hierusalem and Constantinople, but
at Rome also and Venice, hath had libertie a good while to vie their owne rites. The
Portugales, and *Francis Aluares* haue further discovered them: Before wee onely heard
the name of Aethiopia. A wonder it is, that some ages since, b their Emperors name was
made knowne to vs out of Asia, rather then out of Aethiopia it selfe. Three hundred
yeares agoe, the Ethiopian Kings reigned in Asia, especially in Drangiana, the borders
of Sushana, India & China, vntill the Tartars dispossessed them of the Asian Empire. For
Cingis first, the first Tartar King, slew *Vncam*, the Aethiopian Emperour: & his posteritie
chaled the Abissines out of Moim and China, and forced them to flee into Africa. Often
haue I marvelled that a people of no knowledge in these times of sea affaires, could at-
chieue so mighty exploits, as to propagate their Empire, from Aethiopia to China. Since
that time the knowledge of that Emperour hath come to vs in the name of *Pretegiaro*:
which in the Peisian tongue (as much now of reckoning in Asia, as the Latine in the
West) signifieth, *e Apostolike*, inferring thereby that hee is a Christian King of the right
faith. For *Pretegiaro* signifieth *Apostles*, and *Pretegiari* *Apostolicall*; *Padescha pretegiari*,
the King *Apostolicall*, in Arabian *Melich ressuli*, in Aethiopian *Neguscha Chawariam*.
Of this greatnes of their Empire, in Asia are witnesseth those Aethiopian crosses, which
are seene in Giapan, China, and other places. Yea, the Temple of *Thomas* the Apostle in
the Region of Malabar, hath nothing in it but is Aethiopian, the crosses, building, and
name it selfe. It is called: *e Hamarija*, which in Aethiopian is as much to say, as, *Apostle*:
which *Marcus Paulus* falsely expoundeth, a *Holy-man*. (This name in the Authour see-
meth to be giuen not to the Church, but to the Apostles himselfe) *Paulus* addeth that the
remainder of the Christians subiect to *Pretegiari* abode in Tenduch. The neighbour-
ing Arabians call them now *Habassi*, and we from thence Abissines, or *Abassenes*: they
call themselves Chaldeans: for their ancient and elegant language, in which their
bookes are written, is neere to the Chaldean and Assyrian. Moreover, the Ecclesiasticall
Historie testifieth, and out of the same *Nicaphorus* l. 9. c. 18, that many Colonies were
sent out of Assyria into Aethiopia. They are there called *Axumiti*, of their chiefe ci-
ty but by them selfe lues as *Aluares* affirmeth *Chaschamo*. More may we say hereafter of their
rites and other things worthy of knowledge, in the Institutions of that tongue which
we haue diligently, and methodically written. These words of *Scaliger* haue made me
take some paines in the search of the premises; for he differeth from the opinion of o-
thers which haue written any thing of *Presbyter*, or *Priest Iohn* (as they terme him) in
Asia, whom the Tartars subdued. *Oriellus* maketh a *Presbyter Iohn* in Asia, and an-
other in Africa, if I vnderstand him. As for that *Vncam*, *William de Rubruquis*, which
trauelled those parts in the morning of the Tartar-greatnes, *An* 1523. reporteth that
one *Con Can* reigned in Kara-Caray, or blacke Caray, after whose death a certaine Ne-
storian Shepheard (a mighty Governour of the people called *Tayman*, which were Ne-
storian-Christians) exalted himselfe to the Kingdome, and they called him King *Iohn*,
reporting of him ten times more then was true, as is the Nestorians wont. b For not-
withstanding all their great boasts of this man, when I trauelled along by his territories,
there was none that knew any thing of him, but onely a few Nestorians. This *Iohn* had
a brother, a mighty Shepheard called *Nut*, which inhabited three weeks iourney beyond

a *J. Scal de E-*
incud. l. emp. l. 7.

b *Costaneda*
seemeth also to
hold that the
Negus is that
Presbyter
Iohn of Asia;
though not of
his race, l. c. x.

c So with vs,
the French
King is called
Christianissimus:
the Spaniard,
Catholice the
English, Defe-
nder of the faith
d *Malabar*, see
our Historie.
l. 5.

e In *Ramusius*
copie it is *Ada-*
mia, in the La-
tine *Iuaria*.
Mar. Pol. l. 2.
Cap. 27. Ram. 20

f *Scaliger* Ac-
counts the
Ethiopian
Gnammar,

g *Orellii*. Theat.
in the Mappe
of Tartaria.
P. *Bevius* & alii
Geograph.

h *Will. de Ru-*
brquis *Attuel*:
rim. ap. *Hak-*
l. 1. cap. 9.

him: he was Lord of a Village called Cara Catum, his subiects, called Crit or Merkits, were also Nestorians. But their Lord abandoning Christianitie, embraced Idols and retained with him Priests of the said Idols. Ten or fiftene daies journey beyond his pastures, were the Pastures of Moal, a beggerly Nation, and neere them the Tartars, *Iohn* dying, this *Vnt* became his Heyre, and was called *Vnt Can* (whom others call *Vnc Can*) and his droues and flockes ranged vnto the Pastures of Moal. About the same time one *Cyngis* a Black Smith in Moal, stole many of *Vnt*'s Cans Cartell: who in reuenge with his forces spoiled the Moals and Tartars. They agreed, made *Cyngis* their Captaine, who suddenly brake in vpon *Vnt*, and chased him into Cataya; tooke his Daughter and married her, and had by her *Mangun*, that was then the Great *Can* when our Author wrote this. These relations fauour not of any such Monarchy as should extend from Aethiopia, to those parts of Asia.

St. Paulus telleth that the Tartars were tributaries to this *Vmcan* (so hee calles him) which, saith he, after some mens opinion signifieth in our language Priest *Iohn*, but through his tyranny prouoked to rebellion, they vnder the conduct of *Cingis*, slew *Vmcan*. And afterward he saith that *Tenduc* was vnder the subiection of Priest *Iohn*: but all the Priests *Iohns* that there reigned after *Vmcan*, were tributarie to the Great *Can*; and in his time reigned one *George*, who was a Priest and a christian, as were the inhabitants. But he held not so much as the Priests *Iohns* had done: & the great *Cans* did still ioyne in a familie with this family, marrying their daughters vnto these Kings. This *George* was the fourth after Priest *Iohn*, and was holden a great Signior. He ruled ouer two Nations, called by some *Gog* and *Magog*, by the inhabitants, *Vngs* & *Mongols*, where some were Mahumetans; some Heathens, other Christians. It appeareth by their Histories, that *Salger* was deceived, to thinke that this Priest *Iohn* had so large an Empire, seeing *Rabrugis* in the same Age, or soone after could in his own countrey heare so little of him: and his posteritie in *M. Paulus* his time, continued tributarie Kings vnder the Tartar. The name Priest was giuen them of that function, which he testifieth, *George* received, and *Iohn* perhaps of that first Shepheard that vsurped *Con Cans* estate. To let passe therefore that Presbyter *Iohn* in the Northeast, we stumble on an other midway betwixt that & Aethiopia. For so *Ioannes de plano Carpini* (sent Embassadour to the great *Can*, from Pope Innocent. An. 1246.) and *Vincenius* in his *speculum*, tell of the King of India Maior, called Presbyter *Iohn*, being inuaded by the Tartars vnder the leading of *Tosut Can*, sonne of *Cingis*, who before had subdued India Minor: Hee by a stratageme acquitted his Realme of them. For making mens images of Copper, he set each of them vpon a saddle on horse-back, and put fire within them, placing a man with a paire of bellows on the horse-backe behinde euery Image. And so with many images & horses in such sort furnished, they marched against the Tartars: and when they were ready to ioyne, by kindling a fire in each Image, they made such a smoke that the Indians wounded & slew many Tartars, who could not see to requite them through the smoke: but were forced to leaue that countrey, & neuer after returned. Here now we meet with a new Presbyter *Iohn* in India Maior, which whether he were the same with the Aethiopian, let vs a little examine. India is by *M. Paulus* diuided into three parts, the Lesser, Greater, & Middle; the first of them he boundeth from Ciamba to *Murfi*, & saith, it had in it eight Kingdomes; the Middle called Abascia, had in it seuen Kingdomes, three whereof were Saracens, the rest Christians. Six of them were subiect to the seventh, It was told me, saith he, that after their baptism with water, they vsed another Baptisme with fire, branding three markes on their forehead & both their cheekes. The Saracens vsed one brand from the forehead to the middle of their nose: They warre with the Soldan of Aden, & with the inhabitants of Nubia, & are reputed the best warriors in India. The greater India extendeth from Malabar, to the Kingdom of Chesmacoran, and had in it thirteene Kingdomes. This Abascia by the bordering enemies of Nubia & Aden is apparant to be this Aethiopia where we now are: euen by their brands we may know them: And this the Ancients called India. For *Sidonius* calleth the Aethiopian *Memnonnes* Indians; and *Aelianus* placeth Indians at *Ataboras*, one of the Riuer of *Meroc*: *Virgil* also bringeth Nilus out of India. *Virgil*, *Coloratis animis demouet ab Indis*: which must needs be meant of Aethiopia. *Niephorus* reckoneth the Sabeans and Homeries,

i This *Vnt* or *Vmcan* was called *Pyte* or Priest as *Noterus* coniectureth, because he had the crosse borne before him he is said, with no great likelihood of truth, to haue ruled 72. Kingdoines
c. 14
l. c. 52.

The Latine Copie wants these things.
m Sir *Iohn Manducules* storie of Presbyter *Iohn*, is fabulous.
n Happily the Prince before mentioned was called *Vmcan* of *Vngs*, and *Can*: for *Can* signifieth a diuine or ruler.
o *Joana de Pl. Carpini* iterarium ca. 5.
p *Vincenius Beluacensis* spec. historiæ l. 3.
q. 10.
q *M. P. l. 3. c. 37*

r *Abdias* nominat *Indiam* que in *Aethiopia* vergit. l. 8.
s *Sidonius ap. Ortelium* Theophrastus.
t *Aelianus* l. 17. animalium.
u *Virg. Georg. 4.*
x *Sabellicus* *Antead.* 10. h.

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merites people of Arabia vnto India. *Sabellicus* complaineth of the confounding of these names India, and Ethiopia, saying, that most men did thinke Ethiopia next to Egypt, to be that India, where *Alexander* ouerthrew *Porus*. This confusion of names, I thinke, did first grow from confusion of Nations. For as is before obserued out of *Eusebius*, the Ethiopians arose from the Riuer *Indus*, & setled their habitation neere to Egypt. Perhaps they brought the Indian name also to these parts. Or else the ignorance of those remote countries might doe it : in which respect, not onely a third part of the olde world, but another new-found world, is named India; Therefore *Acofta* settlemeth India to be a generall name to all countries which are far off, and strange to vs, although it be properly attributed to the East Indies. Now if any wonder at such an extravagant discourse of India here, let him know that in our search for *Presbyter Iohn*, which then was knowne to withstand the Tartars in Asia, I cannot see how he can be the Abissine or Ethiopian; but rather thinke that when a mighty Christian Prince was found in Ethiopia, they did imagine him to be that *Presbyter Iohn*, of which they had heard in Asia; being furthered in this error by the name, India, which, as is said, did generally comprehend both the true India, & this, more truly called Ethiopia. Now for that *Presbyter Iohn* in India, I take him for some Christian King; for at that time there were many Christians, as appeareth by *Vesutus*, in manner disperfed throughout Asia; and some, called *S. Thomas* Christians, remaine in India to this day. Why I thinke it not to agree to the Abissine, my reasons besides the former are, the distance of places: all that huge tract of Arabia, with the wide seas on each side, separating India from Ethiopia: the vnpassable Deserts by land: No mention in history who should dispossesse them of that India *Ma-*
ior, where the Tartar had neuer any great power: the Histories which wee haue of those Indian Princes, the Kings of Malabar, of Decamo, the Samorin, &c. are against it: the difference of Religion; for those Indian Christians of *S. Thomas* are not branded with hote irons, nor circumeised, nor agree in other rites with the Ethiopians: the Ethiopian History challengeth no such large extents to their Empire, except in Africa, where they seate them in a continuall descent, from the time of *Salomon*, till now, whereas those *Presbyter-Iohns* had their dwelling and abode in Asia, as their Stories signifie. And further, the name *Priest-Iohn* is a name vnknowne in Ethiopia, and by ignorant mistaking of the Europeans, applied to that Ethiopian Emperour when first they heard of him, as saith *Zaga C Zabu* his Embassadour to the King of Portugall, who reprooueth the men of these parts; saying that he is named of them *Beldi*, which signifieth Excellence, or precious, and in the Chaldaean tongue, *Ioannes Encor*, which signifieth the same. *Sabellicus* saith, the Ethiopians called him *Gyan*; *Linschoten* affirmeth, *Bel Gyan* (*Bel* signifieth the highest, and *Gyan*, Lord. But *Frier Lays* out of *Baltasar* the Ethiopian, sheweth that in the hill Amara are ancient records, which testifie that from the time of that Queene that came to *Salomon*, the Emperours haue been called *Beldigian*, the signification whereof is, a precious stone, or a thing of great value: which Title hath continued to those Emperours, as *Pharao* to the Egyptians, and *Cesar* to the Romans. Some also of the Royall blood (which are vsually kept, as after shall appeare, in the hill Amara) when they are elected to the Empire, if there bee many of that Imperiall issue, take orders & become Priests, not procreating any Children. Such saith he in our times haue bene *Daniel* the second, *Paphnutius*, that succeeded to *Nannu*, and *Alexander* the third his successour, all which were both Priests and Kings; and therefore by the Ethiopians which resort to the Holy Sepulcher at Ierusalem, & vfed to speake Greek, were called *Priest Beldigian*. This by corruption of the name by Merchants, and such as knew not the signification, and also for breuities sake, was pronounced *Priest Gyan* or *Iohn*. Now for the *Priest Iohn* in Asia, he tels that when *S. Thomas* was martyred in India, the three *Magi*, who had visited Christ by the leading of a *Starre* in his Infancie, and had after bene consecrated Bishops ouer their seuerall Kingdomes (you must not deny their royalty) by the Apostle; chose one amongst themselves to be *Priest & King*, who was called *Priest Iohn*. If you beleuee not *Peter de Natalibus*, out of whom the *Frier* cites this, I should be too much troubled in perswading you. Hee telleth also out of *Orto Frisingensis*, that about the year 1145. one *Iohn* a Christian, both King and

y Sabellicus. l. 10. lib. 8.

z. Ios. Acoft. hij. l. 2. Ind. l. 1. c. 14.

a Of these Indian Histories, touching the same times See *Linschoten l. 1. c. 13. & 27. & G. B. B.*

b *Ordard's Lopez, l. 1. c. ult. c Zago Zabu de 33. Fide Ethio-pum.*

d *Lays de Priests Hist. Ethiop. l. 1. c. 7.*

e *Mat. 2. 1.*

f Communicated to me by that industrious and learned Gentleman, Master Selden, of the inner Temple.

g *Gare. ab Hor.*
l. 3. c. 28.
Linschoten n. l. 1.
c. 27.
h Goa is the
seat of the
Portugall
Vice-roy.

i *M. Paul.* l. 2.
c. 6.

k *G. Bot. Ben.*
part 3. l. 2.

l *D. Morton* a-
gainst *Brerely*.
in *Junius &*
Scaldae magna
literarum tumi-
na Rex Iacobus
in *Declarat.*
contra *Vorſt.*

Priest, reigning in the furthest parts of the East, warred upon, and overcame the Medes, Assyrians, & Persians, and had intended to free Ierusalem out of Saracenicall servitude, but not finding passage over Tigris, was forced to returne. This is like to be the *Presbyter Iohn*, whose posterity used that Stratageme before mentioned against the Tartars. And to him I thinke might fitly agree that Title of *Preslegian* (easily delected and altered to *Priest Iohn*) whereof you have heard out of *Ioseph Scaliger*. I have seene a Manuscript in old French, pretended to be a Letter from *Preslar Iohn*, to the Emperor *Fredrike*, wherein is discoursed of the size, greatnes, puissance, wealth, and other rarities of his estate; but finding so many monsters, and uncouth relations therein, I could not be so prodigall of faith or penurious of iudgement, as to value his authoritie at any high rate: wherein Sir *Iohn Mandeuille* seems to have been a lender or borrower, so justly doe they agree, in disagreeing from both probabilitie and possibilitie of truth; yet both in the one and the other, we may observe the like situation of *Preslar Iohns* dwelling in these parts of Asia, neere Persia: and that such a multitude of Fables could not but have some truth for their ground. My conclusion is, that for that name of *Preslegian*, I like well *Scaligers* interpretation, and thinke that it may agree either to this, or some other Christian Prince at those times in India, which is far neerer to Persia, and from whence the Indians borrowed their Royal titles, both in those times & since, as *Garesas ab Horto* and *Linschoten* shewe. *Idalham* or *Adelham*, the Title of the King of *Goa*, and the countries about, commonly called *Idalcan*, is not a proper name, but a Title of honour, (signifying (as *Adonizeack Iosh.* 10. 1. I ord) or King of Iustice: *Nisamalwo*, the speare of the Kingdome; and such like: *Ismael the Sophi* (which name also is by some interpreted *Elk*, because they pretended to be or doe so, and others, the reprobate followers of a reprobate Religion) added the Title of *Ya* or *Sba*, to such as embraced his new sect, as *Nisomoxa*, &c. If the borrowing of names from the Persian language (so general in those parts) bee still observed: no marvell if some Christian King in those times might stile himselfe *Preslegian*, or Apostolicall, (which others not understanding called *Priest Iohn*, or *Prete Ianne*) as beeing compassed with so many Saracens the enemies of the Apostles, besides Heretikes, and Heathens. At Mosul is yet a Patriarch, who in *Pauls* time was of farre greater iurisdiction, and as an Easterlie Pope ordained Archbishops and Bishops through all the parts of India, besides Cairo, and Baladach: and therefore no marvell if in India there were some Great Christian Prince, able to make head against the Tartars in those times: For even in *Canganor* are yet supposed to bee 70000. Christians: besides a great number in *Negapan*, and in *Matipur*: and very many in *Angamale*, and 15000. on the North of *Cochin*, where the Archbishop that dependeth on the Patriarch of Babylon, or Mosul, resideth: All which have no communion with the Greek, Roman, or Ethiopian Churches. And for the Ethiopian names or crosses, either their Marchants when their state was great, or slaves, which taken from them are even in these times sold deereſt of any other, and mount to great pretiments of warre, vnder these Lords, might leave such impressions: or, some other, which as they professed *one Christ*, so might have some words and ceremonies common with the Ethiopian: although I must needs acknowledge, that many of those crosses have not crossed my way, nor any other Ethiopian foote-prints.

Pardon me gentle Reader, if I seeme tedious in this dispute, seeing it is necessary both for the understanding of the extent of the power and Religion of this *Precious* or *Priest Iohn*; and *Scaliger* having ascribed such large bounds to his Empire, I could not but examine the same, otherwise professing my selfe (*si non magis amica veritas*) even willing if I must needs erre, to erre with him, who hath in many tongues, and Artes, shewed himselfe perhaps the worthiest General, and generallest Worthy, against Errour that ever we have had, the *Alpha* of learned men in our Age, as our learned *Morton* testifieth of him, and a great light of learning, acknowledged by Royall testimonie. His authoritie I would not seeme to contemne, and therefore have entered this long search: contented, if any like better to follow the opinion of *Scaliger* in this, as I have done in many things else, that he take his choise.

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CHAP. II. III.

Of the Ethiopian Empire.



come now to the Aethiopian Greatnes, of this great Aethiopian; his Title would be a sufficient Text for a more sufficient glosse, then we can giue. In a Letter a to King Emannell, after diuers words concerning the Trinitie follow; These Letters sendeth Atani Tinghill, that is, the Frankinse of the Virgin, which was his name in Baptisme, but at the beginning of his Reigne, hee tooke to name Dauid, the beloned of God, Pillar of the faith, descended of the Tribe of Iuda, Sonne of Dauid, Sonne of Salomon, Sonne of the Pillar of Sion, Sonne of the seed of Iacob, Sonne of the hand of Mary, Sonne of Nahuc according to the flesh, Emperour of the Greater and Higher Ethiopia, and of most large Kingdomes, Territories, and Inisiditions, the King of Xoa, Cofate, Fatigar, Angote, Baru, Baahiganze, Adea, Vangué, and Goame, where Nilus springeth; Of Damaraa, Vagumedri, Ambeaa, Vagne, Tigri-Mahon; Of Sabaym, the Countrey of the Queene of Saba, of Barnagasso, and Lord as farre as Nubia, which consisteth upon Egypt. Here are names enough to skarre a weake braine, a great part whereof are now his (as some say) in Title onely. For at this present, if Barros and Botero bee beleued, his Neighbours haue much encroched vpon him: as a little before wee haue shewed; (a thing wholly denied by the later Relations of Frier Luyz d'Vrreta.) Yet seeing wee are to trauell through all these Countreies, wee will leaue the question of dominion to him and his neighbours, to try it with the sword: Our pen shall peace- ably point out the places, and after that, the conditions. Barnagasso is the highest to vs, at least, by his aere situation to the red Sea, highest to our knowledge. It stretch- eth from Suachen almost to the mouth of the Streys, and hath Abagni, or Atapus, on the South. It hath no other Port on the Red Sea, but Ereocco. Neither hath the Preto any other Port but this in all his Dominion, being land-locked on all sides. Anno 1558. the Turkes committed heere great spoile: They haue since taken from the Preto, all on the Sea side, and specially that port of Ereocco, and the other of Suachen or Suaquem, and forced the Guernour or vnder-King of this Prouince, to compound for a yearely summe of a thousand ounces of Gold: besides his Tribute to the Aethio- pian. To him are also subiect the governments of Dasila, and Canfila. And the Turke hath a Bissa at Suaquem, called by *Protony, Sebastocrum*. Tigri-Mahon lieth be- tweene Nilus, Mirabo, two Riuers, Angote, and the Sea. Tigrat hath in it Cazumo, which is supposed the seate Royall of that great Queene, which visited Salomon. Angote is betweene Tigre-Mahon and Amara. Heere in Amara is a steepe Hill, dilating it selfe in a round forme, fifteene dayes iourney in compasse, enuironing with the steepe sides, and impassible tops thereof, many fruitfull and pleasant Vallies, wherein the kin- dred of the Preie are surely kept, for the auoiding of all tumults & seditions. Xoa hath store of corne and cattell: Goame hath plenty of gold: as, Bagamedri hath Silver. In Fatigar is a Lake on the top of a High mountaine, twelue miles compasse, abound- ing with great varietie of fish; and thence runne many Riuers, stored with the same fish.

Damut is ennobled with slauerie. For the slaues that are hence carried Captiues, in Arabia, Persia, and Aegypt, proue good Souldiours. The greater part of this King- dome are Gentiles, and the residue Christians. Gueguere was sometimes called Maroo: the inhabitants are confederate with the Turkes and Moors, against the Abissines, Dan- cali and Dobas, are neere the Red Sea, inhabited with Moors.

Many of these Countreies are diuersly placyd by diuers: through ignorance of the exact situations: which Aluarez in his so many yeares trauell in those parts might well haue acquainted vs with, if he had first acquainted himselfe with rules of Art, to haue obserued by instruments the true site and distancess.

a Litera ad
Emannell.

b The Kings
of Aethiopia
change their
names, as the
Popes victo-
d.e.

c In a Letter to
the Pope is ad-
ded, Iunne of
the Holy Apo-
stles, Peter and
Paul, accord-
ing to grace,
d Luyz d'Vrre-
ta & thes. vol. 1.
Appl. 34. make
Priester Iohn the
greatest Prince
in the world,
except the
Ko: Spame.

e G. Botero, Be-
nef. p. 1.
Pary his
de cription
of place. v. 2.
described of
Lco.

f A. Maginus,
f G. o. b. parte,
2. l. 2.

g He is called
The Balla, of
Abassia. a tie
Bassa or Begler-
beg of the Turk
in Africa, omitt-
ed by Koller.
h Fr. Aluarez.

k *Alvarez* speaketh as it was in his time: it is now otherwise, as you shall after read.

1 *Strabon* l. 16. tells of circumcised women in these parts. *Quemadmodum viri praputium habent, mulieres etiam habent quando glandula carnem quam Nympham vocant; ou intam accipiendo Chastitatis circumcissionis.* Any one man may Circumcise, and it is done without solemnitie, or ceremonie. m *Catholike Traditions.* n *F. Lys* saith he is elected, as elsewhere is shewed. o *Littera ad Emam.* p *Littera ad Papam.* q *Obedienza del Prete anni 60.* apud *Ramusium*. r *P. Mass. hist. Ind.* l. 16. s *Emam. Acofta in Commentario rerum in oriente gestarum.* t *Quinto B. of Hierapolis.*

u *Sabel. Ann.* 10. l. 8.

x *Webr Travels* y *L. L. Roy. l.*

Let vs now come into the Court of their Emperour, which was alway moving, k and yet the greatest towne that his whole Empire containeth. For there are few which have in them one thousand and six hundred Families, whereas this moueable Citie hath five thousand, or six thousand tents, and Mules for carriages about fifty thousand. In his march from one place to another, if they passe by a Church, he and all his company alight, and walke on foote, till they be past. There is also carried before him a consecrated stone or Altar, vpon the shoulders of certaine Priests appointed to that office. They call him *Aegue*, which signifieth Emperour, and *Negus*, that is King.

By commandement of the Queene *Maqueda*, which visited *Salomon*, women are Circumcised: both Sexes are circumcised at eight daies olde: and the Males forty daies after; the Females, four score; (vlesse sicknes hasten the same) are baptized. As for the rites of their Christianity, it belongeth not to this place to expresse. Their circumcision *Zabo* saith, is not obserued, as if it made them more worthy then other Christians, for they thinke to be saved *only by faith*. They vse this and distinctions of meates, and Mosaicall rites, yet so as hee that eateth, should not despise him that eateth not, and not condemning others that refuse them: but yet thinking that neither Christ, nor the Apostles, nor the Primitiue Church had disannulled them, interpreting also the Scriptures to their purpose. Of their agreeing with other Churches in the most points of substance, the Authour of the *Catholike Traditions* hath written: and when I make a *Christian Visitation* of these parts, it shall be further discovered.

The succession is not tied to the eldest, but to him whom the Father appointeth, For *Danid* which sent this Ambassage to Portugall, was the third sonne in order, and for modestie in refusing to sit in his Fathers Throne, which in the same trial his other Brethren had accepted, was preferred to that which hee had refused: the other reiected for their forward acceptance. The King offered o the King of Portugall an hundred thousand drammes of Gold, and as many Souldiours towards the subduing of the Mores, besides other things meete for the warre. It seemes the difference of the Aethiopian, and Popish Superstition was the cheefe hinderance in this businesse: neither partie being able (if willing) to reconcile their long-receiued differences from each other, and the truth. *Eugenius* the Pope, and the Aegyptian King, then named *The seeds of Iacob*, r had written to each other: and *Alvarez* yeelded q obedience to the Pope, in the name of the *Prete*, at Bologna, in the presence of Pope *Clement* the seuenth, and *Charles* the fift. But all this sorted to none effect. For Pope *Paul* the fourth sent an Ambassage to *Claudius*, one of which was made Patriarch, and employing in the same thirteene Iesuites, one of which was made Patriarch, and two Bishops, in their hopefull Aethiopian Hierarchie. *Ignatius*, the founder of the Iesuites, wrote a long Letter also, which *Massens* r hath inserted at large. Thus in the yeare 1555. *Iohn* the third, King of Portugall, vndertooke the charges to conuey them thither: and sent s *Consaluns Rotarigius*, to prepare them way by a former Ambassage to *Claudius*, whose eares hee found fast closed to such motions: Wherevpon, the New Patriarch stayed at Goa, and one of the Bishops with a Priest or two went thither, where when they came, they found *Claudius* slaine, and his brother t *Adamas*, a cruell man, and an Apostata sometimes from his faith, in the Throne. He cast the new Bishop into bands, and drew him into the warres with him, where the Emperour was discomfited, and hee took him and stripped of all, and at last miserably died, and with him the hope of Roman *Abassia*. *Sabellicus* u saith hee had conference with some Aethiopians, which said that their Lord ruled over threescore and two Kings. They called him *Gyam*, which signifieth mighty. They wondered why the Italians called him a Priest, seeing he neuer receiued Orders, only hee bestowed Benefices: and is neither called *Iohn* or *Ianes*, but *Gyam*. Some report of him things incredible, as one *Webbe* x an English man in his Tales of his Travels. He hath Golde enough shut vp in a Caue, to buy the moitie of the world, as L. y *Regius* affirmeth, and can raise an Armie of ten hundred thousand, (saith *Sabellicus*.) Yet the Peasants are not employed in militarie seruice: but onely the Cauds, which are men brought vp thereto. They warre

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not in the Lent, except against themselves with extremity of fasting, so weakening their bodies, that the Moores make that their harvest of Abissine captives. Of this their fasting *Aluarez* saith, that they beginne their Lent ten dayes before vs: and after Candlemasse, fast three dayes, in remembrance of Ninuuchs repentance; many Friars in that space eating nothing: and some women refusing to suckle their children about once a day. Their generall fast is bread and water, for fish is not easily had, being ignorant to take it. Some Friars eat no bread all Lent long for deuotion; some, not in a whole yeare, or in their whole life, but feede on hearbs, without oyle or salt: that I speake not of their girdles of yron, and other their hardships, which my Penne would willingly expresse, if my Method forbade me not. This fasting (as exposing their State to hostile inuasions and insolencies) may finde place and mention heere. Their Friars and Priests in Lent eat but once in two daies, and that in the night. Queene *Helena*, that sent her Ambassadour to King *Emanuel*, was reported to eat but three times a weeke, on Tuesday, Thursday, Saturday. On Sundayes they fast not. In Tigray and Tigremahon they fast neither Saturday nor Sunday: and they marry (because they haue two moneths priuiledge from fasting) on Thursday before our Shrouetide. They that are rich, may there marry three wiues, and the Iustice forbids them not; only they are excommunicated from entering the Church.

In the kingdome of Angole, yron, and salt is currant money. The Moores of Debas haue a law, prohibiting marriage to any, that hath not first slaine twelue Christians. The diuorces and marrying the wiues of their brethren deceased, is heere in vse much like as with the Iewes.

In Bernagasso, *Aluarez* and his company, in their trauel, were incountred with many great Apes as bigge as Weathers, their fore-parts hairie like Lions, which went not lesse then two or three hundred in a company: they would climbe any rockes: they digged the earth, that it seemed as it had bene tilled.

In the Countrey of the *Giannamori*, as they trauelled, they crossed a certaine brooke or riuer, that came downe from the mountaines, and finding a pleasant place, shaded with the Sallowes, there they reposed themselves at noone: the water of the brooke was not sufficient to driue a Mill. And whilst the company stood, some on one side the brooke, some on the other, they heard a thunder, which seemed a farre off, but saw no likelihood of raine or winde; when the thunder was done, they put their stuffe in order to be gone, and had taken vp the Tent, in which they dined, when one of the company going by the brooke about his busines, sodainely cried out, Looke to your seluest whereupon turning about, they saw the water come downe a speares deapth with gret fury, which carried away part of their stuffe; and had they not (by good hap) taken vp their tent, they together with it had bin carried away with the streame. Many of them were forced to clime vp the Sallowes. Such was the noise of the water, and the ratling of the stones, which came tumbling downe the mountaines together, that the earth trembled, and the Skie seemed to threaten a downe fall. Sodainely it came, and sodainely it passed. For the same day they passed ouer, and sawe very many and great stones ioy- ned to those which they had seene there before.

In the kingdome of Goyame, the riuer Nilus springeth, it is there called Gion, and comes from two lakes, which for their greatnesse may seeme to be Seas, in which (report goeth) that Mermaides, Tritons, or Men-fishes are seene, and some haue told me (saith *Aluarez*) that they haue seene it. *Peter Covilian* a Portugall, which had liued a great part of his life in those parts, tolde me, that hee had bene in that kingdome by order from Queene *Helena*, to build there an Altar in a Church built by her, where she was buried. Beyond that kingdome, I was told, there were Iewes.

The houses of the Ethiopians are round, all of earth, flatte roofed, covered with thatch, compassed with yards. They sleepe vpon ox-hide. They haue neither Tables nor Table-clothes, but haue their meat serued in on plaine wooden platters. Some eat fish raw; others broyle it. Artillery they had not vntill they bought some of the Turkes. Writing is little (and scarce a little) vsed amongst them: the Officers dispatch matters of Iustice by Messengers, and word of mouth. There is no wine made of the grape

z Aluarez cap 113.

a The Moores also vse to giue assaults on the Saurdayes & Sundayes, because (of a lew- ish superstition) then they re- lute to fight.

b Lit Helen. ad Em. Reg. Por- t 2.

c Aluarez,

d Aluaz. c. 21.

e ca. 36.

fc. 135. sec. 2.

Some draw Nilus from certain mountaines, which are named Mountaines of the Moone: but it comes first from the lake Zembre, or Zaire: and passeth by this where it is encreased. *g c. 159.*

h *Abuna* is
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grape (but by stealth) except in the *Pretes* and *h Abuna* : others vse wine made of Rai-
sins, steeped tenne dayes in water, and strained, which is cordiall and strong. They
haue plenty and want of mettalles; Golde, Silver, &c. the soile yieldeth, but they
haue not Art to rake it. They haue no coine of golde or silver; salt is the most currant
money. Sugar canes they haue, but want skill to vse them. The mountaines and woods
are full of basil and other odoriferous plants. They haue flore of bees and honey: but
their Hives are placed in Chambers, where making a little hole in the wall the bees
goe in and out. There are some places very cold. The Commons are miserably oppres-
sed by their superiours. No man may kill an Oxe though it be his owne, without li-
cenc from the Gouvernours: there were no Shambles but at the Court. The common
people seldome speake truth, no not vpon an oath, except they are compelled to sweare
by the head of the king; they exceedingly feare excommunication. Their oathes are in
this sort: The party to be deposed goeth with two Priests, carrying with them fire and
and incense to the Church-doores, whereon hee layeth his hand. Then the Priest ad-
lures him, saying: If thou shalt sweare falsly, as the Lion deuoureth the beasts of the
forrest, so let the Deuill deuoure thy soule: and as corne is grownd vnder the mil-stone,
so let him grinde thy bones: and as the fire burneth vp the wood, so let thy soule burne
in hell: (the partie answereth to euery of these clauses, Amen.) But if thou speake truth,
let thy life be prolonged with honour, and thy soule enter into Paradise with the Ble-
sed, Amen. Then doth hee giue his testimonie. They haue Bookes written in Parch-
ment.

i *F. Luy's histor.*
Et. lib. 1. c. 28.

Briefe descrip-
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k *Alfons. albu-*
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Nilus into the
red Sea.

k *F. Luy's saith,*
that *Pius 5.* the
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oked *Me-m.* the
Prete to refuse
the tribute, &
to stay it by di-
uerting the
stream, where-
upon the Turk
sent christians
out of Greece
& other partes
to dwell there,
and in Cairo
placed 30000
families, which
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Pope & *Prete*
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l *Andrea Cor-*
salis lib. 2. ar. R.
m *Luy's de Ur-*
etahist de la
Ethiopia lib. 1.
pag. 247. & d.

Some i affirme that the Princes of Egypt haue time out of minde payed to *Prester*
Iohna great tributs, (continued by the Turkes, which *Luy's* saith is three hundred thou-
sand *Zequis*, euery *Zequis* being fixteene ryalls, and with vi eight pence) for that by
him the turious spirit of Nilus is slaked and cooled, being detained in the way by many
sluces, for that purpose made. The great Turke denying this, the *Abissine* caused those
dammes to be broken, and by drowning Egypt in vncouth manner, forced that great
Monarch to composition. *Alvarez* denies both the mountaines of *Lana*, and the mel-
ting of Inow, which is supposed the cause of this riuers hastinesse: and ascribeth the
oueflowing of Nilus to the extreame raines in Ethiopia, whole Fountaines diuers Por-
tugallies haue seene (he saith) in Goyame. The Turke notwithstanding heeth (by war-
ring vpon him) erected a new Baglerbeg-ship in his Dominions. *Alvarez* liued there
six yeeres, and was once within thirtie miles of Nilus, but in all his travells neuer sawe
that riuier. So little access haue the Ethiopians (barred out by vnpassable passages) v-
sually to the same.

Andrea Corfalis reporteth that the *Prete David*, was of Olive colour, but shewed his
face but once in the yeere, hauing at other times his face covered for greater state, and
therefore also spake to none, but by an interpreter. The Inhabitants are branded with
fire, which they vse, not for Baptisme, but in obseruation of a Custome of *Salomon*,
who so marked his slaues, as they affirme. Frier *Luy's* giueth a more probable reason
thereof, saying that when the world groned vnder Arrianisme: the *Abissine* Emperor
caused his subiects to brand themselves with a three-fold marke or stampe in the fore-
head, to testifie their faith of and in the Trinitie: which now since then commerce with
the Roman Christians is in manner wholly left, except in the ruder and more vnciuill
parts of Barnagasso, the borders of the Empire. The same Author m saith, that in A-
thiopia are Elephants, the Rhinoceros, and (besides other beasts) the Vnicorne in the
Kingdome of Goyame, and in the hilles of the Moone, but seldome scene, onely the
horne is found, which hee caseth in maner as the Hart. There are also (he saith) birds
of Paradise: and such flore and varietie of flowers all the yeare long, that their Eu-
nuches are alwaie decked with them. There is one Flower not any where else knowne,
called Ghoyahula, much resembling a Mary-gold, but exceeding faire in varietie and
excellencie of coulours, fragrant smell, abundance of leaues in the Flower, and with
a more rare qualitie; beginning to open at noone, and so by little and little opening
more and more till midnight, alway the sent encreasing with the opening: after mid-
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officers to both sentes, or sent, and sight, he mentioneth also a bird, called the *Alce*, *in Pag 344.*
noeros of the aire, much bigger then an Eagle, and having a bowe-fashioned bill or *In their lan-*
beake foure foot long, and a horne betweene the eyes, with a blacke line along it. It is *guage allico*
a cruell fowle, and attends on battells and campes. The Portugalls had sight of one at *manus.*
the red Sea, when *Solyman* the Eunuch had his navy in the red Sea. The horne is of the
same propertie with that of the Vnicorne and *Rhinoceros*. There are fishes also called
Rhinoceros of the Sea; many of which are payd the *Preta* for tribute.

CHAP. V.

of the Hill Amara: and the rarities therein.



The hill Amara hath already beene often mentioned, and nothing indeed
in all Ethiopia more deserueth mention, whether wee respect the natu-
rall site, or the employment thereof. Somewhat is written thereof by
Geographers, and Historians, especially by *Alvarez*, whome wee haue
chiefly followed in the former relations of this Countrey, as an eie-
witness of the most things reported; but neither they, nor he haue a-
ny thing but by relation, sauing that hee passed two dayes journey along by the said
hill, and that also had almost cost him his life. But *Iohn de Baltasar* liued in the same a
long time, and therein serued *Alexander* which was afterwards Emperour, and was
often by commaundement of the same man, when he was Emperour, sent thither: out of
his relations, *Frier b Luy*s saith, he hath borrowed that which here wee offer you. And
here we offer you no small fauour, to conduct you into, and about this place, where
none may come but an Ethiopian, and that by expresse licence, vnder paine of leauing
his hands, feet, and eyes behind, in price for his curiositie; and not much lesse is the dan-
ger of such as offer to escape from thence; *Alvarez* himselfe being an eie-witness of some
such cruell executions inflicted for that offence. This hill is situate as the nauil of that E-
thiopian body, and centre of their Empire, vnder the Equinoctiall line, where the sunne
may take his best view thereof, as not encontring in all his long iourney with the like
Theatre; wherein the Graces and Muses are Actors (no place more graced with Na-
tures store, or furnished with such a store-house of books) the Sunne himselfe so in loue
with the sight, that he first and last thing he vieweth in all those parts, is this hill, and
where Antiquitie consecrated vnto him a stately Temple: the Gods (if ye beleue *Ho-*
mer, that they feasted in Ethiopia) coul not there, nor in the world find a fitter place
for entertainment, all of them contributing their best store (if I may so speake) to the
banquet, *Bacchus*, *Inno*, *Venus*, *Pomona*, *Ceres*, and the rest, with store of fruits, whole-
some aire, pleasant aspect and prospect; secured by *Mars*, lest any sinister accident
should interrupt their delights, if his garrisons of souldiers were needfull, where Na-
ture had so strongly fortified before; onely *Neptunus* with his ruder Sea-Deities; and
Pluto with his blacke-Guard of barking *Cerberus*, and the rest of that dreadfull traine
(whose vnwelcome presence would trouble all that are present) are as, saue *Charon*, who
attends on euery feast, yea hath now ferried away those supposed Deities with himselfe,
perpetually exiled from this place. Once, Heauen and Earth, Nature and Industry haue
all bene corruall to it, all presenting their best presents, to make it of this so louely
presence, some taking this for the place of our Fore-fathers Paradise. And yet, though
thus admired of others, as a Paradise, it is made a prison to some, on whom Nature had
bestowed the greatest freedome, if their freedome had not bin eclipsed with greatnes,
and (though goodly starres, yet by the Sunnes brightnes, are forced to hide their light,
when grosse and earthly bodies are scene) their noblenesse making them prisoners, that
one Sun onely may shine in that Ethiopian throne. It is situate in a great Plaine, largely
extending it selfe euery way, without other hill in the same for the space of 30. leaguets,
the forme thereof round and circular, the height such, that it is a dayes worke to ascend
from the foot to the top; round about, the rocke is cut so smooth, and euen, without any
vnequall

a F. Alvarez
Cap. 58. ad 62.

b Layr de Pro-
reta de la histo-
ria de la Ethio-
pia lib. prim.
c. 8. de deinceps.

c Hom. ll. 4.

d Iam nocet
esse Deum. Oul.

unequall swellings, that it seemeth to him that stands beneath, like a high wall, whereon the heaven is as it were propped; & at the top it is over-hanged with rocks, jutting forth of the sides the space of a mile, bearing out like mushrooms, so that it is impossible to ascend it, or by ramming with earth, battering with canon, scaling, or otherwise to winne it. It is about twenty leagues in circuit, compassed with a wall on the top, well wrought, that neither man nor beast in chase may fall downe. The top is a plaine field, only toward the South is a rising hill, beautifying this plaine, as it were with a watch-tower, not serving alone to the use, but yeelding also a pleasant spring, which passeth through all that Plaine, paying his tributes to every garden that will exact it, and making a lake, whence issueth a river, which hauing from these tops espied Nilus, neuer leaues seeking to find him, whom he cannot leaue both to seek and find, that by his direction & conuenance he may, together with him, present himselfe before the Father and great King of Waters, the Sea. The way vp to it is cut out within the rocke, not with staires, but ascending by little and little, that one may ride vp with ease; it hath also holes cut to let in light, and at the foot of this ascending place, a faire gate, with a *Corps du Garde*. Halfe way vp is a faire and spacious Hall cut out of the same rocke, with three windowes verie large vpwards: the ascent is about the length of a lance and a halfe: and at the toppe is a Gate with another guard. The aire aboue is wholesome and delectable; and they liue there very long, and without sicknesse. There are no Cities on the top, but palaces, standing by themselves, in number foure and thirtie, spacious, sumptuous, and beautifull, where the Princes of the royall blood haue their abode with their families. The souldiers that guard the place dwell in tents. There are two Temples, built before the reigne of the Queene of Saba, one in honour of the Sunne, the other of the Moone, the most magnificent in all Ethiopia, which by *Candace*, when shee was conuerted to the Christian Faith, were consecrated in the name of the Holy Ghost, and of the Crosse. At that time, (they tell) *Candace* ascending with the Eunuch (whose proper name was *Indica*) to baptise all of the royall blood, which were there kept, *Zachary* the eldest of them, was in his baptism named *Philp*, in remembrance of *Philp* conuertyng the Eunuch, which caused all the Emperors to be called by that name, til *Iohn* the Saint, who would be called *Iohn*, because he was crowned on *S. Iohns* day: & while they were busie in that holy worke of baptising the Princes, a Dove in fiery forme came fleeing with beams of light, & lighted on the highest Temple dedicated to the Sunne, whereupon it was after wards consecrated to the Holy Ghost by Saint *Mathew* the Apostle, when hee preached in Ethiopia. Those two Temples were after that given to the Monasticall Knights of the Militarie Order of Saint *Anthony*, by *Philp* the seuenth, with two great and spacious Couents built for them. I should loose both you and my selfe, if I should leade you into their sweet, flourishing and fruitfull gardens, whereof there are store in this Plaine, curiously made, and plentifully furnished with fruits both of Europe plants there, as peares, pippins, and such like; and of their owne, as oranges, citrons, limons, and the rest; with cedars, palme trees, with other trees, and variety of hearbs, and floures, to satisfie the sight, taste and sent. But I would intertaine you, only with rarities, no where else to be found; and such is the Cubayo tree, pleasant, beyond all comparison, in taste, and whereunto for the vertue is imputed the health and long life of the Inhabitants; and the balme tree, whereof there is great store here: and hence it is thought the Queene of Saba carried and gaue to *Salomon*, who planted them in *Iudza*, from whence they were transplanted at *Cayro* long after. The plenty of graines and corne there growing, the charmes of birds, alluring the eares with their warbling Notes, and fixing their eyes on their colours, ioyntly agreeing in beauty, by their disagreeing varietie, and other creatures that adorne this Paradise, might make me glut you (as sweet meates vsually doe) with too much store. Let vs therefore take view of some other things worthy our admiration in this admired hill.

The stately building of the two Churches aforesaid, with their Monasteries, with the pillars and roofes of stone, richly and cunningly wrought, the matter and the workmanship conspiring magnificence; that of Iaspur, Alabastrer, Marble, Porphyry; this with painting, gilding, and much curiositie, with the two Monasteries, containing each of them

e 10th Eph. Ant.
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them 1500. religious Knights and Monkes: each monastier hath two Abbats; one of the militarie Knights; the other spirituall, of the monkes, inferior to the former. In the monastery of the Holy Crosse are two rare peeces, whereon Wonder may fully faile in both her eies: the Treasury and Library of the Emperour, neither of which is thought to be matchable in the world. That Librarie of Constantinople wherein were 20000 bookes, nor the Alexandrian Library, wherein *Gellius* numbred 700000, had the fire not bin admitted (too hasty a Student) to consume them, yet had they come short, it report ouer-reach not, this whereof we speake; their number is in a maner innumerable, their price incalculable. The Queene of Saba (they say) procured Bookes hither from all parts, besides many which *Salomon* gaue her, and from that time to this, their Emperours haue succeeded in like care and diligence. There are three great Halls, each about two hundred paces large, with Bookes of all Sciences, written in fine parchment, with much curiositie of golden letters, and other workes, and cost in the writing, binding, and conuers: some on the floore, some on the lues about the sides: there are few of papers which is but a new thing in Ethiopia. There are the writings of *Enoch* copied out of the stones wherein they were engrauen, which intreate of Philosophie, of the Heauens and Elements. Others goe vnder the name of *Noe*, the subiect whereof is Cosmographie, Mathematickes, ceremonies and prayers: some of *Abraham*, which he composed when he dwelt in the valley of Manre, and there read publicly Philosophie and the Mathematickes. There is very much of *Salomon*, a great number passing vnder his name: many ascribed to *Iob*, which he writ after the recovery of his prosperity: many of *Esdra*, the Prophets, and high Priests. And besides the foure canonick Gospels, many others ascribed to *Bartholomew*, *Thomas*, *Andrew*, and many others: much of the *Sibylles*, in verse, and prose: the workes of the Queene of Saba: the Greeke Fathers, all that haue written, of which many are not extant with vs: the Writers of Syria, Egypt, Africa, and the Latine Fathers translated, with others innumerable, in the Greeke, Hebrew, Arabicke, Abissinie, Egyptian, Syrian, Chaldee, far more Authors, and more of them then we haue; few in Latin; yet *T. Lilius* is there whole, which with vs is imperfect; and some of the workes of *Thomas Aquinas*; *Saint Augustinus* workes are in Arabicke: Poets, Philosophers, Physicians, Rabbines, Talmudists, Cabalists, Hieroglyphikes, and others would be too tedious to relate. When Ierusalem was destroyed by *Titus*; when the Saracens ouer-ranne the Christian world; many Bookes were conueyed out of the Easterne parts into Ethiopia; when *Ferdinand* and *Isabella* expelled the Iewes out of Spaine, many of them entered into Ethiopia, and for doing this without licence, enriched the *Prete* Librarie with their bookes: when *Charles 5.* restored *Muleasset* to his kingdome, the *Prete* hearing that there was at Tunis a great Library, sent & bought more then 2000 bookes of diuers Arts. There are about 200 Monkes, whose office is to looke to the Librarie, to keepe them cleane and sound; each appointed to the Bookes of that language which hee vnderstandeth: the Abbot hath streight charge from the Emperour, to haue care thereof; he esteeming this Library more then his treasure. And yet his treasure is such, as leaues all others of all Princes in the world behind, quite out of sight: It is a Sea, that euery yeare receiueh new riuers, neuer running out: the Emperours, euen from the time of the Queene of Saba, laying vp part of their reuenu here. And therefore *David* the *Prete*, in Letters to King *Iohn* the second of Portugall, said, that hee had gold as the sands of the Sea, and the Starres in the Skie. The first that coyned money, was *Alexander* the third, which died in the yeare of our Lord 1603, stamping in the one side, the figure of *Saint Mathew* the Ethiopian Patron, and on the other, the Lion and Crosse, which is the Armes of Ethiopia. His Jewels, here kept, are incomparable; Topazes, Amethists, Saphires, Diamonds, and others. He hath one Jewell which was found in the river Niger, (that brings forth more gemmes then any riuier in the world) which is one peece of stone or rocke diuersified with a thousand varieties of stones: it is square, about two palmes and a halfe, and thicke withall: there are in it a hundred and sixty Diamonds, one as large as the palme of ones hand, others of one, two or three fingers, and some lesse: it hath about 300 Emeralds, Rubies the greatest in the world; about fifty Saphires, Turqueses, Balazes, Amethists, Ipinels, Topazes, Iacints, Crysolites, and all other kinds. Nature

The Library of the Prete.
Zinar. An. 10. 3
h Cell li. 6. a. 17

i Fr. Luy hath a very large catalogue of them li. 2. 9 taken out (as he saith) out an index, wh ch *Anthony Givens* and *L. Cremo* made of them, being sent thither by the Pope *Gregorie 13.* at the instance of Cardinall *Zarlet*, which sawe and admired the varietie of them, as did many others then in their company.

k The Treasury of the Prete.

l Litera Dauid.

ture heere playing the Jeweller, and representing a Map of the worlds gemmes in one Jewell, without, and infinitely beyond all Art of man. Being set in the Sun, it seems a combined marriage of heavenly & earthly Excellence, that no mortall eie hath seene the like, nor is able to endure the sight of this. When *Bernardo Vecchiet* a Jeweller was sent thither by *Francis de Medices* Duke of Florence, he accounted it beyond all estimation or valew. The Emperour keeps it in a box of gold. By the perswasion of that *Bernardo* he hath made him tables set with thousands of stones in them. Corraill is more esteemed in Ethiopia then gold, and therefore *Luis* denies that coralls in the bottome of the red sea, make it red, as some affirme: and that which *Barros* m faith hath beene found there, is vnperfect.

m Barros dec.
2 lib. 8 ca. 1.

But greater Jewels then those are kept in Amara, the princes of the blood roial, which are sent to this hill at eight yeres old, and neuer returne thence, except they bee chosen Emperours. The first Author of this custome was *Iosue* the nephew of *Salomon*, and son of *Melee* or *Mellee*, to remove all occasions of ciuill wars about succession. And their continued succession in one line, without alienation, is imputed to this. Some Emperours for a time had left it, til *Abraham* being Emperour had, or pretended to haue a reuocation, to renew that custome, if he would continue the Scepter in the lineage of *Dauid*. The Princes which liue there, are six, eight, twelue, & sometimes more: Anno 1608 they were six; euery of which liues by himselfe, and that in great estate and maiesty in royall palaces with spacious halls richly hanged, remouing to another palace at pleasure: they meet all together when they will play, hunt, walke, and on holidayes to diuine Seruice: they take place according to their age; ech hath his ten seruants for ordinary attendance, which are the sons, or descended of the tributary kings: for baser Offices, the great M^r or military Abbot employeth the soldiers at guard at the foot of the hill, which without licence may not ascend. They haue other graue persons to instruct them in vntue & learning. Euery city, that is, euery habitation of a thousand houses, is at their own charge to send thither three men, a gentleman, a citizen, and a plebeian, for the guard of the hill, which make vp the number of 7500, there being 2500 cities in the Empire. The military Abbats order them in their seuerall wards, the baser at the foot of the hill, the citizens at the middle, and the gentlemen at the top: their captains changed at euery two months end. Besides the souldiers tents, are many other of Merchants and Officers. No woman may ascend, nor hath done since *Queene Candace* was here baptized by her Eunuch: the Princes liue single, and marry not, as *Aluarez* hath vntruely affirmed of them.

CHAP. VI.

Of the Election of the Emperors: of their Scholes, Vniuersities, and royall Cities.



When the Emperour is dead, many solemne ceremonies are obserued, both religious and ciuill about the election of another, which is in the authority of the 2 military Abbots of *S. Antonies* order in the mount. Oaths are taken both of the Electors and Elected, the first, to vse sincerity, the other to reigne iustly, obseruing, and causing in his Empire to be obserued, the laws of God, Christian religion, the foure first Councils, of *Nice*, *Ephesus*, *Chalcedon*, & *Constantinople*: and (if the Frier reach not, for in their holy Fathers case I re- lie not much on their holines) to acknowledge the Florentine Counsell, and the Popes Supremacie; and lastly, the Constitutions of *Iohn* the Saint, and *Philp* the seuenth, ancient Emperors: which done, in solemne Proceffio of all estates they goe to the Church, and hauing set the Emperour in his throne, the Princes of the blood are brought out of the Pallace, where in the time of the election they had beene enclosed, to kisse his hand, and sweare fidelity, clothed in the habite of the Knights of Saint *Anthony*: the same oath is giuen also by the Kings, his vassalls (foure of which are present at the election) the Counsellors, Prelates, and others, according to their place. After this, fires are made on the towvers of the Mount, to giue notice of this election, which being seene by the

a F. Luis de vr.
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the neerer Cities, they also by the like fires (as it were) proclaime the same in a moment through all the Empire: which is confirmed by Posts sent thence on Dromedaries, by the Abbat of the Abbey of the Holy-Ghost, one of the Electors, and the Council, vnto the Citie of Saba, and the mother of the New-Elect, if he be liuing, and to his neere kindred, to come and reioyce with him. The next day the Emperour goeth in blacke habite to the Palace where the Princes are, and saluteth them with kinde embracements, one by one, with his bonnet in his hand: which is done in the next place by the Prelats, whome in honour of their Ecclesiasticall dignities the Princes re- salute standing, with their heads vncovered. The tributarie Kings follow, not with embracements, but kissing their hands, rendering their salutations, and after them the Embassadors. The Emperour, hauing remained some time in priuat talke with them, goeth to the Abbey of the Holy-Ghost, and putting off his blacke habite, is clothed in Scarlet; and being on horsebacke, attended with his Familie, the Abbats, and Coun- cellors, passeth to the Abbey of the Holy Crosse, where the two Abbats of that Abbey meet him; and after oath giuen to preserue the auncient Customes, present him with the Keyes of the Treasure and Librarie: the Emperour bestowing as much of the said Treasure as he pleaseth. After all other ceremonies, the Councillors of the Court come to the Hill with twelue thousand Knights of S. *Antonie*s Order (which are the Empe- rours guard) and the eldest sonnes of the King, to conuey him solemnly to Zambra the Citie, where the Court and Council reside, where with all solemnitie & magnificence he is likewise receiued, and conducted into the Palace, and placed on his Throne of twelue steps, with acclamations of long life and happinesse on all hands. Five daies festiuall being here passed in all publike reioicings, he goeth to Saba to take the oathes of all his subiect Kings in person (whereof onely foure had been present at the Electi- on) and one holding the Crowne, another the Scutcheon of the Armes of that tributa- rie King, he sweareth on the Scepter (which is a golden Crosse) true fidelitie and obe- dience, and the Emperour puts on the Crowne againe on his head; and the said Scut- chion, with his Armes, he giueth into his hand, & licenseth him to depart to his Pauilli- on without the Citie. These Kings are truly Kings, & succeed in the inheritance of their fathers, receiuing tribute of the subiects of their seuerall Kingdomes, and are not De- puties, or Vice-royes, at the mere pleasure of the Emperour: but if one be vpon iust cause displaced, his sonne succeedeth: and therefore the *Prete* is called King of Kings. The eldest sonne of euery of these Kings attend alwayes on the Emperour, and haue attending on them ten seruants of the sonnes of the Nobles of their Kingdomes. The Emperour is bound by auncient custome to take a wife of the posteritie of those three *Magi* which adored *CHRIST* in his infancie, whome the *Ethiopian* and *Roman* Traditions calleth Kings, by the names of *Gaspar*, *Melchior*, *Balthasar*; of which, the *Ethiopians* say, that *Melchior* was of Arabia, and *Balthasar* of Persia, which being forced by persecution of *Arians*^b, came into *Ethiopia*, in the time of *Iohn* the Saint, which reigned after *Philp* the seuenth, and receiued of his hands the Kingdomes of *Fatigar* and *Soa*, the former giuen to the posteritie of *Balthasar*, the other to the lineage of *Melchior*. The *Frier* addeth, That all the legitimate descendents of these three Fami- lies are borne with a starre on one of their sides; and that at the Iubilee, in the time of *Gregorie* the thirteenth, 1575, there were three of those three Families at Rome, with that naturall ensigne of the supernaturall and miraculous starre. Yea, the legitimate *Mahumetanes* in Arabia and Persia, remaining of those kindreds, haue the same signe, as *Don Iohn* sware to him, that he had seene. The Council governeth according to the 127 Statutes made by the first *Philps*, and *Iohn* the Saint. Nothing is punished with death but Treason, vnder which name they also comprehend Murther and Adulterie: of this mortall sentence the *Lions* are the executioners, which in euery Citie are kept for that purpose. Some *Italians* had bene found guiltie of the sinne against Nature, a thing for which the *Ethiopians* (as some of the Ancients for Parricide) had no law, as not thinking any would so farre degenerate; and therefore knew not how to punish them; but it was committed to the Latin Council, which adiudged them to be burned; a punishment not known before in those parts, yet fitting to those vnaturall burnings.

^b When were the *Arians* of such power in Arabia, but especially in Persia?

^c *Cic. Orat. pro S. Roscio.*

The fault and the punishment being of equall strangeness, the Emperour would not haue it executed there, but sent them to Goa to the Portugall Viceroy for that purpose. Heresie and Apostasie are likewise punished with death. That Latine Councell was instituted by *Alexander* the third, for Causes and Persons of Europe to be tryed and judged by Iudges of their owne, resident at the Court (as the Grand Councell is) and choien of each Nation two, of the Venetians, Florentines, and Portugalls: the two former come thither by the way of Cayro. *Andrew Oniedo* a Iesuite, sent thither by the Pope with the title of Bishop of Hierapolis, was Author and Councellour to the Emperour of this Institution, and by him made President of the same. This man (^d *Bo- zero*, *Massau*, and others say) had miserable entertainment, with the residue of his Societie: but *Frier Luns* (from the relation of *Ton Iohn*) tells, That he had liued and died in great honour amongst them, as he doth elswhere magnifie exceedingly their respect to the Romane Papacie and Religion. (*redat Iudaea Apella*. *Cui bono* is the rule of my Faith to Friars and Iesuites in their Relations: in Naturall and Morall Histories, which serue not to the building of Babylons Tower, I receiue them with attention, with thanks, and if need be, with admiration in some things: but when they come *with Slime instead of Mortar*, and would get Rome a name, I remember their Vowes & Profession, and yeeld no further attendance. That *Claudius* which was then Emperour, and his successor *Adrianus*, were of schismaticall and tyrannicall qualities, as other Historians asseme, *Frier Luns* not only denies, but extolleth their good parts.

He which now is Emperour, was elected *An*. 1606, and called himselfe *Zarascan- teat*, a *sprom* or *budde* of the *linage* of *Dauid*, assister of *S. Peter* and *S. Paul*. He is a man haughtie and valourous, and was therefore chosen, because the Turkish Empire was so full of seditions, and the *Sophi* had sent his Embassadour to them, to chuse a fit warrior, that they might with ioint forces assault the *Ottoman*.

There are in all the Cities of *Ethiopia* two Schooles or Colleges for the instruction of youth; one for the male sexe, the other for the female: each diuided into three parts; the first, for the Gentlemens children; the second, for Citizens; the third, for the baser vulgar, with their seuerall Instructors, and without communion, meddling, or conuersing of the one with the other. The Seminarie or College of boyes is a quarter of a league without the Citie, the other within. There are they taught Letters and Religion. All, euen the Kings themselves, are bound to send their children thither to be instructed: and the Priests resort thither for Confession, and ministring the Sacrament to them. They may resort home at festiuall times: otherwise they are there detained; the Virgins, from tenne to twentie; the other, from tenne to sixteene yeares of their age. They haue not onely this order in their well-ordered Schooles, but in their disordered disorderly Stewes, the Deuils worke-houses, and suburbs of Hell, which yet in Rome and places of that Religion are permitted and admitted the Citie, and his Holinesse selfe is not a little enriched with (that which *God* prohibited) *the price of the Dogge, and of the Whore*. The *Ethiopians* permit not any to be strange women, but strangers of other Countries, which may not enter into their Cities: Nor may the Nobles enter into the common houses which belong to the Citizens, or these to those of the Plebeians, nor any but to those peculiarly designed their state, vnder paine of death, as Adulterers, to be cast to the Lions. These women are hired by certaine Officers at a common price, and are not to take any thing of particular men: They goe in pale-coloured Garments; and if they distast and forsake that beastly Trade, they send them to some places subiect vnto the Portugalls, not admitting them to conuerse with their women, for feare of infection.

But to leaue these Beasts, the *Ethiopians* giue great respect to their Physicians, which are onely of their Gentry, and that not all that will, but onely such as certaine Officers shall chuse, of euery Citie to be sent to their generall Vniuersities (of which there are seuen in *Ethiopia*) there to be taught Naturall Philosophie (Logick, & other Arts they know not) together with Physicke, & the Arts of the Apothecarie and Chirurgian. They are there maintained at the publike charge of the Cities that send them.

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When the Doctors and Instructors see them fit to be Graduates, they goe with them to the Monkes of *Alchaya*, and of *Plurimanos*, who with a Monkes Cowle, or Hood, and other Doctorall Ensignes, doe inuest and inaugurate them in that Degree. They are great Herbarists. They make *Mummia* otherwise then in other parts, where it is either made of bodies buried in the Sands, or taken out of auncient Sepulchres, where they had bene layd, being embalmed with Spices. For they take a captiue Moore, of the best complexion, and after long dieting and medicining of him, cut off his head in his sleepe, and gashing his bodie full of wounds, put therein all the best Spices, and then wrap him vp in Hay, being before couered with a Seare-cloth; after which, they burie him in a moist place, couering the bodie with earth. Five dayes being passed, they take him vp againe, and remouing the Seare-cloth and Hay, hang him vp in the Sunne, whereby the bodie resoluth and droppeth a substance like pure Baulme, which liquor is of great price. The fragrant sent is such, while it hangeth in the Sunne, that it may be smelt (he sayth) a league off. The priuiledges of Physicians are, that they are freed from the common custome of giuing one in three of their sonnes for the Emperours Warres, that they may ride on Elephants in the Cities, which is allowed onely to the Emperours, Prelats, and Priests, that are Virgins: They may also weare Miniuer-Hoods, and are free from Subsidies and Payments. Theologie and the Chaldee Tongue is taught onely among their Priests and Ecclesiasticall persons in their Churches and Monasteries. They read Diuinitie in their natiue Tongue: the Text is the foure first generall Councils: the Scripture they reade in Chaldee, which is with them as Latine with vs. They handle not questions as the Schoolemen, in Logickall Disputations and Arguing, but copiously and eloquently interpret the Scriptures.

g Making of
Mummie.

Because we haue mentioned their Cities Saba and Zambra, let vs take some brieue view of them, and so leaue this Spaniard, whose Discourse hath (I hope, not without some delight and profit) thus long holden you. Besides these two Cities, none haue about three thousand houses in them. But these are populous and magnificent, with Towers, Temples, triumphant Arches, Obeliskes, Pyramides, and the like tokens of Industrie, Antiquitie, and Maiestie. Saba was founded by that Queene which visited *Salomon*, and was the mother-Citie of the Empire. It hath fise thousand houses, great and sumptuous, the streets spacious, with Portalls, or Penthouses, that men may walke safe from the Sunnes violence. It hath foure chiefe Gates, all of Alabafter and Iasper, wrought with Antique-workes; the gate-dores of Cedar curiously carued. The waies that lead to these Gates, for the space of two leagues, are set with Palmes, Planes, Oranges, Cedars, Cypresses, and other Trees on both sides, for shade and fruit: the foure high streets goe through the Citie across, and where they meet, is an Arch or Vault erected on high Pillars, fairely wrought and gilded, with the brazen Image of *S. Matthew*, their supposed Patron, as bigge as a Gyant, gilded also; the worke of Architects sent by *Francis*, Duke of Florence. Neere to this Citie are Mines of Gold, Gardens, and other places of pleasure and profit.

Zambra is greater, containing thirtie thousand houses, and innumerable concourse of people. It stands in the Kingdome of *Cafates*, and nigh that great Lake, which hereof is called Zambra; where the Emperour leauing his wonted manner of remouing vp and downe in Tents, hath fixed his Court royall: and yet without the Citie are many Tents that belong to the Court. Here the *Prete* liueth, with two and fortie sonnes of Kings, and with his Great Councell, and the Latine. *Alexander* the third built the Pallace here 1570, with the Duke of Florence his workmen.

CHAP. VII.

Of other Countries betwene the Redde Sea and Benomotapa.



Ethiopia Exterior, or Inferior, is that Southerly Tract of Africa, which to *Ptolomey* and the Auncients was vnknowne. It comprehendeth all that great wedge of Land (such is the forme) which beginning in the West, at the Countries about Zaire, stretcheth to fiftie and thirtie degrees of Southerly latitude, and from thence, Northwards, to the entrance or mouth of the Arabian Gulfe; all this way besieged and en-

^a *G. Bot. Ben.*
part. 1. l. 2.
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uironed with the Ocean^a. *Maginus* diuideth it into fise parts, Aian, Zanguebar, Benomotapa, Cafaria, and Congo: but Congo is here taken in a very large sence. Aian, after the Arabians account, containeth all that Region which lyeth betwene the mouth of the Redde Sea, and Quilimanci; being, for the most part, on the Sea-Coast inhabited by the said Arabians; but the in-land parts thereof are peopled with a blacke Heathenish Nation: It comprehendeth two Kingdome, Adel, and Adea; the former of which extendeth from that mouth of the Sea before mentioned, to the Cape Guardafu, by ^b *Ptolomey* called Aromara. South and West it bordereth vpon the dominions of *Prete Ianni*, about the Kingdome of Fatigar. The chiefe Citie is Arar. Zeila also and Barbora pertaine to this Kingdome, Cities without the Strait, on the Sea, much frequented with Merchants. Zeila is situate in eleuen degrees, where *Ptolomey* placeth the Avalites. It is stored with varietie of Merchandise, and yeeldeth some representation of Antiquitie in the buildings thereof, consisting of Lime and Stone. The King is a Moore, and esteemed a Saint among the superstitious Mahumetans, for his continuall Warres with the Christian *Abassines*, whence he transporteth innumerable slaves to the Arabians and Turkes, receiuing in exchange Armour and other helpes for his Warres. Anno 1541 *Gnadaameth* the King hauing before done much harme, by the helpe of some Portugalls which *Clandinus* the Abassine had in his warres, was slaine, and his Armie ouerthrowne: but his successour, Anno 1559, slew *Clandinus* in battaile, and the Moore acknowledging diuine assistance in this victorie, triumphed on an Ass. Zeila was burnt and sacked by the Portugalls, Anno 1516: as *Andrea Corsali*, who was then present in the Action, testifieth.

^c *Andrea Corsali.*

Adea is situate betwene Adel, Abassia, and the Sea. The inhabitants are Moores, descended of the Arabians, who many hundred yeares agoe, partly by their rich Traffique, and especially by force of Armes, became Lords, not onely of Aian, but of all the Sea-Coast, to *Cape dos corrientes*, which is somewhat to the South of the Southerly Tropicke. In all which space, before the Portugall Discoueries, that part of the Cities which lay open to the Sea, was open and vnfortified, but toward the Land were walled, for feare of the in-land people. Adea payeth tribute to the Abassian. In this Kingdome is Magadazzo, being it selfe a pertie Kingdome of the Moores, which are of an Oliue colour. ^d Brava was a free Towne, which, with Pate and Gogia, weretaken by the Portugalls, vnder *Tristan de Cugna*.

^d *Lud. Romanus.* l. 7.
^e *Jo. di Barros,*
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ered by the
Portugalls.

Zanzibar, or Zanguebar, is a name by the Arabians and Persians giuen to that Tract, extending from the Riuier Qualimanci, which *Ptolomey* calls *Raptus*, to the borders of Benomotapa. Some, in a larger extent, include Benomotapa and Cafaria. *Sannius* affirmeth, That it is a low, fennie, and wooddie Countrey, with many Riuer, which by extremitie of moisture cause the ayre to be intemperate. From the waste vpwards they goe naked. Herein are contained the Territories of Melinde, Mombaza, Quiloa, Mosambique, and others. Melinde^e is the name of a Kingdome, and of the chiefe Citie thereof: The inhabitants, especially neere to the Sea, are Moores, and build their houses after the manner of Europe. The women are white, and the

the men, of colour inclining to white, notwithstanding the situation vnder the Line. They haue blacke people also, which are Heathens for the most part. Of like condition is Mombaza^a (which is said to haue some resemblance with Rhodes) but enemie to the Christians, and was ruinated by *Thomas Cotigno*, in the yeare 1589, for receiving *Alelech* the Turke; as *Ampaza* in the same Coast, by *Alfonso Mello* the yeare before.

Quiloa stands nine degrees to the South of the Line: the name of a Citie and Island, which is a Kingdome of the Moores, and extendeth her dominion farre in the Coast. The King grew mightie by the Trade of Sofala; but it was made tributarie to Portugall by *Vasus Gamma*, Anno 1500. In the yeare 1505 the Portugalls for deniall of that tribute, deputed *Abraham*, the Arabian King, of his Scepter, and built a Fort there; which the Moores soone after destroyed, together with the new King, made by the Portugalls. The people are whitish, their women comely, rich in attire: their houses faire built, and richly furnished.

Betweene Coava and Cuama, two Riueris which spring out of the same Lake with Nilus, are the Kingdomes of Mombara, Mozimba, Macuas, Embcoe, and against them the Promontorie *Prussim*. Here is Mofambique^b, by which name is signified a Kingdome in the Continent, and an Island also, with a safe Harbour, which with two other Islands are in the mouth of the Riuer Moghineats, in fiftene degrees South. Mofambique is inhabited by Portugalls, which haue there a strong Cattle: here the Portugall shippes Winter. In this Island are Sheepe, with tayles of five and twentie pound weight (a Beast common in Africa:) Hennes blacke both in feathers, flesh, and bone, and foddren, looke like Inke, yet sweeter then other in taste: Porke very good, but for the deere sauce. There are some Mahumetans, as they were all, before the Portugalls arriuall there. They haue Trade in the Continent, in Sena, Macurva, Sofala, Cuama, a people for the most part differing in speech and behauiour, each Village fighting with her neighbour, captiuing them: and some (as at Macurva) eat them. Their chiefest liuing is by Hunting, and by flesh of Elephants. In euerie Village is a new King. The Captaine of Mofambique, in his three yeares Gouvernement, maketh three hundred thousand duckats gaine, especially by Gold, from Sofala.

Vp further within Land the people goe almost naked, and were so simple when first the Portugalls traded thither; that *Ludonico Barthema*, or *Vertomannus*, for his shirt; and another, for a Rasor, and a little Bell; bought fiftene Cowes of them; and then were readie to fall together by the eares among themselves for the Bell, who should haue it. But they could not enioy their purchase, being driuen to their heeles by three female Elephants, which hauing young ones, were very fierce, and made them leaue their Kinge to saue themselues. In these Seas the Moores sayle in Vessells sowed with Learner, the sayles of Palme-tree leaues, calked with Gumme, gathered off the Trees in the Woods.

Sofala lyeth betweene Cuama and Magnice, two Riuers. Here the Portugals haue on a little Island (whence the whole Kingdome hath this name) a Fort and Factorie of very rich Trade, the people bringing great quantitie of Gold (whereof they haue plentifull Mines) for their Cloth and other commodities: it is supposed that it amounteth to two millions yearly. *Orelus* is of opinion, That this Cephalo, or Sophala, is that which in *Salomons* time was called *Ophir*. from whence so great quantitie of Gold was brought by his Nauie. *Iosephus* seekes for it in India: *Eutolomus* in the Redde Sea, imagining it to be an Island there placed. *Doro*, *Niger*, *Tremellius* and *Iunius*, in *Aurea Chersonesus*, where Malacca standeth (although wee reade not of any great quantitie of Gold found in that soyle.) *P. Gaspar Varerius* is of the same minde, but reckoneth to the *Chersonesus* both Pegu and Samotra, with all that lyeth betweene them. *Vatablus* with lesse reason applyeth it to Spaghiola, discovered by *Columbus*, and by *Columbus* himselfe so called. *Artes*, *Morin*, *Philip Moruay*, *Postellus*, *Goropius*, would by their authoritie much moue vs to thinke with them, that *Ophir* is Peru, if the ignorance of the Load-stone, and those

Vasus Gamma
1500, subdued
Mombaza, and
Almeida five
yeares after,
and, alter *Nou-*
mus, *Acuna*,
Of. de reb.
Eman.
G. Mass. hist.
Ind. l. 2.
Arbus hist. Ind.
c. 20.

b See *Linschot.*
l. 1. c. 4.
Paladanus ibid.

i *L. Romanus, l. 9*

k *Orel. Th. saur.*
l. 1. c. 9. 28.
2. c. 6. 9. 21.
m *Ioseph. Antiq.*
n *Euseb. de prep.*
l. 9. c. 4.
o *Niger Geog.*
Tremel. & Iun.
Annot.
p *G. Gaspar Var.*
de Ophira.
q *Vat. in l. Re. 9.*
r *Mor. dec. 1.*
l. 3.
s *Ar. Morin.*
Morin, d. veris.
t *Iosephus.*
Gorop. Hispania

f Jos. Acoſta,
l. 1. c. 14.

huge Seas, eſteemed by Antiquitie vnnauigable, did not detain vs from conſent : And where ſhould Peru yeeld him Iuorie, where neuer was yet ſeene an Elephant? *Ioſephus* *Acoſta* taketh *Ophir* and *Tharſis* to ſignifie no certaine places, but commonly to be taken in a generall ſence, as the word *India* is now with vs; a name giuen to all remote Countries, Eaſt and Weſt. Hee thinketh, that *Salomons* Gold, Iuorie, &c. came from the Eaſt Indies.

e Io. di Barros
Dec. 1. l. 10. c. 1.

But ſome reaſons doe yeeld great cauſe of coniecture for *Sofala*, both becauſe of the plentie of the commodities which *Salomons* ſeruants are ſaid to bring with them, and becauſe of auncient buildings of Stone-worke, which the inhabitants call, *the worke of Demills*; ſuppoſing it impoſſible for men (gueſſing of others by their owne ignorance) to haue built: Which alſo haue ſtrange Letters, that the *Moores* (though learned) could not reade: (And why might they not be the olde Hebrew Letters, which the *Phœnicians* of old, and *Samaritans* to this day obſerue, as elſewhere we haue ſhewed?)

u Navigationi
di Thome Lopez
ap. Ramuſum.

And further, *Thomas* *Lopez* telleth, That certaine *Moores* related vnto them of the riches of thoſe Mines; that *Shippes* from *Mecca* and *Zidem* uſed to trade there; and that yearely there were taken forth of the Mines two millions of *Mittigalls*, euery *Mittigall* being a *Duckat* of Gold, and a third part: That the *Warres* in thoſe Countries at that time had ceaſed the Traffique: and that they had Bookes and auncient Writings, which teſtified, That theſe were the Mines whence *Salomon*, in his three yeares Voyages, fetched his Gold, and that the *Queene of Saba* was natural of the parts of *India*.

x Cap. ſup.

As for *India*, yee haue *x* enen now read, that it was a name giuen to many Nations, and among the reſt, to *Ethiopia*. And if a man conſider the ſmall ſkill which that Age of the world had in marine affaires, ſtill as much as might be holding their courſe within ſight of Land, he can ſcarce thinke, that long Navigations could then be performed. *Barrius* accounteth all *Sofala* to the Empire of *Benomotapa*, of which wee ſhall ſpeake anon: wee haue now mentioned the ſame, by reaſon of the Iſle which is ſubiect to the Portugalls. Theſe, beſide Gold, here haue great Trade for Iuorie, of which *Barrius* ſayth, That in *Benomotapa* are yearely ſlaine foure or ſiue thouſands, and of Water-horſes (whoſe teeth are accounted Iuorie alſo) all the great Riuers in *Africa* are full. Theſe feede ſometimes on the Medowes, where the Mariners haue chafed them, as *Lopez* *y* reporteth: and after long chaſing by Land, they haue taken the water; where, in reuenge, they haue aſſaulted the Mariners in their Boates, and bitten chippes of the ſame, being, by the thickneſſe of their Hides, armed againſt their Pikes, and haue made them afraid, that they would ouerwhelme the Boate.

y Th. Lopez.

Within the Land, behind theſe parts, is the Kingdome of *Monomugi*, which is rich in Gold: their vnfortunate warres with *Monomotapa* haue made them knowne. *Nilus* is their Weſterne border, and *Abaffia* on the North. They haue little redde Balls made of a kinde of Clay in *Cambaya*, and reſembling Glaſſe, which they weare for ornament, and uſe for money. This King warreth with the *Benomotapa*, and hath terrible ſouldiours, called *Giacqui*, or *Agab*, or *Agog*, who inhabit betweene the Lakes, whence *Nilus* and *Zaire* take their beginnings; which liue a wandering life, like the *Nomades*, in Cottages, which they make in the Fields. They are of ſtature tall, and of countenance terrible, making lines vpon their cheekes with certaine yron Inſtruments, and turning their eye-lids backward, eating their enemies.

z Od. Lopez,
l. 2. c. 3.

Theſe not long ſince (as *z* ſome ſay) inuaded the Kingdome of *Congo*, and forced the King to keepe in a ſmall Iſle, where himſelfe was taken with a Dropſie, and his people ſamifhed, as after ſhall follow in due place. The *Amazones* of *Monomotapa* are euery way equall vnto them in prowefſe. Little is knowne of the Religion of theſe Heatheniſh Nations, nor of other Kingdomes, whereof we haue little but the names to relate, *Goroua*, *Colta*, *Anzuga*, *Monculo*, *Bauiſ*.

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Now for those Moores which inhabited the Sea-coasts, as wee haue said, they are not all a Catholike Mahumetans, especially such of them as haue conuerfed, and taken their habitations further within Land. And the first Moores or Arabians that came to inhabit those coasts, were banished persons, called as in the Chronicles of *Quiloa* is reported, *Emozaidin*, of *Zaide*, the nephew of *Hocem* the sonne of *Hali*, whose Doctrine they followed in some opinions, contrary to the Alcoran, and therefore esteemed Heretikes.

Long after them came three shippes with great multitudes of Arabians, that fled from the King of *Laza* their enemy, vnder the conduct of seuen brethren, which built *Magadazzo*, and after that, *Braua*; which, in manner of a Common-wealth, was till the Portugals time gouerned by twelue Aldermen, or chiefe Gouvernours, that descended of the seuen brethren.

These Moores and the former differing from each other in their superstitions, could not agree, and therefore the *Emozaidin* were forced vp higher into the Countrey, and there by mariages mixed themselves with the Casers (so the Arabians call all Heathen people) and became Mungrels in a gallimaufrey of deuotions, whom therefore the Sea-coast-Moores called by a generall name, *Baduini*: which in Arabia and Egypt, is the title of the people that liue in the Champaine, and Inland countries: and those that liue neere the Sea-coast are called Arabians, &c. They make no difference of meats. The Heathens in those parts are giuen to Auguries and Witcheries: & in their highest attempts and greatest resolutions, yet will leaue off, if any of these phantasies bode vn-luckinesse. The fruits, birds, beasts, and seeds, are in manner like to the people, all wilde. The aire is vnwholesome. But what vnhealthfomenesse can there bee found, where gold is found? which makes men commit themselves (no maruell what they commit with others) to the most scorching heats, to contagious aires, to tempestuous seas, and the darkest prisons of the disembowelled Earth.

a Jo. di Barros,
Dec. 1. lib. 8. c. 4.

b Botardi.

CHAP. VIII.

Of Benomotapa, and the parts adioyning.

Benomotapa, called also Benomotaxa, and Monomotapa, is a large Empire, so entituled after the name of the Prince thereof (for *Benomotapa* is with them a title, as *Cesar* or Emperour with vs) extendeth after some mens reckoning almost a thousand leagues in compasse, between the great Lake, whence Nilus springeth on the North-east, Magnice and *Toroa* on the South, and the Sea-coast of *Sofala* on the East. It is betwene the sea and the fresh waters, accounted a huge Island. Betwene *Cuama* and *Corrientes* it is pleasant, wholesome, and fruitfull: And from the Cape *Corrientes* to *Magnice*, it abounds with beasts; but it is cold. Their principall Cities are *Zimbas* (happily the same which *Ptolomey* calls *Agisymba*) and *Benamatata*; that one and twentie, this fifteene dayes journey, from *Sofala*. Of the abundance of Elephants in Benomotapa is said before; whereof *Aethiopia* is euery where stored with manifold herdes: but although I dare not subscribe to their opinion, that esteeme Elephants as common there, as heere we haue Oxen. It is a creature nine cubites high (in their largest stature) and fiue cubits thicke: with long and broad eares, little eyes, short tailes, and great bellies. Of their disposition is spoken alreadie.

The Mines neerest to *Sofala*, are those of *Manica*, which are in wide Champaines compassed with mountaines, ninety miles in circuit. The places where the gold is, appeare and are knowne by the driness and barrennesse of the soile, as if Nature it selfe could not hord vp gold in her spacious chests, but she must needs proue bare and barren of her wonted good workes; and how much lesse vnnatural and degenerate mankinde? The Prouince is called *Mauca*, the people *Boronghi*, which (although they

are

a Ptol. Geogr.
lib. 4. cap. 9.

b Jo. di Barros,
Dec. 1. lib. 6. c. 1.

are betweene the Line and the Tropike) yet in Winter haue such snowes in the mountaines, that if any abide there, they die frozen in them; and in Summer-time the aire in the tops of those hills is so cleare and pure, that some of our men, which were then there, saw the new Moone, the same day that she had kissed her bright and bountifull brother.

And who can now charge the bright eye of the world, with the obscure darkenesse of this Peoples hue, which in cold Winters, nor pure Summers, can lessen or lighten? Yea euen in the cold Countries neere the Cape of Good-hope, the AEthiopians haue no hope or happe of better colour; whereas the hotter Countries of Libya, and in manner all America (notwithstanding the Sunnes strait looking, and neerenesse, not allowing them a shadow to attend them in the greatest height of his bounty) know not this blacke tincture in the naturalls thereof.

But to returne (and who will not returne?) to the Mines: There are other Mines in the Prouinces of Boro and Quiticui, in which, and in the riuers, is found gold not so pure. The people are carelessse and negligent to get, and the Moores which traded with them, were faine to giue their wares in trust, with promise by such a time to pay them in gold, and the people would not faile in their word.

c As the Portugals haue their Castles of Alina, Sofala, &c. so some Prince, Master sometimes of those Mines.

Other Mines are in Toroa, wherein are those buildings which *Barrim* attributeth to some forren Prince, and I, for the reasons before alledged, to *Salomon*. It is a square fortresse, of stone; the stones of marueilous greatnesse, without any signe of mortar or other matter to ioyn them. The wall fise and twenty spannes thicke, the height holding proportion.ouer the gates are letters, which learned Moores could neither reade nor know what letters they were. There are other buildings besides, of like fashion. The people call them the Court; for an officer keeps it for the *Benomotapa*, and hath charge of some of his women, that are there kept. They esteeme them beyond humane power to build, and therefore account them the workes of Diuels; and the Moores which saw them, said the Portugals Castles were no way to be compared to them. They are fise hundred and ten miles from Sofala, Westward, in one and twentie degrees of Southerly Latitude: in all which space is not found one building ancient or later; the people are rude, and dwell in cottages of timber.

All the people of this Region is of curled haire, and more ingenious then those which are against Mosambique, Quiloa and Melinde, among whom are many that eat mans flesh, and let their kine blond to satisfie their thirst. These seeme prone to receiue the Faith: for they beleue in *One God*, whom they call *Mozimo* and haue no Idols, nor worship other thing: They punish nothing more seuerely then Witchcraft, whereunto other Negros are exceedingly addicted; no such person escapeth death. The like detestation they conceiue against Adultery and Theft. Euery one may haue as many wiues as they will: but the first is principall, the other serue her; and her children are heires. A woman is not marriageable with them, till her Naturall purgation testifie for her abilitie to Conception: and therefore they entertaine the first fluxe thereof with a great Feast.

In two things they are religious; in Obseruation of dayes, and Rites concerning their dead. Of dayes, they obserued the first day of the Moone, the sixt, the seuenth, the eleuenth, the sixteenth, the seuenteenth, the twentieth, and the eight and twentieth, because in that day their King was borne. The religion is in the first, sixt, and seuenth, all the rest are repetitions, about ten. When any is dead, after his bodie is eaten, his neere kindred, or his wife which hath had most children by him, keepe the bones, with some signes whereby to know, whose they were: and euery seuenth day they obserue Exequies in the same place where they are kept: They spread many cloaths, and set thereon tables furnished with bread and sodden flesh, which they offer to the dead with prayers and supplications. And the principall thing they request of them, is, the good successe of their Kings affaires. These prayers they make, being cloathed in white garments: after which, the good-man and his family eat their offerings. The *Benomotapa* must weare cloathes of the same Country, for feare of infection; others may weare forren cloath. He is serued on the knee, and when

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when he drinketh or cougheth, all they which are about him make a shour, that all the Towne may know. None may cough in his presence: also, every one must sit in token of reuerence; to stand, is a signe of dignitie, which he affordeth the Portugals and Moores, and is the chiefe honor can be yeelded any. The second honor is to sit on a cloath in his house: the third, that a man may have a doore in his house, which is the dignity of great Lords. For meiner persons, they need not feare to haue any thing stolne out of their open houses, seeing the seueritie of Iustice doth secure them. Doores are not for necessitie, but for honor. Their houses of pyramidall or steeple forme, all the timbers meeting in the middest at the toppe: covered with earth and straw. Some of them are made of timbers, as long and bigge as a great shippes mast: the greater they are, the more honorable.

The *Benomotapa* hath muske whither soeuer he goeth, with fingers: and more then fise hundred iesters, which haue their captaine or master of Mis-rule. The royall ensigne is a little plow-share, with an iuory point, which he carrieth alway at his girdle; by which is signified peace, and husbanding of the ground. He beareth likewise one or two swords in token of Iustice, and defence of his people. The Countrey is free, and giues him no other payments, but presents, when they come to speake with him: and certaine dayes seruice. No inferiour comes before his superiour without some present, in token of obedience and courtesie. The Captaine of warre with all theirs bestow seuen dayes in thirtie in his husbandry or other businesse. He must confirme all sentences of Iudgement in his owne person: there needs no prison, for matters are presently dispatched, according to the allegations and testimonies that are brought. And if there be not sufficient testimonies, then the matter is tried by oath, in this manner. They beat the bark of a certaine tree, and cast the powder thereof in water; which the partie drinketh, and if he doe not vomit, he is cleared; if he vomit, he is condemned. And if the accuser, when the accused partie vomiteth not, will drinke of the same, and doth not vomit, he is then acquitted, and the matter dispatched. If any sue to him, he speedeth not, but by mediation of a third person, which also sets downe the summe that the King must haue, sometime at so deare a rate, that the suter rather refuseth the Kings grant. They haue no horse, and therefore warre on foot: The spoiles are generally shared amongst all. When he marcheth, in the place where he is to lodge they make a new house of wood, and therein must continuall fire be kept, without euer going out; saying, that in the ashes might be wrought some witcheries to the indagement of his person. And when they go to the warres, they neuer wash their hands nor faces, till they haue obtained victory. They haue their wluces with them, which are so loued and respected, that if the Kings sonne meet with one of them in the street, he giues her way. *Benomotapa* hath more then a thousand women; but the first is Principall, although she be inferiour in bloud, and her sonne succeeds. And in seed-time and haruest, the Quene goeth to the field and ouer-seeth the stufte, esteeming it a great honor. Thus farre out of *Barrim*.

Iohannes Boterus tells, That his chiefe warriors are women; namely, certaine Amazones, which seare off their left pappes, as *Odoardo* & *Lopez* reporteth, least they should hinder their shooting, after the manner of the ancient Amazones: they are quicke, bold, courageous, and constant in battell, and most constant in inconstancie: for when they make shew of flight, they will returne (espying their aduantage) with the greatest fury. They dwell in certaine countries by themselves, and at certaine times haue men to accompany with them for generation, to whom they send their males, referring all the female children which they haue. Thus we finde Amazons, which the Ancients reported in Asia, and *Diodorus* in Libya, now in these times, if this report be true, in Aethiopia: and *Huldericus* & *Shmidel* hath told of the like in America.

In the yeare 1560. *Consalvus* & *Silueria*, with two other Iesuites, went from Goa to the Kingdomes of Inhamban, and Monomotapa: and comming to Inhamban, they went to Tonge, the Citie royall, where they baptised the King and all his people in a short space, naming the King, *Constantine*, the Quene, *Mary*. Thence went *Consalvus*

d Porta vna &
dur Zagac.
Boterus faith,
vna Zappa, &
due dardi: a
mattocke and
two darts.

e Of such like
water, see the
next Chapter.

f Gi. Bot. Ben.
pag. 1.
g Od. Lopez
Coagob. lib. 2.
cap. 9.
Arthus hist. Ind.
Orient. cap. 19.

h Schmidel histo-
ria Nauigat. in
Am. cap. 37.
i Eman. Acoftz
Rerum in oriente
gest. Comment.

to Monomotapa, and so preuailed with his Images, Preaching, and Contempt of the world, that he wanne the King and his mother, with multitudes of others to Baptisme. But soone after the King, by suggestion of the Moores, slew him. *Sebastian* in reuenge raised an armie of sixteene hundred, & most of them being Gentlemen, which he sent vnder the conduct of *Francis Barretto*. The *Benomotapa* fearing the Portugals forces, offered reasonable conditions, which *Barretto* refusing, was discomfited, not by the *Negro*, but by the aire; the malignitie whereof (the sowre sauce of all these golden Countries in Africa) consumed his people. There are other Kingdomes adioyning to Monomotapa, and the mountaines of the Moone, Matana, Melemba, Quinbebe, Ber-teca, Bauagul, of which I can giue you but the names.

Caphraria, or the Land of the Caphars is next to be considered, which *Maginus* boundeth betweene *Rio di spirito santo*, and *Cape Negro*, extending to the Cape of good hope Southwards. Why hee should call this part the Caphars, I know not: for the Arabians, of whom this word is borrowed, giue that name to all the Heathen people in Africa: yea both the Arabians, and all of their religion, call all such as receiue not that superstition, Caphars, euen Christians also, as Master *Jenkinson*¹ long since told vs. And for the Heathens in Africa, *Barrius* affirmeth, that it is by the Moores giuen to them all: signifying, Without Law, or lawlesse people. Zanguebar is in this respect called Caphraria. It should seeme it is appropriated to these the Southerliest Nations of Africa; for want of other the more true proper names which were vnknowne. With the names of the Capes, and other places of note, Master *Pe-*

1 *A. Jenkinson*
in *Hakl. 10m. 2.*
pag. 327.

m *Poy* before
Leo.

n *Ofw. de reb.*
8m. lib. 1.

This was *An.*
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The discoverie
therof is large-
ly related by
Jo. di Barros in
his first Decade
of Asia. lib. 3.

o *Bartholomew*
Dias, who first
discovered this
Cape, called it
Ca. Tormentis,
in regard of
the troubles
and dangers
he there sus-
tained.

p *Linscol. lib. 1.*
cap. 93.

q *Nauig. Verhuff.*

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r *Sir Iames*
Lancaster.
Hakl. 10m. 2.
part. 2.

ry m hath already acquainted his English Reader: Onely that notable and famous *Cape of good hope* (so named n by *Iohn* the second, King of Portugal, for that hope which hee conceived of a way to the Indies, when it was first discovered) deserueth some mention. It hath three head-lands, the Westernmost whereof beareth name of *Good hope*, the middlemost, *Cabo falso*, because they haue sometimes, in their returne from the Indies, mistaken this for the former: betweene which two Capes runneth in to the Sea a mightie Riuer, called by the Portugals, *Rio dulce*, which springeth out of a Lake called *Gale*, situate among the mountaines of the Moone, so much celebrated by the ancient Geographers: The third and Easternmost, is that of *Agulhas* or *Needles*, about fise and twenty leagues from the first: both which seeme as two hornes, where- with it threatens the Ocean, which in these parts is found oftentimes o tempestuous, and when it cannot preuaile against this rough-faced and horned Promontory, it wrekes the whole malice vpon the shippes, whose ribbes, in the enraged fits, it would breake if they were of iron; as *Linschoten* p testifieth of his owne experience. True it is, that sometimes it is passed with more ease; but not so vsually: and *Linschoten* tells, that at his returne from India, the Saint *Thomas*, a new Carrick, was heere cast away, q and their shippe, wherein he sailed, in such danger, that one while they prayed, another while murmured, another time would returne backe, and the Captaine professed no small maruell why our L o n suffered such good Catholikes to endure such torments, and the English Heretikes, and blasphemers to passe so easily. The waues there (saith he) strike against a shippe, as if they stroke against a hill, that if it were of stone it would at last be broken. Heere Captaine r *Lancaster* traded with the people, and for two kniues bought an oxe, for one, a sheepe, &c. in good quantitie. Their sheepe are great, with great tailes, but hairy, not woollid. Their oxen great, not fat, but well fleshed. The Captaine killed there an Antelope as bigge as a Colt. There were diuers great beasts vnknowne to them. When they had passed this Cape, they lost their Admirall Captaine *Raimond*, and neuer saw them, or heard of them more. And foure dayes after they found as terrible an enemy from aboue, and encountered with a thunder-clap, which slew foure of their men out-right, their neckes being wrung asunder: And of fourecore and foureene men there was not one vntouched, but some were blinde, others bruised in their legges and armes, or breasts, others drawne out, as if they had beene racked; which all yet, G o d be thanked, did after recover.

The Hollanders in the year 1595. trafficked with the Cafres, which were valiant, but

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but bafe in apparell, couered with Oxe or sheepe-skinnes wrapped about their shoul-
ders, with the hairy side in ward, in forme of a mantle: their priuy-parts couered with
a sheepes taile, fastened before and behinde with a girdle. But now we see it made a
daily matter to the Portugall, English, and Dutch, so capable of hope of Good, that
the Cape of Good hope is nothing feared: although at home many haue no good hope
of publike good, and wish that they would carry out of Europe lesse money, and bring
home more men. For my part, I wish so well to Nauigation and discoueries, that I
could wish such complaints to be but calumnies, and to be the knauigations of false
discouersers. I cannot omit, that vpon the toppe of this Promontory, Nature hath as
it were framed her selfe a delightfull bower, heere to sit and contemplate the great
Seas, which from the South, East and West beat vpon this shore: and therefore hath
heere formed a great plaine, pleasant in situation, which with the fragrant herbes, va-
riety of flowers, and flourishing verdure of all things, seemes a terrestriall Paradise.
It is called the table of the Cape. That which from hence lieth to Cape Negro, hath
not to our purpose any thing notable. This also deserueth mention, that notwithstanding
all the damages of this dreadfull Promontory, and the seas on this side and be-
yond, *James Botellus* a Portugall, to recover the fauour of his Prince, *John* the third,
by the first bringing newes of a happy accident that then befell in India, in a little boat
or vessell scarce eightene foot long, and six broad, sailed from Cochín to Dabul, and
from thence alongst the Arabian and African shores, doubling this Terrible Cape, and
missing *Saint Helena*, came yet safe to Lisbonne, worthily welcomed both for his mes-
sage, and the messenger, that durst aduenture to encounter *Nephtunes* strongest forces,
notwithstanding so weake furniture.

Botello.

Massenius hist.
lib. 1. 11. 1535.

The Hollanders at the Cape of Good hope, had of the inhabitants two kine for
two rustie kniues, and one much greater for a new one: two fat bulls and three sheepe
for a barre of iron, weighing threescore and ten pounds. The people make much
account of iron: they are of short stature: darkish colour: their armes are adorned
with copper and iuory, their fingers with rings of gold, and with beads of bone and
wood. They brand their bodies with diuers markes: And because they alway antioint
themselues with grease and fat, they yeeld a ranke smell. If we killed a beast for our
use, they would aske the inwards, and eat them raw, the filth being not well cleansed
from them. At their Feasts they would seeth a beast in his hide, fastned on foure sticke
with fire underneath. They liued miserably, yet for gallantry ware bones and peeces
of dried flesh about their neckes. Neere this Cape are weeds growing in the sea fure
and twentie fathome long.

Dr Bry Ind.
Or. part. 3.

The *Ascension* built their Pinnesse Anno 1608, at Soldania, about fiftene or six-
teene leagues from the Cape of Good Hope, and there tooke in for their prouision a-
bout foure hundred head of cattell, as Oxen, Steeres, Sheepe, and Lambes, together
with fowles and fresh water. They filled their boat with Seales at the Ile Pengwin, a
little from thence. Such was the brutish nature of the inhabitants, that when the Eng-
lish had cast out of their shipp one of those Seales, and the same had lien fourteene
dayes, and now swarmed with crawling Maggots, they would take them vp and eat
them; as they would also doe the guts, garbage, and panch of the beasts. They more
esteemed iron, then gold or siluer. Heere the first night after they weighed anchor,
The *Ascension* lost the *Prion* and the *Good Hope*, their Pinnesse (so neere the Cape of
Good Hope) which, we thinke; obseruing what after befell them, seemes an ominous
presage, written in these names, of their other losses which followed, concluded with
the losse of their shipp on the coast of Catmbaya. It is morally true, that ascending
and aspiring mindes lose Vnion (for *oney by pride doth man make Contention*) Vnion
being gone, Good Hope followeth, *Que concordia crescent discordia crescit spes pe-*
rennit: and so it befell in this their tragedie, after the losse of those vessels which bare
such names. The shipp was lost by the Masters indiscretion, but yet hath the honor
(suruiuing her fates) that she was the first English shipp that euer sailed on those seas.
The people were, hard, and trauielled from Surrat to Brainport, a Citie bigger then
London, of great trading, and so passed till they came to the Great *Magor* Court at
Agra;

x Cap. Rob. Co-
uert.

y Prov. 13. 10.

Agra, where they saw the beginning of a goodly Monument, which he hath bene nine yeares in building, for his father, with five thousand work-men continually: the matter is fine marble, the forme nine-square, two English miles about, and nine stories in height, whereon the *Mogor* said (as a Frier there reported) that he would bestow an hundred millions of treasure. From thence some of them passed by land to Bucker and Sucker, (as he calls them) and thence through Persia to Baydat, and so to Aleppo, from whence they came for England: which land-trauell through three so mightie States of the Great *Mogor*, *Sophi*, and *Turke*, had deserued mention elsewhere in more proper place, if then it had come to my hands. But let vs returne (left this Ascension or extension of our Discourse bring it to the like shipwrack) vnto the Aethiopian Cafres.

Modesty had almost forbidden me to recite that, which may with some easily obtaine a *Plaudite*, in the last Act and finishing of this Chapter, concerning the Caffares, ^a *Linschoten* c. 41. *Linschoten* z Shall recite it for me. They liue, saith he, like beasts (he speaketh of those which liue neere Mosambique, and those especially more within the Land) they are blacke as pitch, with flat noses, thicke lippes, sonie haue holes both aboue and vnder in their lippes, and, as it were, other mouthes in their cheekes, wherein they thrust small bones to beautifie themselves: for which cause they rase and seare their bodies with irons. If they will make a diuellish forme and picture, they represent a white man in his apparell, as thinking nothing more vgly. Some also file their teeth as sharpe as needles. They haue Villages wherein they dwell together, and in euery Village a Lord or King, to whom they are subiect. Religion and Faith are vnknowne to them. They vse mutuall warres, and some eat mans flesh. When they take prisoners in war, or kill their enemies, they obserue a more then beastly testimony of their great valour, which is after this manner. They cut off their priuy members (to deprive them of all hope of generation) and then drie them well for preseruatiō: after which, they come before the King with great reuerence, in the presence of the principall men of the Villages, and there take these members, so dried, one by one in their mouthes, and spit them on the ground at the Kings feet, which the King with great thankes accepteth; and the more to honor them, causeth them all to be taken vp, and giuen to them againe, which is from thenceforth an ensigne of their Knight-hood. For they take all those members, and tie them on a string like a bracelet or chaine; and at all solemne meetings, as when they marry, or goe to a Wedding or Feast, the Bride, or wiues of these Knights, doe weare that chaine about their neckes, being, saith our Author, among them as great an honor as the Golden Fleece, or the renowned Garter with vs, and their wiues as proud, as if some Crowne or Scepter had befallen them.

CHAP. IX.

Of the Kingdome of Congo, and the other Kingdomes and Nations adioyning.

^a *Maginus*.
Gi. Botero Ben.
part. 1.

^b *Od. Lop. per*
Pigafet, translated by *A. H.*
P. du Larric. hist.
Ind. Orient.
part. 5.

^c *Od. Lopez lib.*
1. cap. 7.



The Kingdome ^a of Congo (vnderstanding so much by the name, as in times past hath bene subiect thereto) hath on the West, the Ocean; on the South, the Caphars, and mountaines of the Moone; on the East, those hills from which the Riuer issue and runne into the fountaines of Nilus; and on the North, the Kingdome of Benin. Of these Countries, *Pigafetta* ^b from the relation of *Odoardo Lopez*, a Portuguese, hath written two booke, out of whom *P. du Larric*, *Botero* and others, haue taken most of their reports.

And in this we will beginne with the most Southerly parts; in which we first come into the Kingdome of *Matama* (this is the Kings proper name) who being a Gentile, ruleth ouer diuers Prouinces, named *Quimbete*. This is a Kingdome ^c great and mightie, extending from *Brauagal* to *Bagamidri*; the aire thereof is hole some, the earth outwardly

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outwardly furniſhed with ſtore of fruits, inwardly with mines of Criſtall and other metalls. The Segniories towards the Sea-coaſt are very meane, and want Hauens. Angola ſometime a Province of the Kingdome of Congo, is now a great Kingdome it ſelfe, and very populous. They ſpeake the ſame language, with ſmall difference of dialect, that is vſed in Congo, whoſe yoke they caſt off ſince the Congois became Chriſtians. *Diego Can* firſt diſcovered theſe parts for the Portugals, *An. 1486.* And the Portugals vſed to trade quietly with the Angolans: but ſome of them trading as high into the Country as Cabazza, the royall City, which is an hundred and fifty miles from the Ocean, were there by order from the King put to the ſword, vnder pretence of intended treaſon. This was done 1578. *Paulo Dias* (to whom the King *Sebastian* had giuen the gouernment of theſe parts, with licence to conquer three and thirty leagues alongſt the coaſt to him and his heires) to reuenge himſelfe for this deſpite done to his people, armed ſuch Portugals as he had, and with two Gallies and other veſſels, which he kept in the Riuer Coanza, he went on both ſides the Riuer, conquering and ſubduing many Lords vnto him. The King of Angola raiſed a mighty armie of a million of men, e as is ſuppoſed. For they vſe to leaue none at home that is fit to carry a weapon: and make no preparation for victuall, but ſuch, as haue any, carrie it vpon the ſhoulders of their ſeruants, and therefore no mariell if their food being ſoone conſumed, their Campes be ſoone diſſolued. Small likewiſe is their prouiſion of armour for offence, and for defence much leſſe. *Diaz* ſent to the King of Congo for aid, who ſent him ſixty thouſand men; with which, and his owne Nation, he made his party good, againſt the conſuſed rabble of the Angolans. The trade of Angola is yet continued, and from thence the Portugals buy and carry to Braſil and other parts yearly, a world of ſlaues, which are bought within the Land, and are captiues taken in their warres. One *Thomas Turner* that had liued a long time in Braſil, and had alſo bene at Angola, told me, that it was ſuppoſed eight and twenty thouſand ſlaues were yearly ſhipped from Angola and Congo, at the Hauens of Loanda. He named to me a rich Portugal in Braſil, which had ten thouſand of his owne, working in his Ingenios (of which he had eightene) and in his other employments. His name was *John de Paus*, exiled from Portugal, and thus entriched in Braſil. A thouſand of his ſlaues, at one time, entered into conſpiracy with nine thouſand other ſlaues in the Country, and barricadoed themſelues for their beſt defence againſt their Maſters, who had much adoe to reduce ſome of them into their former ſeruitude.

To returne to Angola, we may adde the report of another of our Country-men, *Andrew Battell* (my neere neighbour, dwelling at Leigh in Eſſex) who ſerued vnder *Manuel Silueira Perera*, Gouvernor vnder the King of Spaine, at his Citie of Saint Paul: and with him went farre into the Countrey of Angola, their army being eight hundred Portugals, and fifty thouſand Naturals. This *Andrew Battell* telleth that they are all Heathens in Angola. They had their Idols of wood in the miſt of their towne, faſhioned like a Negro, and at the foot thereof was a great heape of Elephants teeth, containing three or foure tunnes of them: theſe were piled in the earth, and vpon them were ſet the ſkulls of dead men, which they had ſlaine in the warres, in monument of their victory. The Idoll they call *Mok-iſſo*, and ſome of them haue houſes built ouer them. If any be ſicke, he accounteth it *Mok-iſſo's* hand, and ſendeth to appeaſe his angry god, with powring wine (which they haue of the Palme-tree) at his feet. They haue proper names of diſtinction for their *Mok-iſſos*, as *Kiſſungo*, *Kalikete*, &c. and vſe to ſwear by them, *Kiſſungo my*, that is, by *Kiſſungo*. They haue another more ſolemne oath, in triall of controverſies: ^b for which purpoſe they lay a kinde of hatchet, which they haue, in the fire, and the *Ganga-Mok-iſſo*, or *Mok-iſſo's* Prielt taketh the ſame redde hot, and draweth it neere to the ſkinne of the accuſed partie; and if there betwix, hee cauſeth their legges to be ſet neere together, and draweth this hot iron without touching betwene them; if it burnes, that partie is condemned as guiltie, otherwiſe he is freed.

For the ceremonies about the dead, they firſt waſh him, then paint him, thirdly apparell him in new clothes, and then bring him to his graue, which is made like a vault, after it is digged a little way down, vndermined, and made ſpacious within, and

E e e

there

d *Ram. Dec. 1.*
lib. 2. cap. 3.
Od. Lopez ibid.

e *P. Diaz* (as
ſome report)
ſent a preſent
to Spaine, of
two burts of
Negros noſes,
which were
ſlaine. A. B.

f *Thom. Turner.*

g *Andrew Battell* was taken
by the Portugals on the
coaſt of Braſil,
and ſhipped ouer
to Congo,
where (and in
the Countie
adjoining) he
liued try many
yeares, and
was Sergeant
of a Band, &c.

h This triall is
called *Motamba*.

there set him on a seat of earth, with his beads (which they vse in chaines and bracelets for ornament) and the most part of his goods, with him in his lasting home. They kill Goats, and shed the bloud in the graues, and powre wine there, in memoriall of the dead.

i Od. Lopez.

k Gi. Bot. Ben.
part. 1. lib. 3.

They are much giuenⁱ to diuination by birds. If a bird flie on their left hand, or cry in some manner which they interpret ominous and vnluckie, they will cease from the enterprises which they haue in hand. Their Priests are^k called *Gange*, and so highly reputed, that the people thinke it in their power to send plenty or scarcity, life or death. They are skiltull in Medicinall herbes, and in paysons; and by familiarity with the Diuell foretell things to come.

In Angola euery man taketh as many wiues as he will. There are mines of siluer, and of most excellent copper. They haue many kine, but loue dogges better then any other fiesh, and fat them to the shambls. *Andrew Battell* told me, that the dogges in those Countries are all of one sort, prick-eared curres of a meane bignes, which they vse also to hunt with, but they open not; (for because they cannot barke) and therefore they hang clappers made of little boords about their neckes. He hath seene a mastiffe sold for three slaues. *Lopez* affirmeth that a great dog was exchanged for two and twenty slaues; which might happen vpon some extraordinary occasion. The money in Angola is glasse-beads, which they vse also, as is said, for ornament. The King of Angola hath seemed willing to become Christian, and hath sent to the King of Congo for that purpose, but could not obtaine any Priests in that scarcity to instruct him.

This Kingdome hath many Lord-ships subiect thereto, as farre on the Sea-coast as C. Negro. Towards a Lake, called *Aquelunda*, lieth a Countrey called *Quizama*, the Inhabitants whereof being gouerned after the manner of a Common-wealth, haue shewed themselves friendly to the Portugals, and helped them in their warres against Angola. The houses in Angola are made in fashion like a Bee-hiue. The women at the first sight of the new Moone, turne vp their bummes, in despight, as offended with their menstruous courses which they ascribe vnto her. The men sometimes in a valorous resolution, will deuote themselves vnto some haughty attempt in the warres: and taking leaue of the King, will vow neuer to returne, till they bring him a horse-head, or some other thing very dangerous in the enterprife, and will either doe it or die. Horse-tailes are greatiewels, and two slaues will be giuen for one taile, which commonly they bring from the Riuer of Plate, where horses are exceedingly encreased and growne wilde. They will, by firing the grasse round about, hemme the horses about with a fiery circle, the fire still streightning and approaching neerer, till they haue aduantage enough to kill them: Thus haue the European cattell of horse and kine so encreased in that other world, as they spare not to kill the one for their hides, and the other for their tailes.

1 Od. Lopez.

Next to Angola Northwards, ^l is the Kingdome of Congo, the Westerne line whereof *Lopez* extendeth three hundred threescore and fiftene miles; the Northerne, fise hundred and forty; the Easterne, fise hundred; and the Southerne, three hundred and threescore. The bredth thereof from the mouth of Zaire, crossing ouer the mountaines of the Sunne, and the mountaines of Crystall, is six hundred miles. And yet is it much streightned of the ancient bounds, only the title except, which still holdeth the old stile: *Don Aluaro* King of Congo, and of Abundos, and of Matama, and of Quizama, and of Angola, and of Cacongo, and of the seuen Kingdomes of Congere Amolaza, and of the Langelungos, and Lord of the Riuer Zaire, and of the Anziquos, and Anziqana, and of Loango. The present Kingdome is diuided into six Prouinces, Bamba, Songo, Sundi, Pango, Batta, Pemba. Bamba is the chiefe for greatnesse and riches, then gouerned by *Don Sebastian Mani-Bamba*: the word *Mani* is a title of honor, and signifieth a Prince or Lord: when need requireth, the *Mani-Bamba* may haue in campe foure hundred thousand men of warre. Therein are mines of siluer: and on the Sea-coast, a kinde of shells which they vse for money, for siluer and gold is not vsed for money amongst them. In this Prouince are yearly bought by the Portugals about fise thousand Negros. There are among them very mightie men, that will

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cleave a slaue in the midst, or cut off a bulls head at one blow. Yea one of them did beare on his arme a vessell of wine, containing the fourth part of a Butt, and might weigh three hundred and five and twenty pound, vntill it was cleane emptied. There are certaine creatures as big as Rammes, and haue wings like Dragons, with long tailes and chappes, and diuers rowes of teeth, and feed vpon raw flesh. Their colour is blew and greene, their skinne be-painted like scales, and they haue but two feet. These the Pagan Negro's doe worship for gods, and at this day many of them are kept for a miracle. And because they are very rare, the chiefe Lords doe curiously preferue them, and suffer the people to worship them, in regard of the profit which acereweth to them by the offerings which the people make vnto them. Other Creatures of these parts are mentioned in the first Chapter of this booke. Peacocks are not common, and are very deare, their feathers being vsed for royall ensignes. The King of Angola bringeth vp some in an inclosed wood, and suffereth none to keepe them but himselfe. To speake at large of the other five Prouinces, would be tedious to the Reader, and Master *Hartwell* hath taught *Lopez* to speake English, of whom such as are desirous, may be further satisfied.ouer-against the Ile Loanda, where the shell-money is gathered, is vpon the Continent the Towne of *Saint Paul*, inhabited with Portugals and their wiues.

in History of Congo translated by Abraham Hartwell.

The Riuer of Congo are many, Bengo, Coanza, Dande, Lembe, Ozone, Loze, Anibriz, and the greatest of all, Zaire: all which haue some, either affinity in mutuall marriages of their streames, or consanguinity in the fountaines from whence they flow, which are certaine Lakes, the first of which is Zembre, the other Aquelunda. In all these Riuer are common the rarities of Nilus, the ouer-flowing of the waters, Riuer-horses, Crocodiles, and such like. *Andrew Battell* told me of a huge Crocodile, which was reported to haue eaten a whole Alibamba, that is, a company of eight or nine slaues chained together, and at last paid for his greedinesse: the chaine holding him slaue, as before it had the Negroes, and by his vndigestible nature deuouring the deuourer; remaining in the belly of him after he was found, in testimony of this victorie. He hath scene them watch and take their prey, hailing a Gennet, man, or other creature into the waters. A souldiour thus drawne in by a Crocodile, in shallower waters, with his knife wounded him in the belly, and slew him. In their summer it raineth not, and then the places in their winter (the time of the Sunnes neere presence, attended with daily raines) couered with water, doe grow thicke, and matted with abundance of litle trees, herbes and plants, with the fatned wombe of that moist soile, conceiueth by the directer beames of the Sunne, which the ouer-flowing waters in the winter carry away, as it were small Ilands, lifting them vp together with the rootes and soile, the yong trees and deere standing and growing thereon, carried captiue vnto *Nephtunes* eternall prisons. In Bengo and Coanza they are forced to set vp, for a time, houses vpon cratches, their other houses being taken vp for the Riuer lodgings. Zaire is of such force, that no shippe can get in against the current, but neere to the shore: yea it preuailes against the Oceans saltnesse threescore, and as some say, fourescore miles, within the Sea, before his proud waues yeeld their full homage, and receiue that salt temper in token of subiection. Such is the haughtie spirit of that streame, which ouer-running the low Countries as it passeth, and swollen with conceit of daily conquests, and daily supplies, which in armies of showers are by the clouds sent to his succour, runnes now in a furious rage, thinking euen to swallow the Ocean, which before he neuer saw, with his mouth wide gaping, eight and twentie miles, as *Lopez* affirmeth, in the opening; but meeting with a more Giant-like enimie, which lies lurking vnder the cliffes to receiue his assault: it presently swallowed in that wider wombe; yet so, as alwayes being conquered, he neuer giues ouer, but in an eternall quarrell, with deepe indented frownes in his angrie face, forming with disdain, and filling the aire with noise, (with fresh helpe) supplies those forces which the salt-sea hath consumed. In this Riuer is a Fish called Ambize, Angulo, or Hog-fish, that hath, as it were, two hands, and a taile like a Target, which eateth like Porke, and whereof they make Larde, and hath not the fauour or taste of fish: It feedeth on

n They call these parches of ground thus carried in Zaire, Ballas.

the grasse that groweth on the banks of the Riuer, and neuer goeth out: it hath a mouth like the mozell of an Oxe: there are of them that weigh fise hundred pound a peece.

● Of the con-
uerfion of
Congo, reade
Io. di Barros.
Dec. 3. l. 3. c. 10.
and Olorius de
reb. Emanuelis,
lib. 3. and Mas-
sens hist. Ind.
lib. 1. and La-
per. lib. 2. and
Gos. Arthus hist.
Ind. Orientalis,
lib. 24. 15. 16. 17.

About the year 1490. *Iohn* the second, King of Portugal, sent *Consaluo di Sasa*, with three shippes, and Priests in them, to bring the King and people of Congo to Christian Religion, which was effected: and although hence arose ciuill warres amongst them, yet the matter was at last ended to the aduancement of the Christian Religion (such as the Portugals taught, and no doubt infinitely better then their Pagan superstition, howsoeuer spotted with many Romistt staines) And from that time to this, now an hundred and twentie yeares, hath Congo continued Christian, vnder *Iohn*, *Alonso*, *Piedra*, and the rest of their Kings.

When the first Bishoppe of Saint *Thomas* went into Congo, to take possession of his Pastorall charge there (for the Kingdome of Congo was annexed to the Bishoprike of Saint *Thomas*) from the Sea-side to the Citie, which is an hundred and fiftie miles, King *Piedra* caused the wayes to bee made smooth and trimme, and couered ouer with mattes, that the Bishoppe should not set his feet vpon any part of the ground, not adorned: all the wayes, trees, and higher places swarming with people, offering Lambes, Kiddes, Chickins, Partriches, Venison, Fish, and other necessaries, to testifie their zeale. And at last arriuing at the Citie of Saint *Sauours* (before called *Banza*, which signifieth a Court, and is commonly attributed to all the chiefe Cities, where the King of any of those Countries holdeth his residence) hee was there receiued by the King and his Nobles, and ordained the Church there to be the Cathedrall Church of his Sec, which had belonging to it eight and twentie Canons, with other Officers, and ornaments vsuall.

After *Don Piedro* succeeded *Francoise*, and after him, *Diego*: who being dead, his sonne and two other Competitours of the Kingdome were slaine; and *Henrico*, brother to *Diego*, was made King, and after his death, *Aluaro*, whom the *Giacchi* draue out of his Kingdome, till King *Sebastian* sent *Francoise* di *Gouea* to expell them.

p Lope.

The greatest, and most zealous Prince for Christian Religion, was *Alphonso*, who, on paine of death, forbod to all his subiects the hauing, or worshipping of Idols, which he commanded should be all brought, and deliuered to the Lieutenants of the Countrey, together with their Characters and Witcheries. For before euery man adored that which best liked him: some, those Dragons before spoken of; others, Serpents, which they nourished with their daintiest prouisions. Some worshipped the greatest Goats they could get; some, Tigres; and the more vncouth and deformed any beasts were, the more in their beastly and deformed superstition were they obserued. Battes, Owles, and Scritch-owles, birds of darknesse, were the obiects of their darkened Deuotions; Snakes and Adders enuened their soules, with a more deadly poyson, then they could doe their bodies. Beasts, Birds, Herbes, Trees, Characters, and the formes of those things painted and grauen, yea the skinner of them, being dead, bring stuffed with straw, had their shares in this diffused varietie, and confused masse of irreligious Religion. The ceremonies they vsed to them, were, kneeling on their knees, casting themselues groueling on the earth, defiling their faces with dust, verball prayers, reall offerings. They had their Witches, which made the people beleeue that their Idols could speake: and if any man had recovered of any sicknesse, after he had recommended himselfe to them, they would affirme that the angry Idol was now appeased. All these Idols King *Alphonso* caused to be burned in one heape, in stead whereof the Portugals gaue them Images of Saints, and Crucifixes to worship. This may seeme an exchange rather, then a ceasing from superstition, were not some fundamentall and especiall substance of Truth communicated, besides those blinde shadowes; wherewith (no doubt) God draweth some out of darknesse, this darknesse notwithstanding, in a true and sauing, though a dimme and shadowed light; wherewith as farrre going before vs in affection, as we before them in knowledge; I dare not but in the hope of the saluation of some, thanke God for this glimie of heauenly

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Emanuel 9 since sent supplies of religious persons, to confirme them in their Christianitie, and his sonne, *John* the third, sent also Iesuites to that purpose, who erected Schooles among them: and they also send their somes into Portugal to learne the Sciences and knowledge of Europe. *God* Almighty grant that those fountaines may be cleansed of all popish mire, that thence more wholesome waters may flow, to the watering of this Aethiopian Vineyard.

They vse in Congo to make cloathes of the Enzanda tree, (of which some write the same things that are reported of the Indian Fig-tree, that it sends forth a hairy substance from the branches, which no sooner touch the ground, but they take roote and grow vp, in such sort, that one tree would multiply it selfe into a wood, if Nature set not some obstacle.) The inner-most barke of the Inzanda, by bearing, is made excellent cloath. Other trees there are, which the Tides cover, and are discovered by the Ebbes, laden at the roote with Oysters. But more admirable is that huge tree called Alicunde, of which my friend *Andrew Battell* suppoeth some are as bigge (besides their wonderfull tallnesse) as twelue men can fathome. It spreads like an Oake. Some of them are hollow, and the liberall cloudes into those Natural Caskes disperse such plentie of water, that one time three or foure thousand of them in that hote region, continued foure and twentie houres at one of those trees, which yeelded them all drinke of her watery store, and was not emptied. Their Negroes climbed vp with pegges (for the tree is smooth, and therefore not otherwise to be climbed, and so soft, that it easily receiued pegges of a harder wood, driuen into her yeelding substance with a stone) and dipped the water, as it had bene, out of a Well. He supposed that there, is fortie tunne of water in some one of them. It yeeldeth them good opportunitie for hony, to which end the country-people make a kinde of Chest, with one hole into the same, and hang it vpon one of these trees; which they take downe once a yeare, and with fire and smoake chafing or killing the Bees, take thence a large quantitie of hony. Neither is it liberall alone to the hungrie and thirstie appetites, but very bountifullly it cloathes their backs, with the barke thereof, which being taken from the younger Alicundes and bearen, one fathome which they cut out of the tree, will by this meanes extend it selfe into twentie, and presently is cloath fit for wearing; though not so fine as that which the Inzanda-tree yeeldeth. It serues them also for boats, one of which cut out in proportion of a Scute, will hold hundreths of men.

Of their Palme-trees, which they keepe with watering and cutting euery yeare, they make Veluets, Satens, Taffatas, Damaskes, Sarcenets, and such like, out of the cleansed and purged leaues thereof drawing long and euen threads for that purpose.

And for their Palme-wines, which they draw out of the toppe of a kinde of Palme, which at first is strong and inebriating wine, and in time declineth to a fowle and wholesome vineger: of the stone of the fruit, which is like an Almond, they also make bread, of the shale of the fruit, Oyle, which also serueth them for Butter: *Lopez* distinguisheth this tree from the Cocco tree, which is there also growing: and another Palme that beareth Dates; other that beare Cola, like a Pine-apple, excellent for the stomacke, and for the liuer most admirable: it being supposed, that the liuer of a Henne or other bird, putrified, sprinkled with this matter, recouereth the former freshnesse and soundnesse. Other sorts of Palmes yeeld other fruits, and of their leaues they make mattes, wherewith they cover their houses. *Lopez* saw a Pomecitron, the kinell whereof left within the rinde; yeelded a pretie tall sprigge in foure dayes.

Of stones they haue such store to build with, that in some places they may cut out a Church of one peece. There are whole mountaines of Porphyrie, of Iasper, of white Marble, and other Marbles: One especiall, that yeeldeth faire Iacintes, that are good Jewels, straked like as it were with naturall veines.

q. Moyses l. 2. Ind. lib. 3. & 15.

Arthus ca. 15. Lincol. lib. 2. Andrew Battell saith, that the tree which thus strangely multiplieth it selfe, is called the mangata tree. And, Battell.

Lincol. lib. 2. Lopez These Boats, saith Andrew Battell, are made of another tree, for the Alicunde is of too spungie a substance for that purpose.

The Port and Ile of Loanda lying ouer-against the Portugall Towne of Saine *Paul*, famous for many things, deserueth especiall mention for this, that it yeeldeth, in lesse then halfe a yard digging, waters very sweet; but of so contrary a Nature to the Sea, her mightie neighbour, that when the Sea ebbeth, the water is salt, and when it floweth, the same is sweete and fresh: as if the Sea imparted that which it selfe hath not, or rather enuied that which it hath, and therefore alway at his coming, re-demandeth that saltnesse from those springs, to attend vpon their Ocean-mother. So doe wee see the siluer Lampes of Heauen in the Sunnes absence to lighten the World, which yet want light, when it is most plentifull, to shew themselves. Euen Nature scaleth and confirmeth Monopolies to her principall Courtiers, alwayes provided, that it thereby better serueth for the common good, and therefore no precedent to such droppings and splen-like Monopolies, Monie-pollings, with which some exorbitant members burthen themselves, and make others by lighting, heauie: worthily therefore by the Sunne of our Great Britaine, at the first rising of his morning brightnesse, dispersed from our Horizon. But how farre is Loanda from Britaine? And yet our scope is to bring Loanda and all the world else into our Britaine, that our Britaines might see the in and out-side of the same. Loanda is reported (as some affirme of Egypt and Nilus) to bee the issue of the Oceans sand, and Coanza's mire, which in proceesse of time brought forth in their dislagreeing agreement, this Island.

In Congo the King is Lord supreme: and none hath power to bequeath his goods to his kindred, but the King is heire generall to all men.

CHAP. X.

Of Loango, the Anzichi, Giachi, and the great Lakes in those parts of the World.

a Lopez l. i. c. 5.

b Andrew Bat.



T followeth in the course of our Discouery, to set you on shore in Loango, the Northerly neighbour of Congo, right vnder the Line, whose Countrey stretcheth two hundred miles within Land. The people are called *Bramas*, the King, *Mani-Loango*; sometimes, as report goeth, subiect to the King of Congo. They are Circumcised after the manner of the Hebrewes, like as also the rest of the Nations of those Countries vse to be. They haue abundance of Elephants, and weare clothes of the Palme. *Andrew* ^b *Bastell* liued amongst them two yeares and a halfe. They are, saith hee, Heathens, and obserue many superstitions. They haue their *Mokisso's* or Images, to which they offer according to the proportion of their sorts and suites: The Fisher offereth Fish, when he sueth for his helpe in his fishing; the Countrey-man, Wheat; the Weauer, Alibungo's, peeces of cloath: other bring bottels of Wine: all wanting that they would haue, and bringing what they want, furnishing their *Mokisso* with those things, whereof they complaine themselves to bee dis-furnished.

Their Ceremonies for the dead are diuers. They bring Goats and let them bleed at the *Mokisso's* foot, which they after consume in a Feasting memoriall of the deceased partie: which is continued foure or fise dayes together, and that foure or fise seuerall times in the yeare, by all of his friends and kindred. The dayes are knowne, and though they dwell twentie miles thence, yet they will resort to these memoriall-Exequies, and beginning in the night, will sing dolefull and funerrall songs till day, and then kill, as afore said, and make merry. The hope of this, maketh such as haue store of friends to contemne death; and the want of friends to bewaile him, makes a man conceiue a more dreadfull apprehension of Death. Their conceit is so rauished

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with superstition, that many die of none other death. *Kim* is the name of vnlawfull and prohibited meate, which, according to each kindreds deuotion, to some Familie is some kinde of Fish; to another, a Henne; to another, a Buffe; and so of the rest: in which, they obserue their vowed abstinence so strictly, that if any should (though at vnawares) eat of his *Kim*, he would die of conceit, alway presenting to his accusing conscience the breach of his vow, and the anger of *Atokisso*. He hath knowne diuerse thus to haue died, and sometimes would, when some of them had eaten with him, make them beleue, that they had eaten of their *Kim*, till hauing sported himselfe with their superstitious agonie, hee would affirme the contrarie. They vse to set in their Fields, and places where Corne or Fruits grow, a Basket with Goates-hornes, Parrats feathers, and other trash: This is the *Atokisso's* Ensigne, or token that it is commended to his custodie; and therefore the people, very much addicted to theft, dare not meddle, or take any thing. Likewise, if a man, wearied with his burthen, lay it downe in the high way, and knit a knot of Graile, and lay thereon; or leaue any other note (knowne to them) to testifie, that hee hath left it there in the name of his Idoll, it is secured from the lime-fingers of any passerger. Conceit would kill the man that should transgresse in this kinde.

In the Banza, or chiefe Citie, the chiefe Idoll is named *Cheoke*. Euery day they haue there a Market, and the *Cheoke* is brought forth by the *Ganga*, or Priest, to keepe good rule, and is set in the Market-place, to preuent stealing. Moreover, the King hath a Bell, the strokes whereof sound such terrour into the heart of the fearefull theefe, that none dare keepe any stolen goods after the sound of that Bell. Our Author inhabited in a little Reede house, after the Loango manner, and had hanging by the walls, in a Cloth case, his Peece, wherewith he vsed to shoote Fowles for the King, which, more for loue of the Cloth, then for the Peece, was stolen. Vpon complaint, this Bell (in forme like a Cow-bell) was carried about and rung, with proclamation to make restitution; and hee had his Peece the next morning set at his dore. The like another found, in a bagge of Beades of a hundred pound weight, stolen from him, and recovered by the sound of this Bell.

c Recouerie of
stollen goods.

They haue a dreadfull and deadly kinde of tryall in controuersies, after this manner. ^d There is a little Tree, or Shrubbe, with a small Root (it is called *Amunda*) about the bignesse of ones thumbe, halfe a foot long, like a white Carrot. Now when any listeth to accuse a Mau, or Familie, or whole Street, of the death of any of his friends, saying, That such a man bewitched him, the *Ganga* assembleth the accused parties, and scrapes that Root, the scrapings whereof he mixeth with water, which makes it as bitter as gall (he tasted of it:) one Root will serue for the tryall of a hundred men. The *Ganga* brewes the same together in Gourds, and with Plantaine stalkes hither euery one, after they haue drunke, with certaine wordes. Those that haue receiued the drinke, walke by, till they can make Vrine, and then they are thereby freed. Others abide till either Vrine frees them, or dizziness takes them: which the people no sooner perceiue, but they cry, *Undoke, Undoke*, that is, naughtie Witch: and he is no sooner fallen by his dizziness, but they knocke him on the head, and dragging him away, hurle him ouer the Cliffe. In euery Libertie they haue such Tryalls, which they make in cases of Theft, and Death of any person. Euerie weeke it falls out that some or other vndergoes this Tryall, which consumeth multitudes of people.

d Triall of suspected persons

There be certaine persons called *Dunda*, which are borne of Negro-Parents, and yet are, by some vnkowne cause, white. They are very rare, and when such happen to be borne, they are brought to the King, & become great Witches: They are his Counsellors, and aduise him of luckie and vnluckie dayes for execution of his enterprises. When the King goes any whither, the *Dundas* goe with him, and beat the ground round about with certaine Exorcismes, before the King sits downe, and then sit downe

downe by him. They will take any thing in the Market, none daring to contradict them.

Kenga is the landing place of Loanga. They haue there an Idoll called *Gumbiri*, and a holy House, called *Annsa Gumbiri*, kept and inhabited by an old woman; where once a yeare is a solemne Feast, which they celebrate with Drummes, Daunces, and Palme-wines: and then they say he speaketh vnder the ground. The people call him *Mokisso Cola*, or a strong *Mokisso*, and say, That hee comes to stay with *Chekeke*, the Idoll of the Banza. That *Chekeke* is a Negro-Image, made sitting on a stoole: a little house is there made him: they annoint him with *Toccola*, which is a redde colour made of a certaine Wood & ground on a stone, and mixed with water, wherewith they daily paint themselves, from the waste vpwards, esteeming it great beautie: otherwise they account not themselves readie. It is for like purpose carried from hence to Angola.

e This seemeth
to be Red Sanders. A Bat.
sayth it is Log-wood.

Sometimes it falls out, that some man or boy is taken with some sudden *Enthusiasme*, or rauishment, becomming madde, and making a whooping and great clamours. They call them *Mokisso-Moquat*, that is, taken of the *Mokisso*. They cloth them very handsome, and whatsoever they bid in that fit (for it lasteth not very long) they execute as the *Mokissos* charge.

Morumba is thirtie Leagues Northwards from hence, in the *Mani-Loango's* Dominion; where he liued nine moneths. There is a House, and in it a great Basket, proportioned like to a Hiue, wherein is an Image called *Morumba*, whose Religion extendeth farre. They are sworne to this Religion at tenne or twelue yeares old: but for probation are first put in a House, where they haue hard diet, and must be mute for nine or tenne dayes, any prouocation to speake notwithstanding. Then doe they bring him before *Morumba*, and prescribe him his *Kin*, or perpetuall abstinence from some certaine meat. They make a cut in his shoulder like to an halfe Moone, and sprinkle the bloud at *Morumbas* feete, and sweare him to that Religion. In the wound they put a certaine white powder, in token of his late admission; which, so long as it continueth, doth priuledge him to take his meat and drinke with whomsoever hee pleaseth, none denying him the same, at free cost. They also haue their fatall Tryalls before this Image, where the accused partie kneeling downe, and clasping the Hiue, sayth, *Mene quefa ca bamba Morumba*, signifying, That hee comes thither to make tryall of his innocence; and if he be guiltie, hee falls downe dead; being free, hee is freed. *Andrew Bassell* sayth he knew sixe or seuen, in his beeing there, that made this tryall.

f Od. Lopez, l. 1.
c. 5.

Beyond the Country of Loango are the *Anziques* f, the cruellest Cannibals which the Sunne looketh on. For in other places they eate their enemies, or their dead; but here they take and eate their Kinsfolkes and Country-folkes. They keepe Shambles of Mans flesh, as with vs of Beeffe and Muttons. They eate their enemies: Their slaues (if cut out, they will yeeld them more in the feuerall Ioynts, or Peeeces, then to be sold aliue) they kill, though it be but to saue a halfe-penny. Some of them for wearinesse of life, and some (oh crueltie of vaine-glory) euen for valour of courage, in contempt of Death, and esteeming it an honourable prooffe of their fidelitie and manhood, will offer themselves to the Butcherie, as faithfull subiects vnto their Princes; of them to bee consumed and eaten, that with their death, and after their death, they may doe them seruice.

These *Anzichi* stretch from Zaire to Nubia. They haue many Mines of Copper, and great quantitie of Sanders, redde and gray; wherewith (mixed with the Oyle of Palme-tree) they annoint themselves. The Portugalls temper it with Vineger, for the healing of the French Pockes: by the smoake thereof they driue away the head-ache. It is incredible, or at least would so seeme to vs, which *Lopez* reporteth, That they carrying their arrowes (which are short and slender,

of

of a very hard wood) in the Bowe hand, will shoot off eight and twentie (so many they hold at once) before the first of them fall to ground; and with a short Hatchet, with a sudden whirling themselves about, breake the force of the enemies arrowes, and then hanging this Hatchet on their shoulder, discharge their owne arrowes. They are of great simplicitie, loyaltie, and fidelitie, and the Portugalls more trust them then any other slaues. They are yet sauage and beastly, and there is no conuersing with them: but they bring slaues of their owne Nation, and out of Nubia to Congo to sell; for which they recarrie Salt, and Shells, which they vse for Monie, Silkes, Linnen, Glasses, and such like.

They circumsise themselves, and besides that, both men and women, both of the Nobilitie and Comminaltie, from their childhood marke their faces with sundry slashes made with a knife. I asked (sayth *Lopez*) of their Religion, and it was told me that they were Gentiles; which was all I could learne of them. They worship the Sunne for the greatest God, as though it were a man; and the Moone next, as though it were a woman. Otherwise euery man chuseth to himselfe his owne Idoll, and worships it after his owne pleasure. The *Anzichi* have one King principall, which hath many Princes vnder him.

Of Ambus and Medera, Northerne Regions, little besides the names is knowne. Biabar is inhabited with people much addicted to Enchantments, Witchcrafts, and all abominable Sorceries. Of the *Giacchi* wee haue made often mention, and of their incursions into Congo. These, in their owne Language, are called *Agag*, as *Lopez* testifieth, and liue on both sides of Nilus, in the borders of the Empire of Mohenhe-Muge. They vse to marke themselves about the lippe, vpon their cheekes, with certaine lines which they make with yron Instruments, and with fire. Moreover, they haue a custome to turne their eye-lids backwards, so that their blacke skinnnes, white eyes, and cauterized markes seeme to conspire a dreadfull and gastly deformitie in their faces. They hold warre with the *Amazones*, and of late yeares haue inuaded the neighbour Nations. Their weapons are Darts, their food humane flesh, without all humanitie deuoured.

Andrew Battell liued amongst them sixteene moneths. He sayth, they are called *Jaggies* by the Portugall, by themselves *Imbangolas*, and came from Sierra Liona. This either is not the former Nation, but so called of like condition in manners, and inuasion of Countries, or else these reports agree not. Howsoeuer, he affirmeth, That they are exceeding deuourers of mans flesh, for which, they refuse Beefe and Goates, whereof they take plentie. They haue no settled habitation, but wander in an vnsted course. They rise in Haruest, and inuading some Country, there stay as long as they find the Palmes, or other sufficient meanes of maintenance, and then seeke new aduentures. For they neither Plant nor Sow, nor breed vp Cattell: and which is more strange, they nourish vp none of their owne children, although they haue ten or twentie wiues a man, of the properest and comeliest slaues they can take. But when they are in trauaile, they digge a hole in the Earth, which presently receiue, in that darke prison of death, the new-borne creature, nor yet made happie with the light of life. Their reason is, that they will not bee troubled with education, nor in their sitting wanderings be troubled with such cumbersome burthens. Once, a secret prouidence both punisheth the fathers wickednesse, and preuenteth a Viperous generation: if that may be a preuention, where there is a succession without generation: and as *Plinie* sayth of the *Elsoni*; *Gens eterna est in qua nemo nascitur*. For of the conquered Nations they preserve the boyes from ten to twentie yeares of age, and bring them vp, as the hope of their succession, like *Negro-Azumogli*, with education fitting their designs. These weare a Collar about their necke, in token of slaueerie, vntill they bring an enemies head slaine in battaile; and then are they vncollared, freed, and dignified with the title of Souldiers. If one of them runnes away, he is killed and eaten. So that he mied in betwixt hope and feare, they grow very resolute and aduenturous, their Collars breeding shame, disdain, & desperate furie, till they redeeme their freedome, as you haue heard.

Elembe, their Ianuaries,

All the Heathen Nations in these parts of Africa are circumsised. *i G. Bot. Ben. part. 1. l. 1. k Lopez. l. 1. 13. & l. 2. c. 9.*
These Amazones are (as we haue obserued) doubted of in other places: and *Andr. Battell*, which travelled neere to those parts, denieth this report of *Lopez* as vnttrue.

In *Andr. Battell* liued (by occasion of the Portugalls treachery) with the *Jaggies* a longer time then euery Christian, or white man had done: and serued the with his Muskett in their warres: neither could *Lopez* (saith he) haue true intelligence whence they came. For the Christians at that time had but vncertaine conjectures of them: neither after had the Portugalls any couering, but by way of commerce: but he being betrayed, fled to the for his life, and after, by stealth escaped from them: the only European that euer liued in their campe. *Plin. l. 3. c. 17.* *o Azumogli* are the children of Christians taken from the parents by the Turke, the spawn of their Ianuaries,

Elambe the great Iagge brought with him twelue thousand of these cruell monsters from *Sierre Liona*, and after much mischiefe and spoyle settled himselfe in Benguele, twelue degrees from the Line Southwards, and there breedeth and groweth into a Nation. But *Kelandula*, sometime his page, proceeds in that beastly life before mentioned, and the people of *Elambe* by great troupes runne to him, and follow his Campe, in hope of spoyle. They haue no *Fetisso's*, or Idols. The Great Iagge, or Prince, is master of all their Ceremonies, and is a great Witch. I haue seene this *Kelandula* (sayth our Author) continue a Sacrifice from Sunne to Sunne; the Rites whereof were these: Himselfe sat on a stoole in great Pompe, with a Cappe adorned with Peacockes feathers (which Fowles, in one Countrey called *Shelambanza*, are found wilde) and in one place empaled, about the graue of the King, are fiftie kept, and fedde by an olde woman, and are called *Ingila Mokisso*, that is, Birds of Mokisso. Now about him thus set, attended fortie or fiftie women, each of them wearing continually a Zebras taylor in their hands: There were also certaine Gangas, Prietts, or Witches. Behind them were many with Drummes and Pipes, and Pungas (certaine Instruments made of Elephants teeth, made hollow a yard and halfe, and with a hole like a Flute, which yeeld a loud and harsh sound, that may be heard a myle off.) These strike, and sound, and sing, and the women weaue (as is said) till the Sunne be almost downe. Then they bring forth a Pot, which is set on the fire, with Leaues, and Rootes, and Water therein: and with a kinde of white powder, the Witches, or Gangas, spot themselves, one on the one cheeke, the other on the other; and likewise their foreheades, temples, breasts, shoulders, and bellies, vsing many inchaunting rearmes, which are holden to be prayers for victorie. At Sunne-set a Ganga brings his *Kissengula*, or Warre-Hatchet, to the Prince (this weapon they vse to weare at their girdles) and putting the same in his hand, biddes him be strong, their God goes with him, and he shall haue victorie. After this they bring him foure or fise Negros, of which, with a terrible countenance, the Great Iagge with his Hatchet kills two, and other two are killed without the Fort. Likewise, fise Kine are slaine within, and other fise without the Fort; and as many Coates, and as many Dogges, after the same manner. This is their Sacrifice, at the end whereof all the flesh is in a Feast consumed. *Andrew Battell* was commaunded to depart when the slaughter began, for their Deuill, or *Mokisso* (as they said) would then appeare and speake to them. This Sacrifice is called *Kissembula*; which they solemnize when they attempt any great enterprise. There were few left of the naturall Iagges, but of this vnnaturall broode the present succession was rayfed.

Now that we haue thus discoursed of these former Nations, let vs take view of the more in-land and Easterly borders, which abutte on Congo: where we shall find the great Lake Aquilunda, which with her many Riueres aforesaid watereth all that great Countrey, assisted therein by a farre greater Lake, called Zembre, great Mother and chiefe Ladie of the Waters in Africa. As for the Mountaines of the Moone, now called Toroa, there is a Lake called Gale, of no great quantitie, whence issueth a Riuer, named Camissa, and by the Portugalls, the sweet Riuer, dissemboquing at the Fasse Cape, an Arme whereof had before entred the Sea (in 32.40.) of *Infante P.*, one of *Dias* his companions, in the first Discouerie of those parts, called *Infante*, because he there went first on Land. But from those Hills of the Moone, the Lake whence Nilus springeth hath no helpe. Neither are there two Lakes, East and West, distant from each other about foure hundred and fiftie myles, as *Pytolomey* describeth; for then the one should be in the confines of Congo and Angola, the other about Sofala and Monomotapa: where is found but one Lake (for Aquilunda is no tributarie to Nilus.) This Lake is betweene Angola and Monomotapa, and containeth in Diameter 195. myles. There is indeede another Lake which Nilus maketh in his course, but standeth Northward from the first Lake Zembre, and not in East or West parallel. Neither doth Nilus (as some affirme) hide it selfe vnder the ground, and after rise againe, but it runneth through monstrous and desart Valleyes, without any settled Channell, and where no people inhabiteth, from whence that fabulous opinion did grow.

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p Jodi Barros
Dec. 1. 1. 3. c. 4.
O. d. Lopez, l. 2.
c. 8. & Pigafetta.

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This Lake is situate in twelue degrees of Southerly latitude, and is compassed about like a vault with exceeding high Mountaines, the greatest whereof are called Cafates, vpon the East; and the Hills of Sal-Nitrum, and the Hills of Siluer on another side, and on the other side with diuerse other Mountaines. The Riuer Nilus runneth Northwards foure hundred myles, and then entreteth into another great Lake, which the inhabitants doe call a Sea. It is much bigger then the first, and containeth in bredth two hundred and twentie myles, right vnder the Equinoctiall Line. Of this second Lake, the *Anzichi* giue certaine and perfect intelligence: for they traffique into those parts. And they report, That in this second Lake there is a people that sayleth in great ships, and can write, and vnderstand number, weight, and measure, which they haue not in the parts of Congo; that they build their houses with Lime and Stone, and for their fashions and qualities may be compared with the Portugalls. This seemeth to be in Goïame, where the Abassine entituleth himselfe King, and in his title (as before you haue read) calls it the Fountaine of Nilus: which *Aluarez* also mentioneth, that *Peter Covilian* saw. He affirmeth, That there are Iewes about those parts, which perhaps are the people that the *Anzichi* speake of. From this second Lake in Goïame, the Riuer which is there called Gihon, passeth through the *Pretes* Dominion to Meroc, and so to *Ægypt*, as elswhere is shewed. In these two great Lakes are diuerse Islands, that we speake not of the *Titons*, and other I know not what monsters, there reported to be found. The Lake Zembre yeeldeth not Nilus alone, but Zaire, a farre more spacious Riuer in widenesse, and more violent in force then Nilus, or any other Riuer in Affrica, Europe, or Asia, of which we lately related. And besides her Northerne and Westerne tributaries, carried by those two Riuers to the Mediterranean and Ocean Seas, she sendeth her great streames of Magnice, Coava, and Cuama, into the inner or Easterne Ocean.

Magnice springing out of Zembre, receiueth in his voyage to the Sea three other Riuers; Nagoa, called S. *Christophers*; and Margues, which both spring out of the Mountaines of the Moone, by the people there called *Toroa*: the third is *Arroc*, which besides his waters, payeth to *Neptune*, which neither needes, nor heedes it, a great quantitie of Gold, which it washeth from the Mountaines of *Monomotapa* (a Countrey extending it selfe betweene Magnice and *Cuzma*) whose seuen mouths seek to swallow vp many Islands which they hold in their iawes, but through greedinesse loose that which greedinesse makes them seeke, not able to swallow so great morsels, which therefore remaine and are inhabited with Pagans. *Boterm* sayth, That this Riuer runnes out of that Lake, a great space in one channell, and then is diuided into two; the one called *Spirito Santo*, running into the Sea, vnder the Cape Couenti; the other Cuama, receiueth the Riuers *Panami*, *Luangua*, *Arruia*, *Mangiono*, *Inadirc*, *Ruina*, and is sayled more then seuen hundred myles.

Coava is also a great Riuer. The inhabitants within Land, about these Riuers, are (as you haue heard) Pagans and rude people. Let me now haue leaue to conuey my selfe downe this Riuer Coava into the Ocean, and there take view of the many Islands with which Nature hath adorned this African world, as with many Brooches and Jewels set and hanged about the fringes of her garments: and first learning what we can by heare-say of the Islands in and from the Redde Sea hither, we will in some Portugall Carricke sayle round about the African Coast, and acquaint you with what wee shall finde worthiest obseruation: and then not willing as yet to set foot in Lisbon, as we meet with the fleet of Spaine sayling to the New-found World, will passe with them for further Discoueries. For, to goe into the Mediterranean, to discover the African Islands there, will scarce be worth the while. To heare a little of those few may content vs.

q Cap. 3.
r F. Aluarez,
c. 135.

1 Od. Lopez, l. 2.
c. 9.

c. 6. Bot. Ben.
part. 1. l. 3.

CHAP. XI.

Of the Seas and Islands about Africa: The ancient and moderne Observations, Navigations, and Discoveries.



After this long and tedious journey over Land, where the steepe and Snowie Mountains, the myrie and vnholosome Valleyes, the vnpassable Wilderneses, swift Riuers, still Lakes, thicke Woods, and varietie of the Continent-observations, haue thus long whiled vs; let vs now, by a swifter course, take view of the African Seas, and those Islands which they hold alway besieged, but neuer conquer. In the first place presents it selfe to our Discoverie that Sea, which separateth (after the moderne reckoning) Africa and Asia asunder. This is called the Redde Sea; which name (sayth ^a *Plinie*), the Grecians call *Erythraem* (this word signifieth Redde) and is ascribed by some to a King named *Erythras*; by others, to the repercussion of the Sunne-beames; by others, to the colour of the Sand and Earth (in the bottome); and by others to the nature of the water it selfe. *Solinus* ^b affirmeth, it is called *Erythraem*, of King *Erythras*, the sonne of *Persus* and *Andromade*, and not onely of the colour, alledging ^c *Varro* that learned Roman, for his author: who also mentioneth a Fountaine on the shore thereof, which changeth the colour of the Sheepes fleeces which drinke there, into a duskiish and darker colour. *Strabo* ^d citeth the testimonie of *Nearchus* and *Orithagoras*, concerning the Isle *Tyrina*, two thousand furlongs from *Carmania*, in which the Sepulchre of *Erythras* is shewed, being a great Hill, planted with Trees: and that he reigned in those parts, and left his name thereunto: which they learned of *Anthropasies*, who flying from *Darius*, had liued in that Island. *Barrius* ^e writeth, That *Alfonso Dalboquerque* (that victorious Portugall, who subdued so many Islands, Seas, and Kingdomes to that Crowne) in a Letter to King *Emanuel* affirmeth, That it may be called the Redde Sea, of certaine redde spots, or Itaynes, which are seene therein: and when he entred into the Straits, he encountered a great veine of redde water, extending it selfe from *Aden* as farre as they could see from the Shippes toppes. These redde veines of water the Moores ascribed to the ebbing and flowing of that Sea. *Iohn de Castro* ^f (afterwards Viceroy of India) sayled to the bottome of the Strait, as farre as *Suez*, and much laboured to finde the cause, why it should be called the ^h *Redde Sea*. He, in his Mappe of these parts, sayth, That he saw therein many such redde spaces of water, but taking vp the water in a Vessell, out of the Sea, it seemed clearer and more christalline then that without the Straits: Hee caused also some to diue, which did bring him out of the sandie bottome a redde matter, branched like Corall, and some like Oranges. In other places where were greene spots in the Sea, were taken out greene branches: and where the Sea was white, the sand there-vnder was very white: and though the depth in some places amounted to twentie fathome, yet the puritie of the christalline waters caused this transparent colour. Neere to *Sua*, when he found most of those spots, and from thence to *Alcoer*, the space of foure hundred myles. But neerer the bottome, towards *Suez*, in a great space he saw none. Further, without the Strait, he saw such redde spots or veines of water at *Cape Fartach*, as if Oxen had bene slaine there, yet the water taken vp in a vessell seemed cleare; and he supposed that this rednesse proceeded of the Whales bringing forth their young. *Barrius* misliketh that coniecture; and those other of antiquitie, in searching the cause of this name of Redde, and is of opinion, That the violent currents of the Tides, assisted with some tempestuous windes, raise vp from the bottome that redde floore, whereof we haue spoken, and cause, by the motion of the same vnder the water, that rednesse in the vpper face thereof; which is in more spacious quantitie neere the Straits, where there is greater force of the Tides; and the threads or straines of this rednesse are lesse in the greater and more spacious Sea-roume. The Portugall Pilots first thought, that the

^a *Plin. l. 6. c. 23.*

^b *Solin. c. 42.*

^c *M. Varro.*

^d *Strab. l. 16.*

^e *Jo. di Barrios*
Dec. 2. l. 8. c. 1.
Al. Albuquerque.

^g *Job. di Castro.*
^h The Scripture often mentioneth this Sea: but calls it, as *Tremel* and *Jun.* translate, *mare algosum*, or, after *Uataulius*, *Carellasum*; of the weedes plentifully growing therein. *Exod. 10. 18.* &c.

ⁱ *Luz de Preta* saith, That the sands on the shore, and that the Mountains are red, which the Sunne shines on, and by reflection of the beames causeth that rednesse. *Hist. 26. 109. l. 1. c. 11.*

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the winds brought out red dust from the drie soile of Arabia, which no mans experience hath confirmed. *Andrea^s Corsali*, which sayled and warred vnder the Portugals in these Seas, *An. 1516.* saith, he knowes not why it should be called red, for the water is coloured as in other Seas: which seemeth to crosse the sonner reports: and may either bee construed of the water generally not discoloured, or perhaps while hee was there, the tides and winds did not conspire so boisterously, as at some other times they doe, against the yeelding and weaker soile in the bottome thereof. How euer it be for this rednesse, many deceiue themselves in streitning this name to the Arabian Gulfe, which the Ancients¹ gaue vnto all the Seas from Egypt to India: and reckon the Persian and Arabian Gulfs, armes of the red Sea. Yea *Arrianus*, (not he that writ^m *Alexanders* life, who yet in the report of *Nearchus* his voyage from Indus, to the Riuer Tigris, calls it the Red Sea: but an other of that name) in hisⁿ *Periplus of the Erythraean Sea*; (translated into Italian by *Ramusius*, and set forth by *Orselius* in a peculiar Map thereof) comprehendeth in the title of the Red Sea, all from Arsinoe & Egypt, to Malacca, or the *Chersonesus aurea*. Hauing now troubled you with the name, why, and how farre, the name extendeth: we may view the Ilands therein situate: which if any would more fully know, let him reade *Arrianus* and *Barrius*, and the voyage of *Solyman Bassa*, 1538, vnto *Diu*, written by *Damiannus* in Latin, and by a Venetian in *Ramusius*, who was present in the action: I must but touch the principall. Sues is the beginning of this Sea, which some suppose to bee that which the Ancients call Arsinoe, after others *Heronus*, is the place where the Turke hath his Arsenall, and Gallies, for those Seas, the matter whereof is brought out of Caramania, by Sea, by Nilus, and by Camels ouer Land the rest of the way, at incredible charges. Here in old times was a channell which conueied the waters of Nilus to this place, where they had Cisternes to receiue it; all destroyed by the Mahumetans: and now the Inhabitants fetch the water, which they vse, six miles off. Some thinke that *Pharaoh* was here drowned: which passage other set downe at Tor where the Sea is straitned, and is not about nine miles ouer. It seemeth that the prints of the Chariot wheeles, which *Orosius*² affirmeth, still remained as testimonies of *Pharaohs* ouerwhelming vnder those waues, and could not by any industrie of man be done out, but by the mightie hand of God were soone restored in the same forme, are not now there to be found: for they would soone end the controuerfie.

Asion. Gaber was a Port hereabouts, whence *Salomon* sent his Nauie to *Ophir*, and after him *Iehoshaphat*¹, but not with like successe: which (*Iosephus*² saith) was *Berenice*, not farre from Elana. *Hierome* calls it *Essia*. *Berenice*³ was the Port of the Red Sea, where the Indian drugs and spices in the time of the Roman Empire was vnladen and landed, to be carried thence to Alexandria, the whole course whereof *Plinie* describeth⁴. The whole length of this Arabian Gulfe, *Botero*⁵ reckons 1200. miles, in bredth 100. for the most part. *Comito*⁶ *Venetiano* in *Ramusius*, which saith, it accounteth 1400. in length, in breadth 200. and in some places more: so full of shoals, that if they keepe not the channell in the midst, there is no sayling, but by day-light. Outwards bound, they keepe the middle, and haue Pilots for that purpose, homewards they haue other Pilots, which direct the ship within the shallowes: and are taken in at *Babelmandel*, called *7* by *Ptolomie*, *Insula Diodori* an Ile in the entrie or strait of the Gulfe, which *Strabo* saith, the ancient Kings of Egypt chained to keepe the passage. *Zidem* is 12. leagues from Mecca, where the ships haue vsed to vnlade their spices, as before at *Berenice*: without this Towne is a Moschee, which the Moores say is the Sepulchre of *Eua*. Their water is raine water, referred in Cisternes. Passing by the Ile *Mehun*, the Ile *Camaran* is famous by the diuers spoiles there made by the Portugals: it is in 15. deg. This Iland (saith *Corsali*) is the hottest place that euer I saw: not one of vs, but had our secret parts chafed and flayed with heat: and many of our companie died. *Dalaccia* is an Iland where they gather pearles. *Suachen* is the best harbour in all the gulfe, which the Turks haue taken from the Abissine: it stands in 19. deg. & a third. *Mazzua* is an Iland which makes *Ereocco* a good hauen. But of the hauen & Ports on both sides the Gulfe, *Barrius*⁷ relateth more largely. Of the Iles *Achafas* and *Tuicea*

k *A. Corsali*
let. 2.1 Liv. l. 45.
Plin. l. 6. c. 24.
m *Arrianus* de
reb. Alexan. l. 8.
n *Arriani* *Peri-*
plus.
Ortelius.
Trepidum Ru-
bens Tigrim
immiscet freta.
Strab. l. 16. c. 2.
o *Dami.* a *Costi*.
op. Diensis.
Uraggio di 20.
Venet. Comito
alla acta di
Diu. Ramus.
part. 1.p *Orosius* l. 1. c. 10q 1. Reg. 9. c. 26.
r 1. Reg. 22. c. 48.
s *Ios. antiq.* l. 8.
t *Adrich* p. 118* *Lib. 6. cap. 23*
u *G. B. B.*
x *Comito* *Venet.*
Ramus. part. 1.
fol. 274.y *Ptol.* l. 4. c. 1.z *Bar.* Dec. 3. l. 8

a *Prot. l. 4. c. 8.*b *1st Scalig.
Can. l. 1.*c *R. Courte.*d *Dio. Sic. l. 3.
cap. 13.*e *Ramus. part. 1.*f *Sir Thom.
Adres. Utopia.
Faining a cou-
try and com-
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true.*g *Plato. de
Repub.
h A. Corfali.
l. 2. was at
Soquotera.
A. 1516.
i Maginus.*k *Porie. before
Leo, cap de lu-
sula.*l *M. Polo. l. 3.*

Cap. 33. 34.

* Cap. 13.

pag. 438.

we haue but names: likewise of others; whereof *Ptolome*^a doth number a great multitude. The people of these parts are Mahumetans, and many *Badami*, Hereticall and theeuish Moores. Many Iewes are in *Adem*, the chiefe Towne of merchandise in these parts: the King whereof (after much kinde gratulation) *Soliman Bassa* hung vp at the yards arme: and at his returne dealt the like dole to the King of Zibit, subiecting their States vnder treacherous pretences to his great Master. *Scaliger*^b tells of Samaritanians dwelling in an Iland of the Red Sea, which, when any man landed there, would religiously forbid to touch them: as we haue before mentioned. The Atencion^c ascended into the Red Sea, *An. 1608.* to Moha, which is a Citie of great trade. In the Ocean with out the strait, neare to the African shore, are not many Ilands mentioned by the Ancients. *Arrianus* in his *Periplus* speakes of seuen Ilands, called *Pyralon*: and of an other great Iland neare to them, called *Mennethias* or *Mennihias*, now called *Madagascar*, and *S. Laurence*: some take it for the Iland of *Iambolus*, whereof *Diodorus*^d hath largely related, and *Ramusius*^e hath discoursed thereon: other seeke for that Iland in Somatra. That *Iambolus* was a Merchant, which trading in Arabia for spices, was taken by theeues, and made a shepheard: after carried away by *Aethiopians*, who tooke theie forrainers according to their rites, to expiate their Countrie. For they were enioyned by Oracle to make such expiation once in 600. yeares, with two men that were forrainers. For the fulfilling whereof they were put in a boat, fit for two men, with six moneths victuall: and commanded to sayle Southwards, and they should come to a happy Iland, where the men liued a blessed life. And if they came safe thither, their Countrie should enioy prosperitie 600. yeares: if they turned back, they should bring vpon them much trouble. The *Aethiopians* meane while kept holy daies, and offered Sacrifices for their good voiage, which in foure moneths they achieved: and were exceeding courteously vted and entertained of the Ilanders. These were foure cubites higher then other men, very nimble and strong. The reports of this his voyage fauour more of an *Utopia*, and *Plato's*^f common-wealth, then of true historie. Yet is it thought (as *Ramusius* discourseth) not altogether fabulous, but that he was indeed in some remote Iland, to which he applied such fancies, as *Diodorus* reporteth. To leaue there the certain fictions, & vncertaine coniectures of Antiquitie: and come to more certaine relations; the only Iland of name without the streit is, *Socotera*, in 13. deg. *Corfali*^g thinks it vknowne to *Ptolome*. (which others suppose to be his *Insula Dioscoridis*) he saith, that it was inhabited of Christian shepheards, which liued on milke, and butter: their bread was of dates: like to the people of *Prester Iohn*, but their haire was longer, clothed with one onely peece of cloth about their priuities; The Land barren, as in all Arabia *Felix*, and the Sea-coasts gouerned by the Arabians. Hence cometh and is named the *Alve Socotrina*. They are *Iacobins*, and haue Churches with Altars, & obserue the Crosse with great reuerence: they enter not their Churches, but stand in the Church-yard, or Porch. Their *Abuna*, or Priest, ruleth them. Other Gouernour they haue none of their owne. The Portugalls haue two Townes there, *Coro* and *Beniu*. They^k hold opinion that *S. Thomas* here suffered shipwrack: and that of his ship was built an ancient Church, which is yet to be seene, walled about with three partitions, and three dores. They liue for the most part in cabbins of boughs, or in Caves: their women are as good Souldiers as the men. They are much addicted to Magick, and bring to passe matters incredible, although the Bishop excommunicate such as vse it. They will with contrarie wind hinder men that indamage them, from sailing away. Conceited they are exceedingly of their owne excellence. Two small Iles lie to the North of *Socotera*, called the two Sisters; the Inhabitants of an Oliue colour, without law among themselves or commerce with others. There^l are also those two Iles, the one, of men; the other, of women; which we mentioned in our fift booke, A matter, how true I know not, but very strange. They are Christians, subiect to the Bishop of *Socotera*, and he to the *Zatoia* in *Baldach*.

Many other Ilands there bee of no great name in that Sea, called *Sinus Barbaricus*: as of *Don Garcia*, the three and the seuen brethren, of *S. Brandon*, *S. Francis*, *Mascarentia*, *Do Natal*, *Comoro*, and many other: besides those of *Quisla*, *Mosambique*



Mosambique, and some other for their vicinitie to the Land before handled. The Ile of *St. Laurence* (so called by the Portugalls; by themselves, *Madagascar*) is meetest in all those parts, to entertaine the Readers obseruation, as being one of the greatest Ilands of the World. It contayneth in breadth foure hundred and fourescore miles, in length a thousand and two hundred, in compasse foure thousand miles. *M. Polo* saith, the Inhabitants were Saracens, and were governed vnder foure Lords, eate Camells flesh, vse merchandise or arts. Thus farre did the great *Cant* stretch his Tartarian Dominion: and sent hither to spie the Land. That which *Polo* saith, he heard of a Bird in this Iland, called *Knob*, so bigge as it could take vp an Elephant, hath no likelihood of truth. He calls it *Magascar*. It is situate from seuentee to six and twentie $\frac{1}{2}$. of Southerly Latitude. Only vpon the coast they are Mahumetans: with in Land Idolaters, black, and like the *Cafes*: the soile yeeldeth Cloues, Ginger, and Siluer. It serueth to haue better Inhabitants, if *Linschoten* iudge rightly, hauing many faire and fresh Riuers, safe harbours, plenty of fruits and cattell: therein are foure gouernements, each fighting against other. They vse not themselves to trade with others, nor suffer others to traffique with them. The Portugalls haue some trade with them, but goe not on Land. In the first discovery of them by the Portugalls, 1506. they shewed themselves inhospitall and treacherous, rewarding recieued kindnesse, in their Canoas or Boats, made of the body of a Tree with shot. There are said to be some white people, supposed to be of *Chinin* off-spung.

Of the people of *Madagascar* the Hollanders report, that they are of colour black, strong, and well made: they couer their priities with cotton: they haue large holes in their eares in which they weare round sticks. They acknowledge one Creatour, and obserue Circumcision, but know nothing of praying or keeping festiualls. They haue no proper names, whereby to distinguish one day from another: neither doe they number Weekes, Moneths, or Yeares. Nor doe they number about ten. They are exceedingly afraid of the Deuill, (whom they call *Tamaddes*) because he vseth often to afflict them. They liue most what on fishing. They marrie but one wife: their time of marriage is, for the men, at twelue; the women, at ten yeares of age. Adulterie and Theft are punished with death. The men vse to hunt abroad, the women spinne their Cottons at home, whereof they haue Trees yeelding plentie. If any man kill any of his Kine, all his Neighbours may challenge part. In *St. Marie*, an Iland by *Madagascar*, they met with the King, which was obserued of his Subiects with great reuerence. Here they buried one of their dead men, the Ilanders being present, who signified by signes that his soule was gone to heauen: & would haue had them to cut off his legges by the knees. The Ile of *Cerne*, they called *Manrich* Iland. They found excellent Eben Trees there, the wood whereof is as black as pitch, and as smooth as Iuorie. inclosed with a thick barke. They found of the same kinde some red, some yellow. There were Palme-Trees like the Cocos. They found store of Birds, whereof they might take some in their nests with their hands. There were no people inhabiting. In the channell between the firme Land, & *Madagascar*, are many Ilands: great & small, all inhabited by Mahumetans: the chiefe of which is *St. Christopher*, more Northwards against *Mombaza*, and *Melinde*, are three Ilands, *Momfid*, *Zanzibar*, & *Pemba*: inhabited with Mahumetans of white colour. In the time of *M. Polo*, *Zenzibar* was Heathenish: the Inhabitants, he saith, very grosse and deformed, and likewise the women. Neare the Cape of *Good hope* are the Iles of *Don Aluarez* and *Tristan d'Acunha*: but, of no great note. The deepnesse of these Seas, make them vncapable of many Ilands.

CHAP. 12.

Of the Ilands of Africa, from the Cape hitherwards.

In this side the Cape is the Iland of *St. Helena*, in 16. degrees and $\frac{1}{2}$. of Southerly Latitude. It is very high and hilly: the name was giuen of the Saint, on whose day it was discovered. It hath in it store of Coates, Hogs, Hens, and other creatures, which the Portugalls haue there left to multiply:

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Paludanus.q *Ofor*, l. 4.r *Ph. Pigafetta*,
Congo, l. 2. c. 9.
s *De Bly* part 3
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Isle.u *M. Polo*, l. 3.
c. 36.a *Linschoten*, l. 1.
94. Hist. of Chi-
na, part 3, c. 11.

ply: for before there was none of them: there also they haue planted Figs, Oranges, Limons, and such like, whereof the Vallies are full: that it seemeth an earthly Paradise, the fruit growing all the yeare long. They haue great store of fish, of which with crooked nailes they take great plentie: the Rocks yeeld salt for the furthering of their prouision. It seemes God hath planted it in conuenient place, for the long and dangerous Indian Nauigations. There the Portugalls leaue their sick, which stay till other ships come the next year to take them. It was neuer inhabited: only an Heremite dwelt there, who vnder pretence of mortifying his flesh by penance, butchered the flesh of the Goats and Bucks so fast for their skinnes, that the King sent for him home, & will suffer none to dwell there. *Abraham Kendall* put in there about the yeare 1597. and

^a *Edm. Barker.*
Hak. 10. 2. part. 2.

left on shore one *Segar* a sicke man, whom ^a *Edmund Barker* 18. moneths after found there in good plight; but their vnexpected comming, as it seemeth, so rauished his weake spirits with ioy, that it distracted him, and being otherwise of bodily constitution very well, he died eight daies after. The like I haue read of a Portugall in the same place. North-west from hence are the Iles of *Ascension*, not inhabited. Of *Loanda*, nigh to, or rather a peece of Congo, is already spoken.ouer against the Cape of *Lopo Gon-*

^b *Nauigationi*
all. Holo. di. S.
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part. 1. f. 116.

saluer, is the Ile of *Nobon*: and not farre from thence ^b *St. Thomas*, 180. miles from the shore, and so much also in compasse, right vnder the line. At the first discouerie it was a wood: now inhabited by Portugalls and Negro's. These live 100. yeares: but few borne in Europe exceede 50. It is vnholosome, through exceeding heat, vnto Europeans especially, which in December, Ianuarie, and Februarie, can scarcely walke vp and downe for faintnesse. In the midst is a woodie Mountaine, continually ouershadowed with a thick cloude, which so moistens the Trees that grow in great abundance thereon, that from hence droppeth water sufficient for the watering of all their fields of Sugar Canes. They haue 70. Ingenios or Sugar houses, each of which hath two or three hundred slaues belonging thereto; wheat, here sowne, becommeth all blade, without ripening any come. No fruit which hath a stone in it will here prosper. The Towne which hath about 700. Families, and the Castle, was taken by the Hollanders, 1599.

^c *Holl. Nauig.*

The Ile *Del Principe*, was so called, because the reuenues thereof were in times past allowed to the Prince of Portugal. It standeth in three degrees Northerly latitude: *Indian Clerchagen* tooke the same 1598. The Iles of *St. Mathew*, *Santa Cruz*, *St. Paul*, and *Conception* yeeld small matter of historie. Next to Cape Verde stand seuen Ilands, full of Birds, empty of Inhabitants, called *Barbacene*. But those that are called the Iles of *C. Verde*, are nine, situate betweene the Greene and White Capes: *Linschoten* reckons ten. They were first discovered by *Antonio di Noli*, a Genoway, 1440. None of them are inhabited, but the Iles of *Iago*, & *Del Fogo*: both which were taken, 1596.

^d *St. Ant. Sher.*
Hak. tom. 3.
pag. 600.

by *St. Antonie* ^d *Sherly*: who had one night a shower of ashes from that Iland of *Fogo* or *Fuego*, or of Fire, so called, because it continually burneth, which fell so thick on their ship that you might write your name with your finger vpon the vpper deck. *St. Iago*

^e *St. Fr. Drake.*

was taken and burnt by *Sir Francis* ^e *Drake*, 1585. *Brana* and *Buena Vista*, haue brauer and goodlier names then nature. *Maio* yeelds salt in a Lake of two leagues long, the Summe congealing and turning the waters into salt. From thence is passed into the Sea,

^f *Linschoten. lib. 1.*
cap. 95.

called *Sargasso* ^f, because it is couered with hearbs, like to the hearbe *Sargasso* in the Portugall Wells, like to *Samper*, yellow of colour, with empty Berries like Gooseberries: which beginneth at 20. degrees, & continueth till 34. faire off in the Sea: for the ships in their going to India keeping neare the shore meet not with any. The Sea seemeth as a Greene field, so thick that a man cannot see the water, and hindreth the ships passage, except they haue a strong winde. The coast of Africa is 400. miles distant, neither is any Iland neare: saue that these weeds seeme to make many Ilands. Thus doe *men in ship: behold the wonders of the Lord in the deepe*, no Land being nigh, nor no ground to be found, although it is thought to come from the ground. And in deede all those Seas are full of wonders, as they passe along the coast toward the Indies. *Th. 8. Steuens* complaineth of the continual thunders, lightnings, and vnholosome raines which there they meet: the raine water, if it stands a litle, conuerting presently to wormes, and filling the meat, hanged vp, with wormes. An hearbe also

^g *Th. Steuens.*
Hak. 10. 2. part. 2.

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swamme vpon the face of the waters like a Cocks-combe, so venomous, that it can scarce be touched without perill: Fishes, called Sharks, most ravenous deuourers, which had other six or seuen smaller fishes, guarded with blew and Greene, attending like Seruing-men. Fishes also (as bigge as a Hering) with wings, which doe not so much helpe them by flying to escape an other greater fish, that pursue them by Sea, as endanger them to a Sea-Fowle, which waits that opportunitie. Neither can it flie high or farre, or longer then the wings are wet: nor swimme fast, hauing exchanged finnes for wings. So haue I seene men thrise worse that haue two trades, then such as haue been skillfull & thrifitie in one. *Leriu*^h addeth the like wonder of certaine Birds, so tame that they would light vpon the Hatches, and suffer themselves to bee taken. These are the same Birds which pursue those flying fishes, wiser to hunt them, then to saue themselves: as bigge as Crows in feathers, in flesh little bigger then a Sparrow, and farre lesse then the fish which they take and deuoure. To returne to our discouerie from Iago where wee left: here the Negro'sⁱ were wont to bring slaues to sell to the Portugalls for beads, and other trifles, and cottons, with other base commodities: and them not such alone as they tooke in war, but their fathers and mothers, thinking they did them a benefit, to cause them thus to bee conuayed into better Countries: they brought them naked. The Isles of Arguin are six or seuen, inhabited by the Azanagi, where the King of Spaine hath a Fortresse: concerning the trade wherof you may reade the letter of *Melchior*^k *Petoney*. Further into the Sea are the Canaries, which are commonly reckoned seuen; *Canaria*, *Teneriff*, *Palma*, *Gomera*, *Hierro*, *Lansarotte*, & *Fuerte*^k *Mel. Peton.* *Ventura*: *Thenes*^l adds 3; others, more; *Lobos*, *Roca*, *Gratiosa*, *S. Clara*, *Aleguana*, & *Infierno*. The Inhabitants were so grosse before they were discouered, that they knew not the vse of fire. They beleued in one Creator of the world, who punished the euill, and rewarded the good: herein they all consented, in other things disagreed: their weapons were stones and stauers. They shaued their heads with sharpe stones like flints. Yron they had not: gold they respected not. The women nursed not their children, but commonly committed that office to their Goats. They as much delighted in dancing, as the Birds^m, which beare their name, in singing. They were vnkowne from the times of the Roman Empireⁿ, at which time they were called *Fortunata*, till either an English or French ship by misfortune lighted on them. *An*. 1405. *Io. Bentacor* conquered them, & after him 1444. *Henrie*, the *Infanta* of Portugall, that day-starre, which by his industrie made way to the present Sun-shine of discoueries, whereby the world in her last daies hath fullest view of her selfe. *Galuano*^o calleth that Frenchman *Io. Batancourt*, & saith, he was sent by *Iohn* the second of Castile, *An*. 1417. who being slaine in the action, his son sold them to *Peter Barba* a Spaniard, & he to *Don Henrie*. He saith the people were Idolaters, and did eate their flesh raw for want of fire: they tilled the ground with Oxe & Goats-hornes. They had many wiues, but deliuered them to the Superiors to lie with them, before they lay with them. *Don Henrie* conquered the rest which *Batancourt* had not possessed. Their former gouernment was by 190. persons, which ruled also in matters of religion, prescribing to the people their faith, and worshipping the basest office in the world, & therefore committed to their prisoners: they which did this, liued separate from the people: Thus was it in the *Gran Canaria*. In *Gomera*, they vsed for hospitality to let their friends lie with their wiues, and receiving theirs in like courtesie: and therefore, as in India, the Sisters sonne inherited. In *Tenariffe* they had two Kings, one dead, an other aliuie: when a new King was crowned some man to honor his entrance, offered himselfe to voluntarie death: when the King was buried, the noblest men carried him on their shoulders, and putting him into the graue, said, *Depart in peace O blessed soule*. *Thomes*^q affirmeth, that the Canaries are so called of the Canes and Reedes that grow there: that they worshipped the Sunne, Moone, and Planets. Of these Ilands, *Thomas Nichols*^r an English man, hath composed a Treatise extant, in Master *Hakluyts* voyages, *Tom.* 2. *Part.* 2. Hee saith they dwelt in Caves, supposed to descend of such, as the Romans in Africa had exiled, and cut their tongues out for blasphemie against their Gods.

h Leriu. in Brasil. c. 3.

i Nau. all Is di S. 7 home.

k Mel. Peton. Hak. part. 2. l A. Thenes. c. 5.

m Canarie Birds. n G. E. B. part. 1 Vol. 2. Bar. Dec. 1. l. 1.

o A. Galuano. Discoueries. Luy. Orde. An. no 1334. assailed Gomera, but in vaine. And 1393. the Spaniards committed great spoiles in this Iland. Descrip. Canar. cap. Calueto. cap. Cadamofo.

q A. Theuet. New-found World. cap. 5. r Tho. Nichols.

f Th Byam.
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Deſcr. Can. Cal-
net.

The pike or high Hill of Tenariſe, is after *Thenets* meſure foure and fiftie miles. *Thomas Byam*, a friend of mine, told me, that he hath ſcene it eight and forty leagues in- to the Sea, in cleare weather. Here before the conqueſt were ſeuē Kings, which with their people dwelt in Caues. Their buriall was, to be ſet vpon his feet naked in a Caue, propped againſt the wall: and if he were a man of authority, he had a ſtaffe in his hand, and a veſſell of Milke ſtanding by him. I haue ſcene, ſaith *Nichols*, three hundred of theſe corpes together, the fleſh dried vp, the body light as Parchment. I my ſelfe ſaw two of thoſe bodies in London.

z M. Canus.
Eoc. Theolog.
lib. 12.
u Beaz. &c.

Canaria, Tenerif, and Palma, haue one Biſhop, who hath twelue thouſand Ducats reuennue: which place was not long ſince poſſeſſed by *Melehor Canus*, a great Writer in defence of the falling *Babylon*. They pay to the King fiftie thouſand Ducats. *Hierro*, or the Iland of yron, is by the multitudes of Authors * affirmed to haue in it no freſh water, but what falleth from the leaues of a certaine Tree, which is alwaies greene, and covered with cloudes, and vnder-neath the ſame is a Ciſterne to receiue the water, for the uſe both of Men and Beaſts, throughout that Iland: a whole wood of ſuch Trees we mentioned in *Saint Thomas* Iland, which yeeld from their dropping leaues Rills of water downe all ſides of the Hill, where they grow. In this Iland here is but one: and that very ancient. It is in ſeuē and twentie degrees. This, and Comera, and Lancarota, are in the handes of priuate men.

x A. Galuano.

Madera ſtanderh in two and thirtie degrees, it is the greateſt of all the Atlantike Iles*. It was diſcouered by one *Macham* an Engliſh man: who arriued there by tempeſt, Anno 1244. together with a Woman, whom he there buried, and on her Tombe did write his coming, and the cauſe thereof, with her names, and was occaſion to the King of Spaine to diſcouer that and the Canaries. It was called Madera, of the wilderneſſes of Trees there growing; Here is a City called Fouchal. The Ile containeth in compaſſe a hundred and fortie miles. The woods which gaue name to the Iland were fiered, and burnt ſo furioſly, that the people for a time were forced to goe ſome ſpace into the Sea, from the violent heat, which cauſed ſuch ſafenſſe to the ſoile, that at firſt it yeelded threſcore fold: ſince, halfe ſo much. The excellent Wines were of Vines, firſt brought from Candie. They bring forth more grapes (ſaith he) then leaues, and cluſters of two, three, and foure * ſpannes long. At firſt, the Pidgeons ſuffered themſelues to bee taken, not knowing, and therefore not fearing a man.

* Palmi.

z Sir Am. Pre-
ſton, Hak.

Fortie miles to the Ile of Madera is the Ile of Puerto, or *Porto Santo*, called of all Saints day, in which it was firſt diſcouered, Anno 1428. It was taken by Sir *Amias Preſton*, 1596. Here are ſuch ſtore of Conies, bred of one ſhee-Conie, brought hither great with yong, that the Ilanders were out of hope almoſt to withſtand and amend their damages by them ſuſtained. A litle Iland, neare to this, breedeth nothing elſe. And now we can accompany our Portugalls no further. A word of that which remaineth.

a Cie in Ver. 6.

b Aſt. 12. 1.

c Polybius.

d Volateranus.

e Ortel. in Tōc-
ſur.

f Beza. Annot.

g Aret. in Art.

h Curio. Cellan.

i Melitenſe.

j Viperanus.

k Knoller, pag. 756

l Ouid Faſt. 4.

m Philoſtr. 1. 4.

Within the Streights are no great Ilands belonging to Africa. *Pennon*, or the Rock againſt *Velles de Guenera*, the Ile of Gerbi, and ſome others. Malta, is the moſt famous, where in old time was the Temple of *Iuno*. Spoiled by * *Verres*, ſuppoſed to be that Melita, where *Paul* ſuffered ſhipwrack: although there be another Melita in the Adriatique Sea, neare to Dalmatia: *Polybius* c calls it *Melyuſa*, as *Volateranus* d writeth. *Protonius* and *Cicero* name Melita, now called Malta, in this Ile of Malta. Some e aſcribe *Pauls* ſhipwrack to Melita in the Adriatique, neare to Dalmatia, whom *Beza* f learnedly confuteth: and proueth it to be that Malta, which now the Knights hold againſt the Turke: whoſe valour in ſucceſſe, in reſiſting that mightie Aduerſaries, *Curio*, and *Io. Antonius Viperanus*, in their books of that Argument, *Knoller* in his Turkiſh Hiſtorie, *Ri. Carre*, and others, relate at large. It was 1565. That which deceiueth thoſe men in Malta, is the name of the Adriatique Sea, which now is giuen to the Gulfe of Venice, but then, as *Beza* and *Aretius* ſhew out of *Strabo* lib. 3. was giuen to the Ionian Sea alſo, and further Southwards, where Malta ſtanderh: and *Orſinus* out of *Ouid*, and others, proueth the ſame.

Now

Now a word of the ancient Navigations about Africa. *Hanno* his voyage, sent forth by the Carthaginians, seemed fabulous, but *Ramusius* sheweth euery place by him mentioned, to agree with the later discoueries of the Portugalls, and thinketh (guided by a Portugall Pilot, skillfull of those Seas, which skanned this Naugation of *Hanno*) that he went as farre as *St. Thome*. Long before this, *Homer* reporteth of *Menelaus*, compassing the *Ethiopians* from *Egypt*, which some interpret of sailing by the Cape of *Good hope*, as the Portugalls. Of this minde *Strabo* citeth *Aristonichus*. Of *Salomon* and *Iehoshaphat* is sayd before. *Herodotus* affirmeth the Phœnicians sailing in the Red Sea in *Cambyses* time: but, this was vsuall and ycarely, as *Plinie* sheweth, *lib. 6. cap. 23*. The same *Plinie* alleageth out of *Cornelius Nepos*, the saying of *Endoxus* out of the Red Sea, round about Africa to *Cales*. The like may be shewed in some other instances, of which reade *M. Hakl.* his Epistle Dedicatorie *Tom. 1. and Ramus. Part. 1. Pag. 111.* and *Galvannus* in his Discoueries of the World. Which I mention, not to disparage or weaken the Portugalls praises, but to giue Antiquitie their due; which, I thinke, could not ordinarily compasse so long a Naugation for want of the compasse: yet we should iniurie our Authors if we should not beleue somewhat: although not so much as they report.

That of *Endoxus* is the most credible:
but not without suspition in so
long a voyage, of a
private man.

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RELATIONS OF THE
DISCOVERIES, REGIONS,
AND RELIGIONS, OF THE
NEW WORLD.

OF NEW FRANCE, VIRGI-
NIA, FLORIDA; NEW SPAIN, &
WITH OTHER REGIONS OF AMERICA
MEXICANA, AND OF THEIR
RELIGIONS.

THE EIGHTH BOOKE.

CHAP. I.

*Of the new world, and why it is named AMERICA: and the West Indies:
with certaine generall discourses of the Heavens, Aire,
Water, and Earth, in those parts.*



NOW are wee shipped for the New World, and for new Discoveries. But seeing this Inkie Sea, through which I vndertake a Pilots office to conduct my Readers, is more peaceable then that, which on the back-side of this American World, was called the Peaceable, by *Magellane* the first discoverer: it yeeldeth vs the fitter opportunitee to contemplation and discourse, in such Philosophicall Subjects, as ^b the best Authors haue thought worthe the first place in their Histories of these parts. Yet, before we prie into Natures mysteries, the better to know our intended voyage, let vs enquire somewhat of

the names, if any notice may thence arise, of the places thereby knowne.

The *New World*, is the fittest name which can bee given to this vast and huge Tract; lustly called *New*, for the late discoverie by *Columbus*, *Anno Domini* 1492, and *World* for the huge extension thereof; (as *Malter* & *Hakluyt* hath obserued.) A new World it may bee also called, for that World of new

a *Maris Pacificum*, & del Sur.
Ortel. Theat.
b *Ioseph. Acosta*
de procu and
Indorum fabulis
& hist. Indiar. l. 1.
& 2.
Botero. Relatio-
ni, part. 3. l. 4.
Guara hist.
gen. &c.
c *Hakluyt*
Engh. Dedication
Magnus
Ger. Mer. de
Britia Mund. 2

new and vnkowne Creatures, which the olde World neuer heard of, and heere ouelie are produced: the conceit whereof moued *Mercator* to thinke (which I dare not thinke with him) that the great Deluge in the dayes of *Noah*, drowned not these parts, because Men had not here inhabited, who with a Deluge of fiene might procure that deluge of waters.

America is more common then fitting name, seeing *Americus Vesputius* the Florentine, from whom this name is deriued, was not the first Finder, nor Author of that Discouerie: *Columbus* will challenge that, and more iustly, with whom, and vnder whom *Americus* made his first voyage, howsoeuer after that, hee coasted a great part of the Continent which *Columbus* had not scene, at the charges of the Castilian and Portugall Kings. But so it might more rightly be termed *Cabotia*, or *Sebastiania*, of *Sebastian Cabot* a Venetian, which discouered more of the Continent then they both, about the same time; first employed by King *Henrie* the seuenth of England, and after by the Catholike King.

Columbus yet, as the first Discouerer, deserueth the name, both of the Country, for the first finding, and of Modestie, for not naming it by himselfe, seeking rather effects, then names of his exploits. But leaue wee these Italian *Triumviri*, the Genuois, Venetian, and Florentine, to decide this question among themselves: and why now is it called the West Indies? To this *Steph.* Exposition of the word *Indies*, that thereby wee meane all those rich Countries, which are farre off, and strange, is too general an answer, and giueth not the true cause of the name. *Gomara* saith, that a certaine Pilot, of whom *Columbus* receiued his first Instructions, tooke it to be India: or else *Columbus* himselfe, thinking by the West to finde a neerer passage vnto the East, by reason of the Earths roundnesse, sought for Cipango, or Iapan, and Cathay, when he first discouered the Ilands of the New World. And this opinion is probable, both because hee named *Hispaniola*, *Sparta*, whence *Salomon* fetched his golde: and *Sebastian Cabot* in the first Voyage, which hee made at the charges of King *Henrie* the seuenth, intended (as himselfe confesseth) to finde no other Land but Cathay, and from thence to turne towards India: and the opinions of *Aristotle* and *Seneca*, that India was not farre from Spaine, confirmed them therein.

Now, that wee may descend from the Name, to the Nature of this new World: a World it is to see how Nature doth deflect and swaue from those grounds and principles which the Naturallists, and Philosophers her forwardest Schollers haue set downe for Rules and Axiomes of Natures working. For, if wee regarde the ancient Poets, Philosophers, and Fathers, wee shall see them deceived, and that not in few Opinions, which they seemed to haue learned in Natures Sanctuaries and inmost Cloisters. In the Heauens, they supposed a burning Zone; in the Earth, a Plage, plagued with scorching heats:

*Vig. dux dextra Calum, totidemq; sinistra
Partes erant Zona quinta est ardentior illis,
Sic —
— Totidemq; plage tellure premuntur
Quarum quæ media est non est habitabilis æstu
Nex tegit alta dnas, totidem inter utramq; locanit
Temperiemq; dedit.*

And a greater then *Ouid*:

*Quinq; tenens Cælum Zona, quarum una cornice,
Semper sol rubens &c.*

The sense whereof is, that the parts of the world next the Arctike and Antarctic Poles are not habitable, by reason of extreame colde; nor the middle part, by reason of unreasonable heate: the two other parts temperate, and habitable.

The

d *Munst. Cosm.*
libr. 5.

e *Mass. histor.*
Ind. lib. 2.

f *Hak. 10.3* pa 7

g *Acost. histor.*
Ind. lib. 1. ca. 14.

h *Pet. Mart.*
dec. 1. lib. 1.

i *Hak. ubi supra.*
k *Arist. de celo*
& mundo.

l *Maximus* saith
it was called
India, because
it was discouered
at the same
time that India
was found
by the Portugals,
or else for the
likenesse of
manners in the
Indians.
m *Ptol. Strabo,*
Plutarch, and
some others
mention the
Echiopians beyond
the Tropike of Cancer:
and *Taprobana,*
Agisimba &c. It
seemeth that
their meaning
was, it was very
scarcely inhabited,
of few and small
nations. Experience
hath told no place
more peopled.

n *Ving. cui d.*
vau salus in suo
Hyperboreo
Scyth. Geogr. lib. 2.

o *Ving. cui d.*
vau salus in suo
Hyperboreo
Scyth. Geogr. lib. 2.

and heere onelie
are not thinke
parts, because
that deluge of

the Flo-
Anchor of that
om, and vi-
coasted a great
the Castilian
or Sebastian?
men they both,
England, and

Country, for
ing rather ef-
the Genuoi,
and why now is
es, that there-
is too gene-
th, that a cer-
to be India, or
to the East, by
thay, when he
ble, both be-
and Sebasti-
Henry the se-
at Cathay, and
and *Soneca*, that

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de the ancient
that not in few
and inmost Clo-
age, plagued

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by reason of

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The Philosophers accounted this no Poeme, or rather were more Poeticall them-
selves: For that which those accounted a torrid and scorched earth, these made to
be a spacious and vnpassable Ocean, where the Starres, hote with their continuall
motions, and the Sunnes thirstie needes, wearied with their daily iourney, might
finde moisture to refresh and nourish their fiery constitutions. And therefore they di-
uided the Earth into two habitable Ilands, compassed about, and seuered in the mids
with a huge Ocean: On this side whereof we are situated, and beyond, the *Antipodes*.
Some Philosophers indeede held otherwise, but with greater errors, as *Leucippus*,
Democritus, *Epicurus*, *Anaximander*, which multiplied worlds, according to their fan-
cie. Rawe and vncertaine were the coniectures of the best. Yea, those whom we reue-
rence, as better then the best Philosophers, had no lesse errors in this point. The *Gol-
den-mouthed* Doctor had a Leaden conceit that the heauens were not round, whom
Theophrastus is said to follow. *Theophrastus* alledged *Basil* for this his assertion, *nec mo-
bile esse coelum, nec circulare*, that heauen is neither moueable nor round. How firme-
ly, and confidently doth *Firminus* *Lactantius* both deny and deride the opinion, that
there are *Antipodes*; But easier it was for him, with a Rhetoricall flourish, (wherein I
pinion out of countenance, then to confute the Arguments and Allegations, vvich
hee there citeth in the Adversaries name. But he that surpassed *Lactantius* no lesse in
knowledge of truth, then hee was surpassed by him in smoothnesse of stile, herein
holdes equipage, and draws in the same yoke of error. I meane him, whole vene-
rable name no words are worthy and sufficient to vs herin, Saint *Augustine*: vvho
though somewhere he affirmeth the *Antipodes*, yet elsewhere pressed vvith an Ar-
gument, how men should passe from these parts in which *Adam* and *Noah* liued,
to the *Antipodes*, through that vmeasurable Ocean, he thought it easiest to deny, that,
which certaine experience at that time could not so easily proue: although y even then
some reports (but obscure and vncertaine) had beene spread abroad of sailing about
Africa, as a little before is shewed; which must enforce that which *Augustine* deni-
ed. Some also alledged *Naxianzen*, *Hierome*, and *Procopius*, for this or the like opini-
on. But Poets, Philosophers, Fathers, (in other things worthy our loue, for their de-
lightfull Poems; our admiration, for their profound Science; our awefull respect &
reuerence, for their holy learning, and learned holinesse) herein wee bid you fare-
well: *magis amica veritas*; our America, subiect to that supposed burning Zone,
with clouds and armies of witnesses in her well-peopled Regions can auerre, that the
parts betwixt the Tropikes are both habitable and inhabited: and for the *Periaci*,
Antaci, *Antilbones*, and *Antipodes*, the worlds roundnes, and other things of like na-
ture, this America yeeldes and is sufficient prooue: and the yearly compassing the
world (which the Spaniards and Portugales diuide betwixt them), makes more then
evident. And let those two English Ships, the onely two of one Nation which euer
haue sailed, & that with admirable successe and fortune, about the Globe of the earth,
tell *Lactantius* Ghost, whether they dropped into the clouds (as he feared) there to
become new constellations, which Antiquitie would easily haue attributed to them.
The Golden Hinde (which trauesed the world round, and returned a golden Hinde
indeede, with her belly full of Gold and Silver) is yet at Deptford, there resting after
her long iourney, offering vp her selfe to time, her deedes to eternitie. That which
beguiled the ancients, was the neceressesse of the Sunne, his direct beames, and the
swift motion of the heauens, which, they coniectured, did chase away cold, and moi-
sture out of all those parts. And hardly could reason otherwise guesse, till experience hath
shewed the contrarie. For neuer is it moister in those parts, betwene the Tropikes,
then when the Sunne is necerest, then causing terrible stormes and showers euery day:
as it hauing drunken too much in his long and hote iourney ouer the Ocean, hee
did there vomit it vp againe. Once, the people of those parts reckon it Winter,
when the Astronomer would call it Summer: because of this tedious weather which
euery day happening cannot but coole the aire and earth, with a maiuelous temper

o Cicero *seneca*.
Scipionis.
Macrob. in
som. Scip. l. 2. c. 9.
p Leucippus.
Democritus,
Epicurus.
Anaximander.
q Aristot. 2. me-
ta. c. 5.
Plin. l. 2. c. 68.
r chrysost. hom.
14 & 17. in
Heb. Theod.
Theophrast. in
8 cap. ad Heb.
r Lact. 3. c. 24.
Institutionum.
u Aug. 10. 1. de-
cem. categorie.
x Aug. de ciuit.
del. l. 16. c. 11.
y Plin. in eun-
dem.
z Lib. 7. c. 11.
a Acosta. 6. Sixt.
Seneca. biblot.
l. 5. annot. 3.
b Periaci are
those which
dwell in the
same paralels,
but contrarie
Meridians.
Antilbones, is
which dwell in
the opposit
Zone or place
of the world.
The Periaci
haue Summer
and Winter,
but not day &
night alike:
The Antaci
haue day and
night alike,
but not the
seasons of the
yeare. The *Ant-
ipodes* differ in
both.

c That all the
world is habi-
table, see the
discourse of
George Best. in a
Preface to the
Northwest dis-
coueries of
M. Frobisher
and inserted
Hak. voyag. l. 3.
and p. 48.

and on the other side, they call the time of the Sunnes absence, Summer, because of the perpetuall cleanness, which continueth those six moneths; the Sunne then exhaling no more vapours then his hote stomacke can digest, which with his directer beames being drawne vpp, surcharge him with abundance; and in the middle Region of the Ayre, by the then stronger *Antiperistasis* are thickened into raines, and attended with Thunders and Lightnings, proclaime daily defiance to the Earths threatening harme, but doing good: cooling the same, after the morning-Sunne hath heated it, the showers then falling, when the Sunne threatens his hottest furie and violence.

These raines make the like inundations and overflowings of Rivers in America (as before wee haue obserued in Nilus, Niger, and Zaire in Africa) which breaking their bounds, and driving the Inhabitants, sometimes to dwell on trees growing, sometimes in their carkasses framed into Boates or Canoes, therein to retire themselves, till the Waters are retired, cause a cooling and refreshing to the earth, which they couer and shield by their inundations from the Sunnes angry arrowes. As in a Limbecke, a strong fire causeth abundance of vapours to bee extracted out of heaibes, or other matter, which beeing pressed, and finding no issue, turne into water: and if the fire bee small, it exhausteth the vapours as fast as it raiseth them: So the Sunne (in his greatest strength) exaleth these plentifull vapours, which it distilleth in showers, which in lesse heate are of lesse quantitie, and more easily consumed. Without the Tropikes it is contrarie: for the Sunne is drie, the Winter moist; the cause beeing the Sunnes weakenesse, not able to concoct and disperse the vapours which the moist earth, then easily yeeldeth: which in his greater force in the Summer season we see effected: The like we see in greene wood and drie on the fire.

It is no lesse worthie note, that no part of the World hath so many, so great Lakes, and Rivers: the vapours and Exhalations whereof, can not but coole and moysten the neighbouring Elements of the Ayre and the Earth. Againe, the equall length of the Dayes and Nights perpetually sharing the Time in equall portions, causeth that the heate is not so vnequall as the Ancients dreamed. The great dewes also in the night, which are greater then wee would thinke, and comparable for wetting to pretie showers, encrease the freshnesse and coolenesse.

Wee may adde heereunto, the neighbourhoode of so huge an Ocean, the propriety of the Windes, which in most places betweene the Tropikes are fet, and certayne, no lesse then the Sunne and Tides, and bring with them much refreshing: Further, the situation of the Land doth further the colde not a litle, in those hote Regions; Contrariwise, neare the Poles, the continuance of the Sunne, and long daies make it hote then in parts nearer the Sunne; as in Russia, then in England. Yet the highridges and toppes of some mountaines in the burning Zone, are vsufferable for colde, alwayes hauing on them, snowe, haile, and frozen waters, the grasse withered, and the men and beasts which doe passe along that way (for heere is no convenient dwelling) benumbed with the extremitie of colde.

— *Paries cœli proximus alget,*

When the Mountaines are subiect to this Degree of colde, it can not but temper the Neighbour-Regions, with some coolenesse at least. Now to all these Reasons of the Temperature, vnder the Line, and betweene the Tropikes, some adde the influence of some vnkowne Constellations. Only let this be remembered, That the former hold not equally in all parts of the Torride Zone, seeing that Nature hath diuersified herselfe in diuers places, and by naturall exceptions hath bounded and limited those generall Rules.

In some places, vnder the Line, it rayeth not at all: in other some, those cooling Windes are wanting: neyther hath euery Region Lakes, Rivers, or Mountaines to refresh them. But of these particulars we shall take better view in their peculiar places. In the same space the windes are most what Easterly, and without the

*Quodque die
Solis violento in-
canduit æstus:
Humida Nox
reficit paribus-
que refrigerat
boris. Horatius.*

c. D. Flatscher.

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the Tropikes westerly: so that the Mariners vse not to goe and returne the same way; but obseruing the generall windes, seeke to make vse thereof accordingly. The reason of this Easterly winde vnder the Zodiake is ascribed to the motion of the heauens: the first moueable drawing with his owne motion the inferiour Orbes, yea, euen those elementarie, of the Fire, Aire, and (where it findes no other obstacle) of the water also, as some suppose. But for the Aire (whereof wee now specially speake) the motion of the Comets, circularly carried in the Aire, (where also their motion is diuers, as is obserued in the Planets) doth sufficiently proue. Without the Tropikes from 27. to 37. degrees, the windes are said to bee for the most part westerly, moued as some thinke by the repercussion of the Aire, here preuailling against that force of the heauens, which mastereth it within the Tropikes: euen as we see waters, being encountered with others of more force, returne in a manner backe. This of the Easterly windes is to bee vnderstood of the Sea: for at Land, though there windes bee (as before is said) certaine and set, yet that which is the generall winde of one countrey is not generall to all: yea, in the same countrey they haue a set winde in some places for the day, and another quite contrarie bloweth in the night. Also, neere vnto the coasts they are more subiect to calmes in this burning Zone, then further off in the Sea, the grosser vapours which arise out of the Earth, and the diuers situation thereof being the cause of these differences. Such is the force of this naturall situation, that in some places it is strange what effects it produceth. There is in Peru a high Mountaine called Parlacaca, wherevpon *Iosephi Acosta*, laith hee ascended as well provided as hee could, being forewarned and forearmed by men exerting and casting, and some also of scowring, that the Sea-sicknes is not comparable hereunto. Hee cast vp Meate, Firme, Choller, and Bloud, and thought hee should haue cast out his heart too. Some thinking to die therewith, demanded Consolation: and some are said to haue lost their liues with this accident. The best is, it lasts but for a time, neither leaues any great harme behinde. And thus it fareth in all the ridge of that mountaine, which runnes about a thousand and five hundred miles, although not in all places alike. In foure different passages thereof, hee found the like difference and dissemper, but not so greuous as at Parlacaca. Hee ascribes it to the subtiltie of the Aire on those high hilles, which hee thinkes are the highest in the world: the *Alpes* and *Piranes*, being, in respect hereof, as ordinarie houses, compared to high Towers. It is desart, the grasse often burnt and blacke, for the space of five hundred leagues in length, and five and twenty or thirte in bredth. There are other Desarts in Peru, called *Punas*, where the aire cutteth of mans life without feeling: a small breath, not violent, and yet depriving men sometimes of their liues, or else of their feete and hands, which fall off as a rotten Apple from a Tree, without any paine. This seemeth to be done by the force of cold, which in the Northern and Northeasterne parts of Europe worketh like effects: some being found dead sodainely in those sleds in which they came to market, sitting therein as if they were aliove, and some loosing their ioints, by the like cause. But this makes vp the strangeness of these morall accidents, that this piercing cold aire both killeth and preferueth the same body, depriving it of life, and yet freeing it from putrefaction. A certaine Dominike passing that way, fortified himselfe against the colde windes, by heaping vp the dead bodies which here he found, and reposing himselfe vnder this shelter, by these dead helpes saved his life. The cause is, Putrefaction cannot bee procreated, where her parents, Heat and Moisture are confined, and haue little or no force. The Seas which compasse this western India, besides the *Magellane* streits, and the Northern vnknowne, (for the knowledge whereof our countrey men, *1. Francisco*, *2. Danis*, *3. Hudson*, haue aduentured their liues and fortunes, and at last haue giuen vs more hope then euer of the discouerie) are the great and spacious Ocean, which on this side is called the North Sea, and on the other side of America, is named the South Sea. The qualities thereof will better appeare, when wee come to speake of the Ilands therein.

f Acosta l. 3. c. 6.

g Pet. Mart. Dec 3. l. 6. Sir Humph. Gilbert Discou. Maister George Best.

h Lincolnton l. 5.

i 10f. Acost. Natur. and Morall Hist. of the Indies. l. 3. c. 9.

k This Maister George Barkley, a Marchant, which lived long in Lithuania, told me of his owne sight.

l Sir Mar. Fra. bish. Maister John Danis. Two. Hudson.

m Lamber.
Peramb. of
Kent. Wealth
withour health.
Health with-
out wealth.
Health and
wealth.
n *Acosta* 4. c. 2.

• *Arist. Eth. 1. 5.*

p *Phila. de geneſi.*
Mundi 15.
Rube. de prop.
Kuang 18 c. 9.

q *Apo. 3. 18.*
Mal. 1. 6.

r *Bart. de las*
Caſas Hiſpan.
Cruelitt
Vrbau. Calueto.
Hier. Berno.
13. c. 110

s *Antea ſunt*
vere aure ſe-
cula &c. Onid.
First was an
Age of gold:
then golden
goodnes a-
bounded:
Laſt is an Age
for Gold: and
now gold on-
ly triumpheth.
Abr. France.
Amitas.
t *Acosta* 4. c. 7.

u *Plin.* 12. 3. c. 6.

Concerning the Land of the New-world, *Acosta* diuideth it into three parts, high, lowe, and meane: which hold almoſt the ſame proportion that Maſter *Lambers* m obſerueth of Kent, the fiſt hauing ſome wealth, by reaſon of the Hauens; and Ports therein, and of the vines that grow there, but are very vnholſome: the hilles are healthfull, but not fertile, except in the Silver bowels, and golden entralls thereof: the third is the moſt commodious habitation, where the ſoile yeeldeth Corne, Cattell, and Paſture, and the Aire, health. The principall thing that hath brought this Weſterne India into ſuch requeſt is, the Mines and mettalls therein. The wiſedome of God hath made mettalls for Phyſicke, for defence, for ornament, and ſpecially for inſtruments in the warre, which God hath impoſed vpon man, that in the ſweate of his browes hee ſhould eate his bread. The induſtry of man hath added another vſe of mettalls, by weight or ſtampe, conuerting it to money, which the Philoſopher o calles the meſure of all things. And a ſit meſure might it haue been, if the miſde of man were not vnmeaſurable, and vſatiable in meaſuring this meſure. Mettalls naturally grow (as ſome p obſerue) in land naturally moſt barren: Nature recompensing the want of other things with theſe hidden treasures: and the God of Nature enriching the Indians with this ſubſtance, who, wife barren of humane and diuine knowledge, that might as a rich Bride (but withered and deformed) make her ſinde many tutors for loue of her portion. And would God, they which reape here theſe Temporall things, would ſow Spirituall, & giue them q Gold tried in the fire, and that which is as Silver tried ſeuē times, I meane the Word of God ſincerely preached, without the drosse of their owne ſuperſtitious, And would they gaue them not Iron for their Gold, an Iron Age for a golden, impoſing a heauy yoke of ſeruitude: which hath conſumed worlds of people in this New World, and made the name of CHRIST and Chriſtian to ſinke amongſt them: yea, they abhorre the Sea it ſelfe, for bringing forth ſuch monſters, as they thinke the Spaniards: whom for their execrable wickednes, they eſteemed, not to come of humane generation, but of the ſiſth of the Sea, and therefore call them *Vnacochie*, or Sea-fiſh. That which one ſaith of Religion, I may apply to this American world, *Peperit diuitias, & filia deuorauit matrem*. Shee brought forth rich mettalls, and the Daughter hath conſumed the Mother: her golde that ſhould haue beene a price in her hand to buy wiſedome, hath to theſe importunate chapmen ſold her freedom. It is 1 a Golden and Silver Age indeede to the Spaniards, for the condition and ſtate which hereby accreweeth to them, not for the conditions and ſtate of life, which they obſerue: In the yeare 1587. When *Acosta* came to Peru, eleuen millions were transported in the two Fleetes of Peru and Mexico, almoſt one halfe thereof for the King. In the time when *Pollo* was Gouvernour of Charcas in Peru, from the Mines of Potozi alone vvere drawne and cuſtomed euery day thirte thouſand *Pezos* of Silver, euery Pezo amounting to thirteene Rials, and a fourth part: and yet it is thought the one halfe was not cuſtomed. And at this day ſaith *Acosta*, the Mines of Potozi yeeld the King a million of Silver, for his fiſt yearely, beſides the wealth that growes by Quickſilver, and other Prerogatiue. In the yeare 1574. were entered threſcore and fixteene millions. That which is wrought in this countrey is not entred, beſides priuie conueyances. How much differeth Potozi from the Mine *Rebello* in Spaine, one thouſand and five hundred paces deepe, admired, and that iuſtly, by Antiquitie, for yeelding three hundred pounds weight of Silver a day to *Humbal*, but with much more charges, by reaſon, of the intolerable paines in drawing out the waters, which therein flowed, and in Potozi are wanting? But what? Is not this vnlovely loue of money doe? hereby man encountreth the vaſt Ocean, paſſeth the fartheſt and moſt contrarie climates, drowneth Boates, and all his teame, burieth himſelfe in the bowels of the earth, raiſeth new heauens, and ſecketh his heauen, where hee cannot ſee heauen, or light, neere the bottomeleſſe bottomes of Hell: remoueth Fountaines, and Mountaines, reduceth a new Chaos, in the conſuſion of Elements; the Earths entralls beeing towred in the Aire, and ſacrificed to his hotter brother in ſierie purgations, the Aire ſil-ling the darke hollowes and hells which it cannot ſee, the waters forced out of theſe poſſeſſions

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possessions wherein they challenged succession and inheritance after the decease and removing of the earth: all filled with darknes, to bring to light those metallis, which possessing the possessors, deprive them of the high light, and brand them for the lowest darknes. Precious Perils, & where so many bodies are pined, so many soules endangered, so much good lost for goods, and many, for price, setteth himselfe at the worst and basest price of all that he hath. How happy and golden was the outward state of these Indians, before they accounted gold any part of their happinesse, and found it the cause of their ruine? Their golde is found either in Graines which they call Pippins, because they are like the Pippins or Seedes of Melons; which is pure and hath no neede of melting: or in powder, which is found in Rivers, mixed with the soile and sands, for which *Tagus, Paltos,* and *Ganges* haue bene famous: or else in stone, being a veine that groweth and engendreth, intermixing it selfe with the stones. Those Pippins, or peeces of pure golde, found among the Rocks or Hills, are sometimes very great. *P. Martyr* telleth of one that weighed three thousand three hundred and ten *Pezos*, and was with much people and treasure drowned, in the ship called *Boadilla*, being therewith lurcharged, in the returne homewards: A fit Emblem for Christians, which when they will *lads themselves with this thick clay*, *drawne the soules in perdition and destraction.* The greatest quantitie is drawne at the Indies in the poulder-gold. The gold in stone is drawne out of the mines or pits, with great difficulty. They refine pouldred golde in basens, washing it in many waters, vntill the sand fall from it, and the golde, as most heauy, remaineth in the bottome. They haue other meanes of refining it with Quick-siluer and strong Waters. In the Fleet 1585. the declaration of the Firmeland was twelve Castions or Chells, which was so many hundredth weights of gold: besides one thousand fiftie and six Mares from New Spaine, which was for the King onely, not mentioning that which came for Marchants, and priuate men.

For the Siluer: the second place is giuen to it among metallis, because next to golde it is the most durable, and lesse endamaged by the fire, and in the sound and colour, passeth the gold. The Mines thereof are commonly in Mountaines & Rockes, seldome in Plaines, and Champaines. Sometimes they finde it straggling, in peeces, not holding any continuing Veine: sometimes it is fixed, and spreadeth it selfe in depth and length like to great branches, and armes of Trees. Strange it is that in some places the fire, kindled with blowing of bellows, will not serue to refine the Siluer, but they vse furnaces called *Guayras*, set in such places, where the winde continually bloweth. Thus in Peru, the mines of Porco stoupe to artificiall fires, which those of Potozi scorne and contemne. Potozi is a drie, colde, barren, and vnpleasant soile, if the Mines did not more then supply all those defectes, and make it a plentifull both habitation and Mart; not fearing the heauens disasters, the cold Aire, the frowning Earth, the fell showers, so long as the Siluer hooke can be sufficient attractive for so raine store. Hence it is, that they feele no want of store, and yet haue no store but of want; the Mines excepted, which (I know not how) are both store and want, according as mens mindes in a second refining can dig and dispose them. They which worke in the Mines see no sunne nor light, by absence whereof they finde both extreme cold, and dreadfull darknes, and an aire so vntall with hammers, and split it by force, then men tossed at Sea. They breake the me by Ladders made of Neates Leather twisted like peeces of wood, which are crossed with staves of wood; at the end of one Ladder begins another with seates of wood betweene, to rest them. They mount three and three. Hee that goes before carries a Candle tied to his thumbe: they haue their metall tied in a cloth like a scrip, each man bearing about fiftie pound weight, and that commonly about a hundred and fiftie fadens in height. The most vsuall manner of refining in these times is by Quick-siluer: and therefore there are not now about two thousand *Guayras* in Potozi, which haue bene in times past six thousand: a pleasant sight to such, whose

*x Pretiosa pers-
cula totis, auct.
de consol.*

*y P. Mart. dec.
1. l. 10.*

*z A. l. 1. c. 1.
* 1. l. 10. c. 1.*

*a Pliny saith
(but not true-
ly) that siluer
is neuer found
pure.
b I haue seene
some in al pro-
portion resem-
bling Plants,
with the leaues
spread, and di-
uided, and a
stake ascen-
ding, as if it
promised flow-
ers, much like
the A. l. 1. c. 1.
The like report
teth Munster.
c Cosmog. l. 1. c. 9.
d See of these
labours, l. 1. c. 33.
e and more in A. l. 1. c. 1.
f A. l. 1. c. 1.
d A. l. 1. c. 1.
e A. l. 1. c. 1.
f A. l. 1. c. 1.*

e *Acosta* l. 4. r. 10f *Plin.* ubi *supra*.g *Lemnius* de
oculis naturae
miraculis.
l. 3. s. vlt.

h *Acosta* saith,
that if it meete
with no solid
body, where it
may congele,
it ascends till
the aire by
cooling the
fume causeth
it to fall in
Quick siluer.
i *Rom.* 3. 13.
j *Psal.* 140. 3.
k Some thinke
that Quick-
siluer cannot
quite be killed.
l *De silua bo-
minis mirabili
effluuio*
Lemnius de oc-
culis. Nat. l. 4.
c. 44.

m *Acosta* l. 4. r.
12. 13.

darkned conceits make their heaven vpon Earth, to see such a resemblance of the Starrie heauen in the night, dispersing such a manifold light. The siluer swanne on the topp, the other mettalls vnder, and the drosse in the bottome. The Quick-siluer is admired for his naturall properties, that being a metall it is Liquid (not by Art as other mettalls, or by expence, in which respect the other may no lesse be called Quick-siluer, but) by it owne Nature: and being a liquor, is more heauie then those which haue a Naturall subsistence; this subsisting and sinking to the bottome, when the other swimme aboue it. Gold onely challengeth preheminnence, if *Plinius* be beleueed. Nothing in this admirable liquor is more to be admired, then the naturall loue, and sympathie which it hath to Gold: as appeareth in such, as for the French disease vse ointments of this composition if they weare a Gold Ring in their mouth, it attracteth this quicke and willing metall to it, from the Veines and inward parts, into which it had secretly and dangerously conueyed it selfe: the Ring plucked out of the mouth is of a Siluer complexion, which mutuall copulation nothing but fire can diuorce, or restore the same to the former colour. In their gildings of curious workes, it hath bene obserued that the workemen which vse Quick-siluer to that purpose, to prevent the secret and venomous exhalations thereof, haue swallowed a double duckat of Gold rolled vp, which drawes that fume of this liquor which enters in at the eares, eyes, nose, and mouth, vnto it in the stomack. And for this fume *Lemnius* tells, that the Gold-Smithes hanging a cloth over the place where they Guild, which receiueth the fume of the Quick-siluer, finde that smoke in the cloth; recouering againe his former nature in drops of that Liquid metall. *Venenum vtrum omnium est* saith *Plinius*; it is a venome to all things, and yet a greater venome is in the mouth of man. I meane not that *Poison of Aspes* under the lips of many, as the Prophet speaketh in a spirituall sense, but euen in naturall operation, the Spittle of man enuometh, with a stronger poison, this poison of Quick-siluer, and either killerh it, or at least depriueth it of the motion and quicknes, and maketh it pliant to medicines and ointments. Yea, some report that this Spittle of man, arising of secret vapours out of the body, as infectious exhalations out of vnhollome Lakes, especially when a man is fasting, killeth Scorpions, and other venomous beasts, or at least doth much hurt them. Quick-siluer dissolaueth other mettalls, onely it is thus rauished with gold, and not a little affected to siluer, for the refining of which, it is principally in vse: it corrupteth, forceth, consumeth, and steeth the rest, as much as may be, and therefore they vse to keepe it in Earthen Vessels, bladders, skinned, quills, and such vn-ctuous receptacles. It hath pierced and eaten through the bodies of men, and hath bene found in their graues. Quick-siluer is found in a kinde of Stone, which doth likewise yeeld Vermillion. At *Amador de Cabrera* is such a Stone, or Rocke, foure score yards long, fortie broad, interlaced with Quick-siluer, with many pits in it, threecore Stades deepe, and is able to receiue thre hundred workemen: it is valued worth a million of Gold. From the mines of *Guanaciles*, they draw yearly eight thousand quintals of Quick-siluer. As for the manner of refining siluer, by Quick-siluer, their Engines and Milles, with the triall of their metall, I referre the Reader to *Acosta*. The Emeralds also grow in Stones like Chrysell, and there are many of them in the Indies. But of these and other gemmes it would be too tedious to write. Let vs come to the Men, Beasts, Fowles, and Plants of this New World.

CHAP. II.

*Of the first knowledge, habitation, and discoveries of the New world,
and the rare Creatures therein found, Beasts, Birds
Trees, Herbs, and Seeds.*



After these generall Discourses of the Americans, some other of like nature I hold not meete to be handled, before wee come to the particular Regions: and first of the men, whether the Ancients had any knowledge of them: how men first came into these parts, and of the first discoveries in the former Age. Concerning the first knowledge of these parts, it may iustly be a question whether the Ancients ever heard thereof. For to say nothing of that opinion, that the torrid Zone was not habitable in the opinion of the most, as wee have shewed in the former Chapter: the allegations are not such as can force vs to beleue that, wherein by great Authorities they are alledged. *Seneas* Prophecie is little to the purpose: *New-world* (saith he) shall be in the last Ages discovered, and *Thule* shall not bee any longer the chief of Nations. But all that *Chorus* seemes to a diligent Reader to intend nothing else, then to describe the vssall affects, and effects of shipping and Navigation agreeing to that *Argo* Argument of the Tragedie, wherein *Iason* in that famous *Argo* sailing to Colcos, had obtained *Medea's* love, which he vnkindly required. And had the Poet intended these Westerne Discoveries, he would neuer haue said

*Nec sit terris Ultima Thule: but
Nec sit tellus Ultima Gades,*

as *Boterus* observed, For the American Discoveries haue not bene by the way of Island, and Northward, but South-westward: and this appeareth by the Verses before,

*Nunc iam cessit Pontus & omnes,
Patitur leges. --
Qualibet alium cymba pererrat:
Nil qua fuerat; sede, reliquit
Perennis orbit, Indus gelidum
Potat Araxem, Aribon Persa
Rhenumq; bibunt; venient annis
Secula seris, quibus Oceanus
Vincula rerum laxet.*

As for *Plato's* *Atlantis*, and *Tertullian's* *Aeon* borrowed of him, *Acosta* alledgeth diuers *Platonicks*, *Proclus*, *Porphyrie*, and *Origen*, which interpret *Plato* after a myticall sense; and proueth by the words of *Plato* himselfe, that they can be no true Historie. Out of *Plutarch's* & other Histories of the Carthaginian, Phœnician, and Tyrrhenian Navigations they haue coniectures, but very vncertaine, & obscure: & those things, which *Diodorus* reports of that Iland, agree nothing to the New-world which had not attained to that ciuillie he there mentioneth, before the Spaniards arriuall. And by his discourse it seemes rather to be some of the Ilands of Africa, then America, if the Historie bee true. Neither could such long voyages so farre off from any land bee performed without the helpe of the COMPASSE, which was first found thirteene hundred yeares after Christ, by *Iohn Goia* of Melfi, according to that Verse of *Petrarch* *Prima dedit nautis vsum Magnus: Amaiphis, Gemara* citeth *Blondus*, and *John*, as *Orselius* doth, but *Flaminio di Malphi*. And in the tempestes, which happened

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*a Humi, Gubert
Discou.
Ortel Theat. d
charta. 72. O. bis
H. 4. in kpf.
Ded. 10. 1. 110. 3
b Sen. Medea.
Att. 2.
Thule is by
Mareator and
others inter-
preted Island;
by O. 1. 1. 110.
Tilenake in
Norway.
c Boteruparte 1.
l. 4.
d Plator disc-
course here of
is Englished by
R. Eden in the
Preamble of the
Decades.
e Tertul. de
Pall. 5. 3. in
Apolog.
f Acosta. l. 1. c. 110.
g Plator. de sa-
cie in orbe Lu-
cia.
h Diod. Sic. l. 3.
c. 7.
i Ortel. in Char-
ta. 6.
k Antonius Pa-
norm.
l Amaiphis in
Lucania in the
kingdome of
Naples.
m F. Gom. biff.
gen. 6. 9.*

n *Alt. 17. 10.*
Virg. Æneid. 1.
Seneca ubi supra
 o Of the sup-
 posed former
 Discoveries of
 the New
 world, read
Ortel. 1 beat.
Charis. 6.
 p *D. Powell* his-
 torie of Cam-
 bria pag. 22.
A.D. 1170.
 q *Dan. Ingram*
Hiabedit. 1. 10. 3.
Accredit ap
Rise & Guts
Owen make
 mention of
 this *Owen* Na-
 vigation. See
Hiab. 10. 3. pag. 1.
 r *A. S. And.*
 croffe in Cu-
 mana.
 A croffe ten
 foote long to
 which they
 prayed in
 Acufamil for
 raine. *Gomar.*
hist. of Cortes.
 parte 1. c. 28.
 b *ft. part. 2. c. 82.*
 * 3. or 4. words.

f *Alt. 17. 10.*
 1 *Ortelius* in his
 map of *Mare*
Pacificum, af-
 firmeth that
 the people of
 America in
 likelihood
 were peopled
 from Europe
 by *Gronland*
Island, *Fri-*
land, &c.
 u *Jo di Castel-*
lanos.
 x *Dr Bartol*
Colonius.
Morney.
de veris.
chris. 2. 10.
Betero ubi sup.

ned among the ancients, it seemes that for want of this skill, they wandered verie vncertaine, but as the Sunne or Starres, by returne of their desired light, after the tempests ended, directed them. Yet I will not say, but that in those times of olde, some Ships might come sometime by casuallie into those parts, but rather forced by weather, then directed by skill, and thus it is likely that some parts of America haue beene peopled. This I much doubt; whether their Science in Navigation was such, as that they would voluntarily aduenture, and could happily effect, this voyage to and from the West Indies. The most probable Historie in this kinde is (in my minde) that of *Madoc ap Owen Gwyneth*, who by reason of ciuill contentions, left his Countrie of Wales, seeking aduentures by Sea, and leauing the coast of Ireland North, came to a land vnknewne, where hee saw many strange things.

This by *D. Powell*, and *Mr. Humphrey Floyd*, is thought to bee the Continent of the new world, confirmed herein by the speech of *Mutezuma*, professing his progenitors to be strangers; and so were al the Mexicanes to those parts, as the Historie in the eighth Chapter following will shew: and by the vse of certaine Welch words which *Dan. Ingram* obserued in his travell through those parts. The Historie addeth that hee left certaine of his people there, and coming home for more people, returned thither with ten saile. Howsoever, it is certaine that the prints of this Britishe expedition are in manner worne out, and no signe thereof was found by the Spaniards: Onely they vsed a Croffe in Cumana: in the Island of *Aenzamil*, the same was worshipped: but without any memory of Christ, or any thing laouring that way: and might as well bee there without any Christians erecting, as those Crosses which in the former booke wee haue shewed, were in the Temple of *Serapis*, at *Alexandria*. As for *Mutezuma* being a stranger, it might bee so, and yet his progenitors of some other parts of America. And the words of Welch are very few, which, as it happens in any other language, might by some chance come to passe. But if any bee desirous to beleue, that this *Madoc* peopled the Continent or Island of America, rather then the *Terceras*, or some of the African Islands, I will not hinder: nor will I runne too much out of compasse, in pleading for the Compasse, as which onely can direct in such spacious Seas. Yet of this opinion is this learned and iudicious Authour, *Iusephus Acosta*, who diligently discussing this question, How men passed first to the Indies; largely, and learnedly contendeth, that they came not thither purposely, if they came by Sea, but by distresse of weather; and yet findes no lesse difficultie, (that way) in the transporting beastes; especially wilde, and vnprofitable beastes, which it is not like any would take into Ship with them, much lesse conuay them over so huge an Ocean. At last he concludeth, that although some might arrive there by ship-wracke, and tempest of weather, yet is it most likely that the first inhabitants (descended of *Adam* and *Noah*, of which one bloud God hath made all mankind, to dwell on all the face of the Earth, and hath assigned the bounds of their habitation) passed thither by some place where the Continent of our world ioineth with America: or the Islands thereof, are found fit mediators for this passage, being not farre distant from the land. And this on the North parts of the world, (where they place that strait of *Anian*, not yet certainly discovered) may bee so: besides that, on the South, men might passe from the coasts of *Malacca* to *Iaua*, and so to the South Continent, and from thence by the *Magellane* streights into America. *Gronland* is thought also, by some, to be the same Continent with *Esotiland* on the North. Some Negro's by force of tempest, it is probable, haue passed hither, because in *Carrea* some haue beene found, betweene *S. Martha*, and *Cartagens*. Of whom *Iohn de Castellanos* writeth.

Sen todos ellos Negros como enuenos, &c. they are all (saith hee) as blacke as *Ra. uens*. And of this kinde is *Betero*, and those French Worthies, *Dr Bartol*, and *Philip Morney*. It is not likely that the beastes could other wise passe, but by the Continent, or by Islands not farre off from the Continent, or from one another. Here also ariseth another question, how these beastes could passe from the parts of the knowne world

world, where none such are knowne: to which it may be answered, That God hath appointed to every Creature, his peculiar nature, and a naturall instinct, to live in places most agreeing to his nature: as even in our world, *Non omnis fere omnia tellus*: Every Country hath not all Creatures: the Elephant, Rhinoceros, River-Horse, Crocodile, Camell, Camelpardalis, and others, are not ordinarily, and naturally in Europe: nor the Zebra in Asia or Europe: and the like may bee said of many other Creatures.

Now, as in the Arke it selfe, (the Cradle of man, and stall of beasts,) wee must not onely observe Nature and Art, for the making and manning thereof, but a higher and more powerfull hand: even so in dispensing the Creatures which came from thence, they chose places by their owne naturall instinct, and man disposed, by his industry, according as he had use of them; but most of all, the secret and mighty providence of God co-working in those works of Nature and Industry, and (in likelihood) infusing some more speciall & extraordinary instinct in that replenishing & returning of the world, *Assigning their seasons and bounds of habitation*, hath thus diversified his works, according to the diversities of places, and sorted out to each Country their peculiar creatures. As for the coming by shippe, it is for the beasts improbable, for the men (by any great numbers, or of any set purpose) valkely, seeing in all America they had no shipping, but their Canoes. The beasts also have not beene found in the Ilands, which are in the Continent. And if any hereunto will adde a supposition, that there might be some Ilands or Parts of the Continent in times past, which is now swallowed by the mercurielle Ocean, so that then there might bee a way, which now is buied in the waves: (as some suppose) of *Plato's Atlantis*, placed at the mouth of the Streits, or *Heracles Pillars*, which yet they would have to bee America, and some of the Sea betwixt Dover and Callais, once one firme Land (as they doe imagine) I list not to contradict them.

As for the Indians owne report of their beginnings, which some ascribe to a fountain, others to a Lake, others to a Caue, or what other opinion they conceive thereof, wee shall more fitly observe in their proper places, discoursing of their Religions and Opinions: Now for the first certaine Discoverie of this New World, the World generally ascribeth it to *Columbus*, and worthily: but *Columbus* himselfe is sayd to have receiued his instructions from another.

This Historie is thus related by *Gomara*: A certaine Carauell, sayling in the Ocean, by a strong East winde long continuing, was carried to a Land unknowne, when going; and arriving, had none left aliue but the Pilot, and three or foure mariners, the rest being dead of famine and other extremities; of which also the remnant perished in few dayes, leaving to *Columbus* (then the Pilots host) their Papers, and some grounds of this Discoverie. The time, place, countrey, and name of the man is uncertaine: Some esteeme this Pilote an Andalusian, and that hee traded at Madera, when this befell him: some, a Biscaine, and that his traffike was in England and France; and some, a Portugall, that traded at the Mina: some say he arriued in Portugall; and some, at one of the Azores: all agree that he died in the house of *Christopher Columbus*. It is most likely at Madera. This relation of *Gomara* (as it hath no witnesses to proue it, the whole company being dead; nor any good circumstances, (so) *Bonzo* plainly affirmeth it to be a fable, and a Spanishticke, enuying a foreiner and Italian that glory to be the first finder of the Indies. Hee citeth out of *Peter Martyr* an oportune. For, hee being a mariner, vs'd to the Sea from his youth, and sayling from Cales to Portugall, observed, that at certaine seasons of the yeare, the Windes vs'd to blowe from the West, which continued in that manner a long time together. And deeming that they came from some coast beyond the Sea, hee busied his minde so much heerewith, that hee resolu'd to make some triall and prooue thereof. When he was now forty yeres old, he propounded his purpose to the Senate of Genus, vnder-taking, if they would lend him shippes, hee would find a way by the West vnto the Ilands

y. Art. 7. 26.
z. Sir Humphrey
Gilberts Discoverie
of the North west.
a. R. Perlegans
Antiquities.
b. F. G. Histor.
gener. parte 2.
ca. 13.
c. Columbus was
borne at Cugue-
or, (as
some say) at
Nervi in the
territory of
Genoa: he was
a mariner from
a childe, and
traded into
Syria, and o-
ther parts of
the East. After
this he became
a master in ma-
king sea cards:
hee went to
Portugall, to
learn their na-
uigations on
the coast of A-
frica, and there
married, *Gom.*
ca. 14. R. Eden:
d. Hier. Benzog
lib. 1. ca. 5.
e. Gaspar Ens
lib. 1. ca. 23.
conic. Aureth,
that *Columbus*
(naued with
his owne con-
jectures to this
discovery) was
confirmed fur-
ther therein
by this Pilote,
which is said
to die in his
house.

lands of Spices. But they rejected it as a Dreame.

Columbus frustrate of his hopes at Genoa, yet leaues not his resolution, but goeth to Portugall, and communicates this matter with *Alphonso* King of Portugall: but finding no entertainment to his suites, sendeth his brother *Bartholomew Columbus* to King *Henrie* the seventh of England, to sollicite him in the matter, whiles himselfe passed into Spaine, to implore the aide of the Castilians herein.

f *Fernand. Columbus* in *una patris Christophori* cap. 13. Hack. tom. 3.

g *Gomara* c. 19

Bartholomew unhappily lighted on Pirats by the way, which robbing him and his company, forced him to sustaine himselfe with making of Sea-Cardes. And hauing gotten somewhat about him, presents a Mappe of the World to King *Henrie*, with his brothers offer of Discouerie: which the King gladly accepted, and sent to call him into England. But he had sped of his suite before in Spaine, and by the King and Queene was employed according to his request. For coming from Lisbon to Palos di Moguer, and there conferring with *Martin Alonso Pinzon*, an expert Pilote, and *Frier Io. Perez* a good Cosmographer, he was counselled to acquaint with these his proiects, the Dukes of Medina Sidonia, and of Medina Celi: which yeelding him no credit, the Frier counselled him to goe to the Court, and wrote in his behalfe to *Frier Fernand de Telaveria* the Queenes Confessor, . *Christopher Columbus* came to the Court of Castile, An. 1486, and found cold welcome to his suite, at the hands of the King and Queene then busied with hote warres in Granada, whence they expelled the Moores. And thus remained he in contempt, as a man meanely clothed, without other Patron then a poore Frier, saue that *Alonso de Quintanilha* gaue him his diet, who also at last procured him audience with the Archbishop of Toledo, by whose mediation hee was brought before the King and Queene, who gaue him fauourable countenance, and promised to dispatch him, when they had ended the warres of Granada, which also they performed. Thus *Columbus* is set forth with three Caruells at the Kings charges, who because his treasure was then spent in the warres, borrowed sixeteene thousand ducats of *Lewes de Sancti Angelo*: and on friday the third day of August, in the yeere of our Lord 1492. set saile for Gomera, one of the Canarie Ilands, and hauing there refreshed himselfe, followed his Discouerie. After many dayes hee incountred with that herby Sea (whereof before wee haue^h spoken) which not a little anated and amazed the Spaniards, and had caused theirⁱ returne, had not the sight of some Birds promised him land not farr off.

h *Libr. 7. c. ult.*
i *Pet. Mart. dec. 1. lib. 1.*
k *A. Bence lib. 1. c. 6.*
l *Gasp. Enst. lib. 1. c. 2.*

m *Columbi Navigaciones* 1, 2, 3 & 4.

n His true name was *Colon*, which corruptly is called *Columbus*.

But the Spaniards, after three and thirtie dayes sayling, desperate of successe, mutined, and threatned to cast *Columbus* into the Sea: ^k diddaining much, that a stranger, a Genuois had so abused them. But he pacifying their enraged courages with milde speeches, and gentle promises, on the eleventh day of October ^l one *Roderigo di Triana* espied and cried, Land, Land; the best musicke that might be, especially to *Columbus*, who to satisfie the Spaniards importunity, had promised the day before, that if no land appeared in three days, he would returne. ^m One, the night before, had descried Fire, which kindled in him some hope of great reward at the Kings hand, when hee returned into Spaine, but being herein frustrate, he burnt into such a flame, as that it consumed both Humanitie and Christianitie in him, and in the agonie of Indignation made him leaue his Countrey, and faith, and reuolt to the Moores. But thee, *Columbus*, how can I but remember? but loue? but admire? Sweetly may those bones rest, sometimes the Pillars of that Temple, where so diuine a Spirit resided; which neither want of former example, nor publike discouragements of domesticall and forren states, nor priuate insultations of proud Spaniards, nor length of time (which usually denourezeth the best resolutions) nor the vnequall Plaines of huge vnkowne Seas, nor grassie fields in *Neptunes* lappe, nor importunate whisperings, murmurings, threatnings of enraged companions, could daunt: O name *Colon*,ⁿ worthy to be named vnto the worlds end, which to the worlds end hath conducted *Colonies*; or may I call thee *Columbo* for thy *Dove-like* simplicitie and patience? the true *Colonna* or Pillar, whereon our knowledge of this new world is founded, the true *Christopher*, which with more then Giant-like force and fortitude hath carried Christ his name and Religion, through vnkowne Seas, to vnkowne lands: which wee hope and pray, that it may be more refined

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refined, and reformed, then Popish superstition, and Spanish pride will yet suffer. Now let the Ancients no longer mention *Nepitune*, or *Minos*, or *Erythras*, or *Danau*, to all which, diuers Authors diuersly ascribe the invention of Navigation; Mylians, Trojans, Tyrians vaile your bonnets, strike your toppe-sailes to this Indian-Admirall, that deserueth the top-saile indeede, by aspiring to the top that Sayling could ayme at, in discovering an other World. Let Spaniards, French, English, and Dutch resound thy name, or his name rather, *whose name, who can tell?* that would acquaint thee and the world by thee, with newes of a New World. But lest we drowne our selues in this Sea of Extasie and Admiration, let vs go on shore with *Columbus* in his new discovered Island. And first me thinks I see the Spaniards, yesterday in mutiny, now as farre distracted in contrary passions; some gazing with greedie eyes on the desired Land; some with teares of ioy, not able to see that, which the ioy of seeing made them not to see: others embracing, and almost adoring *Columbus*, who brought them to that sight: some also with secret repinings enuying that glorie to a stranger; but biting in their biting envie, and making shew of glee and gladnesse: all new awaked out of a long trance, into which that stepmother Ocean, with dangers, doubts, dreads, despair had deiectioned them, revived now by the sight of their Mother Earth, from whence in unknowne armes they had beene so long weaned and detained. On shore they goe, and selling a tree, make a Crosse thereof, which they erected on the shore, and take possession of that New World in the name of the Catholike Kings. What worldly ioy is not mixed with some disastre? their Admirall heere splitteth on a rocke, but the men are saved by the help of the other shippes. This fell out in the North part of Hispaniola (so named by them, and by the Inhabitants called *Haytin*) where they had first light of Inhabitants, which seeing the se strangers, ranne all away into the mountaines. One woman the Spaniards got, whom they vsed kindly, and gaue her meat, drinke, and clothes, and so let her goe. She declaring to her people the liberalitie of this new people, easily perswaded them to come in troups to the shippes, thinking the Spaniards to be some diuine Nation, sent thither from Heauen. They had before taken them for the Caribes, which are certaine Caniballs, which vsed in humane huntings for humane game, to take men for to eate them: Children likewise, which they gelded to haue them more fatte, and then to deuoure them: the women they ate not, but vsed them for procreation, and if they were old, for other seruices. The Islanders had no other defence against them but the woody hilles, and swiftest heeles: to which they betooke them at the Spaniards arrivall, thinking them (as is said) to be Caniballs. And such haue they since proued, in effect, not leauing of 3 millions of people which here they found, 200: & that long since.

The Deuill had forewarned them of this by Oracle, that a bearded Nation should spoile their Images, and spill the bloud of their children, as we shall see in the particular Treatise of Hispaniola. Nothing more pleased the Spaniards, then the golde, which the naked Inhabitants exchanged with them, for bells, glasses, points, and other trifles. *Columbus* obtained leave of *Guacanavillus*, the Cacike or King, to build a fort, in which he left eight and thirtie Spaniards, and taking with him six Indians, returned to Spaine, where he was highly welcomed of the King and Queene. The Pope (then a Spaniard, *Alexander* the sixth) hearing of this, diuided the World, by his Bull, betwixt the Portugals and Spaniards. The Bull is become a Unicorne, & his two horns are now growne into one: in the vniuing of the two states. *Columbus*, graced with the title of Admirall, and enriched with the tenths of the Spanish gaines in the Indies, is sent a second time, with his brother *Bartholomew*, who was made *Adelantado* or Deputy of Hispaniola. They had allowed them for this Expedition, small and great, seventeen mile. The first Island he espied in his second navigation, hee called *Desseada* or *Desired*, because hee had longed to see land. Arriving in Hispaniola, hee found the Spaniards which hee had left there, that they were now not left, nor any where to be found. The Indians had murdered them, & laid the blame on the Spaniards insolencies. He then discovered Cuba & Yamaca, with the neighbor-illes. Returning to Hispaniola, he found his brother & the Spaniards in dissention and separation, and punishing the Authors of sedition, returned home. In the yeere of our Lord, one thousand four hundred ninety seven, hee made his third voyage,

* Prouerb. 30. 4

q Bart. de las Casas, Hispan. crudelit.

r Historie of China, pa 312.

H. Benzo l. i. c. 8

f The fort of

The Narinitie in Hispaniola.

t Alexander a wicked Pope.

Guicelard, lib. 1.

& he of whose daughter Lucretia Pontanua writeth, that she was Alexander's Eliza.

Sponza, Turris

abused by the incestuous

lusts of the father and his two sonnes,

was Author of the Bull,

whereby the Spaniards challenge the new World for theirs.

voyage, and then touched on the Continent; discovered Cubagua, Paria, and Cumana.

But *Koldanus Ximenius* raising a rebellion, and accusing the *Columbi* to the King, effected that *Bovadilla* was sent Governor into Hispaniola, who sent the two brethren bound as prisoners to Spaine: unworthy recompence of the worthy attempts of these Worthies. The King freeth them, and employeth *Christopher* in a fourth voyage, 1502: in which *Ovando* the Gouverneur forbade *Columbus* the first finder to land on Hispaniola. He then discovered *Guanaxa*, *Higiera*, *Fondura*, *Veragua*, *Vraba*, and learned newes (as some say) of the South Sea. He staid at Iumaica to repaire his fleet, where some of his men were sicke, and they which were sound in bodie, were more then sicke, fioward and tumultuous in behaviour, and many left him. Vpon this occasion the Islanders also forooke him, and brought in no victuall. Herewith *Columbus*, neither able to abide, nor depart, was driven to his shifts, no lesse admirable for subtletie then resolution. He told the Islanders, that if they did not bring him in provision, the Divine Anger would consume them, a signe whereof they should see in the darkened face of the Moone within two dayes. At that time he knew the Moone would be eclipsed, which the simple landers seeing, with feare and griefe humbled themselves to him, and offered themselves ready to all kinde and duetifull Offices. At last, returning into Spaine, he there died, Anno 1506. His body was buried at Siuill in the Temple of the Carthusians. This was the end (if ever there can be end) of *Columbus*. *Pinzonus* one of *Columbus* his companions, by his example invited, made new Discoveries, and *Vespucius*, and *Cabota*, and many other, every day making new searches and plantations, till the world at last is come to the knowledge of this New world almost wholly. The particulars will more fitly appeare in our particular relations of each countrey.

After this discourse of the men in those parts, let vs take some generall view of the other creatures, especially such as are more generally dispersd through the Indies. I have before noted, that America had very few of such creatures as Europe yeeldeth, vntill they were transported thither: and therefore they haue no Indian names for them, but those which the Spaniards that brought them, giue vnto them: as horse, kine, and such like. They haue lions, but not like in greatnesse, fiercenesse, nor colour to those of Africa. They haue beares in great abundance, except on the North parts. They haue store of deere, bores, foxes, and tygres, which (as in Congo) are more cruell to the Naturalls then to the Spaniards. These beasts were not found in the Islands, but in the Continent; and yet now in those Islands, kine are multiplied and growne wilde, without other owner then such as first can kill them: the dogges likewise march by troops, and endamage the cartell no lesse then wolues. The lions are grey, & vse to clime trees: the Indians hunt and kill them. The beares and tigers are like those in other parts: but not so many. Apes and Monkies they haue of many kinds, & those admirably pleasing in their apish tricks & imitations, seeming to proceed from Reason. A souldier leuelling at one of them to shoot him, the sly beast died not vnreunged, but hurling a stone as the other aimed at him, deprived the souldier of his eie, and lost his owne life. They haue monkies with long beards. *Acosta* tells of one monky that would goe to the Tauerne at his masters sending, and carrying the pot in one hand, and money in the other, would not by any means depart with his money, till he had his pot filled with wine: and returning home, would pelt the boies with stones, and yet haue care to carry his wine home safe to his master, neither touching it himselfe till some were giuen him, nor suffering other. Sheep haue much increased, and by good husbandrie, in that plentie of pasture, would be a great commodity: but in the Islands the wild dogs destroy them: and therefore they that kill these dogs, are rewarded for it, as they which kill wolues in Spaine. The dogs which the Indians had before, were snowted like foxes; they fatted them to eat, and kept them also for pleasure: but they could not barke: Such dogges (we haue shewed) are in Congo. Their flagges and deere in the south parts of America, haue no hornes. They haue store of conies. The Armadilla is an admirable creature, of which there be diuers kinds: they resemble a barded horse, seeming to be armed all over, and that as if it were rather by artificiall plates, opening & shutting, then naturall scales: it digges vp the earth as conies and moules.

The

u. *Casp. Em. lib.*
1. ca. 5.

x. *Vide lib. 5.*
ca. 16. pag. 452.

y. *Navigaciones*
Vinc. Pinzoni
Nau. Alb. de pu.
Seb. Cab. 12. Vi-
de Hinc. 10. 3.

z. A rule to
know what
beasts were
here naturall
(or to such
they haue
names in their
owne Lan-
guage) and
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ted: forlicke
the Indians
call by their
Span. names.
a. *Acost. lib. 1.*
c. 21. & 14 c. 34
b. From Hispan-
iola were
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1518. 3. 444
hide, & from
new Spaine
64350.
c. *Lib. 4. ca. 39.*
See *Car. clus.*
de exor. & O-
rid. gen. hist.
& summa.
Gen. de Quadr.
d. P. Mart. de
Indis.
e. *Quid. sum-*
ma. 25.
f. *Cataphractis*
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The hogs of the Indies haue their nauiell vpon the ridge of their backes. They goe in herds together, and assaile men, hauing sharp talons, like ratons, and hunt their hunters vpon the tops of trees, whence they easily kill these enraged *Saimos* (so they call them) biting the tree for anger. The *Dantes* resemble small kine, & are defended by the hardnes of their hides. The *Vicogne* somewhat resembleth a goate, but is greater: they sheare them, and of their fleeces make rugges and coverings, and stufies. In the stomackes and belly of this beast is found the Bezaar-stone, sometimes one alone, sometimes two, three, or foure: the colour of which is blacke, or grey, or greene, or otherwise: it is accounted soueraigne against poisons & venomous diseases. It is found in diuers sorts of beasts: but all chew the cud, & commonly feed vpon the snow and rocks. The Indian sheep they call *Lama*, it is a beast of great profit, not only for food and raiment, but also for carriage of burthen: they are bigger then sheep, & lesse then calues: they will beare 150. lb. weight. In some places they call them *Amidas*, and vse them to greater burthens. *Hulderick Schmidel* saith, that he living in the parts about the riuer of Plare, being hurt on his leg, rode 40 leagues vpon one of them. They wil grow resty, & will lie down with their burthen, no stripes nor death able to assuage their moorde: only good words, and faire dealing with gentle intreaty, sometimes diuers houres together, can preuaile.

Of fowles they haue many kinds which we haue, as partridges, turtles, pigeons, flock-doves, quails, falcons, herons, eagles: and a world of Parrots, which in some places flee by flocks, as pigeons. There are also Estriges. Hens they had before the Spaniards arriued. They haue other kinds peculiar: The *Tominios* is the least in quantitie, the greatest for admiration and wonder. I haue oft times doubted (saith *Acofta*) seeing them flie, whether they were Bees or Butter-flies; but in truth they are birds. *Themer* and *Lerius* call it *Gonambuch*, or *Gouambuch*. They affirme that it yeelds nothing in sweetness of Note to the Nightingale, and yet is not bigger then a Beetle or Drone-bee: One would say, *Vox est, præterea nihil*: but so could not any truly say, for euen otherwise it is almost miraculous: Nature making this little shop her great store-house of wonder; and astonishment, and shewing her greatest greatnes in the least instruments. The Prouinciall of the Iesuites in Brasill, affirmeth, as *Clausius* testifies, that the Brasilians called it *Omrissia*, which signifieth the Sun-beame, and that it was procreated of a flie; and that he had seen one, partly a bird, and partly a flie: first coloured blacke, then ash-coloured, then rose-coloured, then red; and lastly, the head set against the Sun, to resemble all colors, in most admired varietie. It flieth so swift (saith *Ouiedo*) that the wings cannot be seen. It hath a nest proportionable. I haue seene (saith he) one of those birds, together with her nest, put into the scales, wherein they vse to weigh gold, and both weighed but two tomines, that is, 24 graines. Happily it is therefore called *Tominios*, as weighing one *Tomin*. The feathers are beautified with yellow, green, & other colours: the mouth like the eie of a needle. It lieth on a dew, and the iuice of hearbs, but sitteth not on the rose. The feathers, specially of the necke and breasts, are in great request for those feather-pictures, or portraictures, which the Indians make cunningly and artificially with these naturall feathers, placing the same in place and proportion, beyond all admiration: The Indian Bittes should not flee your light, and are for their raritie worthy consideration, but that we haue before spoken somewhat of them.

They haue birds called *Condors*, of exceeding greatnesse and force, that will open a sheepe, and a whole calfe, and eate the same. They haue abundance of birds, in beautie of their feathers farre surpassing all in Europe, wherewith the skilfull Indians will perfectly represent in feathers, whatsoever they see drawne with the Penill. A figure of Saint *Francis*, made of feathers, was presented to Pope *Sixtus Quintus*, whose eie could not discern them to be naturall colours, but thought them pencill-worke, til he made trial with his fingers. The Indians vse them for the ornaments of their Kings and Temples. Some birds there are of such commoditie, onely by their dung. In some Islands ioyning to Peru, the mountaines are all white, like snowe, which is nothing but heapes of dung of certaine Sea-fowls which frequent those pieces. It riseth many eies, yea many launces in height, and is fetched thence in boats, to hearten the earth, which hereby is exceeding fertile.

g. Hist. Schmidel. ca. 44. Anno Do. 1548.

h. Aug. Carate. Hist. Peru. lib. 1. c. 1. Aud. Theues. ca. 41. Larius an. v. c. 13.

k. Natura in magnis magnis, in minimis maximis. 1. Car. Clus. Exot. lib. 5.

m. Ouiedo sum. mar. ca. 43.

n. Lopes de Gamara histor. Mexicana, or Conquest of the West Indies.

o. Acoft. l. 4. c. 17.

p See Monardus & Clusius.
D. Lobel Gerard
and other
Herbailists.

q Tb. Turner.

r Acosta libr.
4. ca. 24.

To adde somewhat of the Indian Plants, and Trees, *Mangle* is the name of a tree, which multiplieth it selfe into a wood (as before we haue obserued of it) the branches descending and taking roote in the earth. The Plane tree of India hath leaues sufficient to couer a man from the soote to the head: but these, the *Coco*, and other Indian trees, are in the East Indies also, and there wee haue mentioned them. *Cacao* is a fruit little lesse then Almonds, which the Indians vse for money; and make thereof a drinke, holden amongst them in high regarde. They haue a kinde of Apples called *Ananas*, exceeding pleasant in colour and taste, and very wholesome, which yet haue force to eate yron, like *aqua fortis*. The *Mamayas*, *Guayavos* and *Palos* bee the Indian Peaches, Apples, and Peares. (But it would be a wearie wildernesse to the Reader, to bring him into such an Indian Orchard, where hee might reade of such varietie of Fruits, but (like *Tantalus*) can taste none: or to present you with a garden of their trees, which beare flowers without other fruit, as the *Florpendis*, which all the yeare long beareth flowers, sweet, like a Lillie, but greater: the *Polifuchil*, which beareth a flower like to the forme of the heart, and others, which I omit: The flower of the Sunne is now no longer the Marigold of Peru, but groweth in many places with vs in England. The flower of the *Granadilla* they say (if they say truly) hath the marks of the Passion, Nails, Pillar, Whippes, Thotnes, Wounds, exceeding sigmaticall *French*.

For their Seedes and Graines, *Mays* is principall, of which they make their bread, which our English ground brings forth, but hardly will ripen: it growes, as it were, on a reed, and multiplieth beyond comparision; they gather three hundred measures for one. It yeldeth more bloud, but more grosse, then our wheate. They make drinke thereof also, wherewith they will be exceedingly drunke. They first sleepe, and after boile it to that end. In some places they first caule it to be champed with Maids, in some places with olde women, and then make a Leauen thereof, which they boyle, and make this inebriating drinke. The Canes and Leaues serue for their Mules to eate. They boyle and drinke it also for paine in the backe. The buds of *Mays* serue in steed of butter and oile.

In some parts they make bread of a great roote called *Yuca*, which they name *Cacavi*. They first cut and straine it in a Presse, for the iuyce is deadly poyson: the Cakes dried are steeped in water before they can eate them. Another kind there is of this *Yuca* or *Inuca*, the iuyce whereof is not poyson. It will keepe long, like biscuit. They vse this bread most in Hispaniola, Cuba, and Iamaica, where wheat and Mays will not grow, but so vnequally, that at one instant, some is in the grasse, other in the graine. They vse in some places another roote called *Papas*, like to grownd Nottes, for bread, which they call *Chuno*. Of other their roots and fruits I am loath to write, lest I wearie the Reader with tedious officiousnesse. Spices grow not there naturally: Ginger thriveth wel, brought and planted by the Spaniards. They haue a good kind of balme, though not the same which grew in Palestina. Of their Amber, Oiles, Gummes, and Drugges I list not to relate farther. Out of Spaine they haue carried great varietie of Plants, here in America exceeding Spaine, that it receiueth and fructifieth in all Spanish Plants that are brought thither, whereas the Indian thrue not in Spaine: as Vines, Olmes, Mulberries, Figges, Almonds, Limons, Quinces, and such like. And, to end this Chapter with a comparision of our World with this of America; Our aduantages and preferments are many. Our Heaven hath more Starres, and greater, as *Acosta* by his owne sight hath obserued, challenging those Authors, which haue written otherwis, of fabling. Our Heaven hath the North Starre within three degrees, and a third of the Pole: their Crozier or foure starres set a-crosse, which they obserue for the Antartike, is thirde degrees off. The Sunne communicates his partiall prefence seuen days longer to our Tro-pike, then to that of *Capricorne*.

The want of the Sunne and Starres is one cause of greater colde in those parts then in these. Our Earth exceeds theirs for the situation, extending it selfe more betwene East and West (fittest for humane life) whereas theirs trends most towards the two Poles. Our Sea is more fauourable, in more Gulies and Bayes, especially such as goe faire

f Spanish fruits
thriue well in
one place or
other of the
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c Bosc. o Rel.
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u The Bal-
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CHAP. 3. AMERICA. *The eighth Booke.*

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farre within Land, besides the Mid-land Sea, equally communicating her selfe to Asia, Africa, and Europa. This conuenience of Traffique America wanteth. Our Beasts, wilde and tame, are farre the more noble, as the former Discourse sheweth. For what haue they to oppose to our Elephants, Rhinocerotes, Camels, Horses, Kine, &c? Neither were the naturall fruits of America comparable to those of our World. Whence are their Spices, and best Fruits, but from hence, by transportation, or trans-plantation? As for Arts, States, Literature, Diuine and Humane, multitudes of Cities, Lawes, and other Excellencies, our World enioyeth still the priuiledge of the First-borne. America is a younger brother, and hath in these things almost no inherirance at all, till it bought somewhat hereof of the Spaniards, with the price of her Freedome. On the other side, for temperature of Ayre, generally America is farre before Africa, in the same height. For greatnesse of Riuers, Plata and Maragnon exceede our World. Whether Africa or America exceed in Gold, it is a question: In Silver, Potosi seemes to haue surmounted any one Mine of the World, besides those of new Spaine, and o-ther parts, howsoeuer *Boterus* doubts. Yet *Exitus alia probat*. And now America ex-cells, because, besides her owne store, she is so plentifully furnished with all sorts of li-ving and growing creatures from hence, as euen now was shewed.

CHAP. III.

Of the North parts of the New World (Groenland, Estotiland, Meta Incognita, and other Places) vnto New Fraunce.



Merica is commonly diuided by that *Isthmus*, or necke and narrow passage of Land at Darien, into two parts; the one called Northerne America, or Mexicana; the other Southerne, or Peruana. This tren-deth betwix the Darien and Magellan Straits: that, from thence Northwards, where the Confines are yet vnknowne. For it is not yet fully discovered, whether it ioyneth somewhere to the Continent of Asia, or whether Groenland, and some other parts, accounted Ilands, ioyneth with it. These were discovered before the dayes of *Columbus*, and yet remaine almost couered in obscuritie, and were therefore iustly tearmed *Meta Incognita*, by *Great Elizabeth*, the best knowne and most renowned Ladie of the World. The first knowledge that hath come to vs of those parts, was by *Nicholas* and *Antonie Zeni*, two brethren, Ve-netians, Happie Italie, that first, in this last Age of the World, hast discovered the great Discoverers of the World, to whome we owe our *M. Paulus, Odoricus, Versomannus*, for the East; *Columbus, Vesputius, Cabot*, for the West; these noble *Zeni* for the North: and the first encompassing the Worlds wide compasse, vnto *Pigafetta's* Discourse, companion of *Magellan* in his iourney: that I speake not of the paines of *Russell*, *Ramusius, Boterus*, and a world of Italian Authors, that (I thinke more then any other Language) haue by their historicall labours discovered the World to it selfe. Vn-happie Italie, that still hath beaten the bush, for others to catch the Bird, and hath in-herited nothing in these Easterne and Westerne Worlds, excepting thy Catholike clayme, whereby the Catholike and Spanish Sword makes way for the Catholike-Romane Crowne and Keyes: Neither the Sword of *Paul*, nor the Keyes of *Peter*; for both these were ^b *spirituall*. But to returne to our Venetians. In the yeare 1380 Master *Nicola Zeno* being wealthie, and of a haughtie spirit, desiring to see the fashions of the World, build and furnished a Shippe at his owne charges, and passing the Straits of Gibraltar, held on his courte Northwards, with intent to see England and Flanders. But a violent Tempest assaying him at Sea, hee was carried hee knew not whither, till at last his Shippe was cast away vp-on the Ise of Frisland; where the men and most part of the goods were saued.

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a Discourse of
Frobenius voy-
ages by George
Best. Voyage 3.

b 2. Cor. 4.
c The discou-
eries of M. Nic-
Re Ant. Zeni ga-
thered out of
their letters by
Francisco Mar-
colino. They are
related by M.
Hakluyt in his
In 3. vol. part. 1. 21.

In vaine seemes that deliuerie, that deliueis vp presently to another Executioner. The Ilanders, like *Nepennes* hungrie groomes, or base and blacke gard, set vpon the men whome the Seas had spared: but here also they found a second escape, by meanes of a Prince named *Zichmni*, Prince of that and many Ilands thereabouts: who being neere hand with his Armie, came at the out-cry, and chasing away the people, tooke them into protection.

This *Zichmni* had the yeare before giuen the ouerthrow to the King of Norway, and was a great aduenturer in seates of Armes. He spake to them in Latine; and placed them in his Nauie, wherewith he wonne diuerse Ilands. *Nicolo* behaued himselfe so well, both in sauing the Fleet by his Sea-skill, and in conquest of the Ilands by his valour, that *Zichmni* made him Knight, and Captaine of his Nauie.

After diuerse notable Exploits, *Nicolo* armed three Barkes, with which he arriued in Engtroneland: where he found a Monasterie of Friers, of the Preachers Order, and a Church dedicated to Saint *Thomas*, hard by a Hill, that casteth out fire like *Vesuvius* and *Atna*. There is a Fountaine of hot water, with which they heat the Church of the Monasterie, and the Friers chambers. It commeth also into the Kitchin so boyling hote, that they vse no other fire to dresse their meat; and putting their Bread into Brasse Pots without any water, it doth bake as it were in an hote Ouen. They haue also small Gardens, which are couered ouer in the Winter time, and being watered with this water, are defended from the violence of the Frost and Cold, and bring forth Flowers in their due seasons. The common people astonished with these strange effects, conceiue highly of those Friers, and bring them presents of Flesh and other things.

They with this Water, in the extremitie of the Cold, heat their Chambers, which also (as the other buildings of the Monasterie) are framed of those burning stones, which the mouth of the Hill casts forth. They cast water on some of them, whereby they are dissolued, and become excellent white Lime, and so tough, that being contriued in building, it lasteth for euer. The rest, after the fire is out, serue in stead of stones to make Walls and Vaults, and will not dissolue, or breake, except with some yron toole.

Their Winter lasteth nine moneths: and yet there is a faire Hauen, where this water falleth into the Sea, not frozen: by meanes whereof there is great resort of wilde Fowle and Fish, which they take in infinite multitudes. The Fishers Boates are made like to a Weauers Shuttle, of the skinnes of Fishes, fashioned with the bones of the same Fishes, and beeing sowed together with many doubles, they are so strong, that in foule weather they will shut themselves within the same, not fearing the force eyther of Sea, or Winde. Neither can the hard-hearted Rockes breake these yeelding Vessells. They haue also (as it were) a Sleeue in the bottome thereof, by which, with a subtil deuise, they conuey the water forth, that soaketh into them. The most of these Friers spake the Latine Tongue.

A little after this, *Nicolo* returned, and died in Friland, whither his brother *Antonio* had before resorted to him, and now succeeded both in his goods and honour; whome *Zichmni* employed in the Expedition for Estotiland: which happened vpon this occasion. Six and twentie yeares before, foure Fisher-Boates were apprehended at Sea by a mightie and tedious storme; wherewith, after many dayes, they were brought to Estotiland, aboue a thousand myles West from Friland: vpon which, one of the Boates was cast away, and six men that were in it, were taken and brought to a populous Citie; where, one that spake Latine, and had bene cast by chaunce vpon that Iland, in the name of the King asked them what countrymen they were; and vnderstanding their case, hee acquainted the King therewith. They dwelt there fise yeares, and found it to be an Iland very rich, beeing little lesse then Island, but farre more fruitfull.

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One of them said he saw Latine Bookes in the Kings Librarie, which they at this present doe not vnderstand. They haue a peculiar Language, and Letters, or Characters, to themselves. They haue Mines of Gold, and other Mettalls, and haue Trade with Engroland. They sow Corne, and make Beere and Ale. They build Barkes (but know not the vse of the Compasse) and haue many Cities and Castles. The King sent these Fishermen with twelue Barkes Southwards, to a Countrey which they call Drogio: in which Voyage escaping dreadfull Tempests at Sea, they encountered with Canniballs at Land, which deuoured many of them. These Fishers shewing them the manner of taking Fish with Nets, escaped: and for the presents which they made of their Fish to the chiefe men of the Countrey, were beloued and honoured. One of these (more expert, it seemeth, then the rest) was holden in such account, that a great Lord made warre with their Lord to obtaine him: and so preuailed, that he and his companie were sent vnto him. And in this order was he sent to sue and twentie Lords, which had warred one with another to get him, in thirteene yeares space: whereby he came to know almost all those parts; which, he said, was a great Countrey, and (as it were) a New World. The people are all rude, and void of goodnesse: they goe naked, neither haue they wit to couer their bodies with the Beasts skinner, which they take in Hunting, from the vehement cold. They are fierce, and eate their enemies, hauing diuerse Lawes and Gouvernours. Their living is by Hunting.

Further to the Southwest, they are more ciuill, and haue a more temperate Ayre: They haue Cities and Temples dedicated to Idols, where they sacrifice men, and after eate them; and haue also some vse of Gold and Silver.

He fledde away secretly, and conueying himselfe from one Lord to another, came at length to Drogio, where he dwelt three yeares. After this time finding there certaine Boates of Estotiland, he went thither with them: and growing there very rich, furnished a Barke of his owne, and returned into Frisland; where hee made report vnto his Lord of that wealthie Countrey. *Zichumi* prepared to send thither: but three dayes before they set forth, this Fisherman died. Yet taking some of the Mariners which came with him, in his stead, they prosecuted the Voyage, and encountered, after many dayes, an Iland; where tenne men, of diuerse Languages, were brought vnto them, of which they could vnderstand none, but one of Ilesland. He told them, That the Iland was called Icaria, and the Kings thereof called *Icari*, descended of the auncient pedegree of *Dedalus*, King of Scots: who conquering that Iland, left his sonne there for King, and left them those Lawes, which to that present they retained. And, that they might keepe their Lawes inuiolate, they would receiue no stranger. Onely they were contented to receiue one of our men, in regard of the Language, as they had done those tenne Interpreters.

Zichumi sayling hence, in foure dayes deseried Land, where they found abundance of Fowle, and Birds egges, for their refreshing. The Hauen they called Cape *Trim*. There was a Hill, which burning, cast out smoake: where was a Spring, from which issued a certaine water like Pitch, which ranne into the Sea. The people of small stature, wilde, and fearefull, hidde themselves in Caves. *Zichumi* built there a Citie, and determining to inhabite, sent *Antonio* backe againe, with the most of his people, to Frisland.

This Historic I haue thus inserted at large, which perhaps, not without cause in some things, may seeme fabulous; not in the *Zens*, which thus writ, but in the relations which they receiued from others. Howsoeuer, the best Geographers^d are beholden to these brethren, for that little knowledge they haue of these parts; of which, none before had written: nor since haue there beene any great in-land Discoveries.

Somewhat since there hath beene discovered by *Gaspard Corteale*, a Portuguese; *Stephen Gomes*, a Spaniard, and *Sebastian Cabot*: and more by later Pilots,

Hhh 2

*d Abrak. Ortel.
chart. 6.
Hak. vol. 3.
Dolere.
Zichumi.*

of

of our Nation; but little of the disposition of the In-land people. Yea, it is thought to be all broken Ilands, and not inhabited, but at certaine seasons frequented by some Sauvages, which come thither to fish. Such as wee can, in due order wee here bestow.

* Ramus, in pre-
fat. 103. Vol.

c Clem. Adams.
Hak. 10. 3. p. 1. 6.

f P. Mart. Dec. 3.

l. 6.

g Codfish.
h Rob. Fabian.
ap. Hak. ubi sup.

Sebastian Cabot, in the yeare 1497, at the charge of King *Henry* the seventh, discovered to the threescore and seventh degree and a halfe of Northerly latitude, minding to haue proceeded for the search of Cathay, but by the mutinie of the Mariners was forced to returne. The Mappe of *Sebastian Cabot*, cut by *Clement Adams*, relateth, That *Iohn Cabot*, a Venetian, and his sonne *Sebastian*, set out from Bristol, discovering the Land, called it *Prima Vysla*, and the Iland before it, *S. Iohns*. The inhabitants weare Beasts skinnes. There were white Beares, and Stagges farre greater then ours. There were plentie of Seales, and Soles about a yard long. Hee named (sayth *Peter Mariyr*) certaine Ilands *Barcalaos*, of the store of those fish, which the inhabitants called by that name, which with their multitudes sometimes stayed his Shippes. The Beares caught these Fish with their claws, and drew them to land, and eat them. In the time of *H. 7.* (*William Purchas* being then Mayor of London) were brought vnto the King three men, taken in the New-found Iland: these were clothed in Beasts skinnes, and did eat raw fleshe. But *Cabot* discovered all along the Coast to that which since is called Florida; and returning, found great preparations for Warres in Scotland, by reason whereof, no more consideration was had to this Voyage. Whereupon he went into Spaine; and being entertained by the King and Queene, was sent to discover the Coasts of Brasil, and sayled vp into the River of Plate more then six score Leagues. He was made Pilot Major of Spaine: and after that, Anno 1549, was constituted Graund Pilot of England by King *Edward* the sixth, with the yearly Pension of an hundred threescore and six pounds, thirteene shillings, foure pence: Where, in the yeare 1552, he was chiefe dealer and procurer of the Discouerie of Russia, and the North-east Voyages, made by *Sir Hugh Willoughby*, *R. Chancelour*, *Stephen Burrough*, and prosecuted by *Pet. Iackman*, and others, towards Noua Zemla, Persia, Tartaria, as in Master *Hakluyts* first Tome appeareth.

1 *Sir Hugh Willoughby*.
R. Chancelour.
Stephen Burrough.
Pet. and Iac.
written by
Hugh Smith, &c.
all in Hak. 10. 1.
k *Oforius de reb.*
Emman. 12.

Anno 1500^k, *Gaspar Corte-real*, a Portugall, minding new Discoveries, set forth a Shippe at his owne charge from Lisbon; and sayling farre North, at last came to a Land, which for the pleasantnesse thereof, he called *Greene*. The men, as he reported, were barbarous, blacke-coloured, very swift, good Archers, clothed in Beasts skinnes. They liue in Caues, or bafe Cottages, without any Religion; but obserue Soothsayings. They vsed Marriages, and were very ielous. Returning into Portugall, hee sayled thitherward againe, Anno 1501. But what became of him, none can tell. His brother *Michael Corteregalis* the next yeare set forth two Shippes to make search for his brother, but he also was lost. The King *Emmanuel* grieved herewith, sent to enquire of them, but all in vaine. Their brother *Vasco* would haue put himselfe on this aduenture, but the King would not suffer him. The name *Greene* vpon this occasion was left, and the Land was called *Terra Corteregalis*. Thus farre *Oforius*. It reacheth, according to *Boterius* reckoning, to the 60. degree. Let vs come to our owne: For of *Stephen Gomes* little is left vs but a least.

1 *Corteregalis*, or
Laborador, ex-
tendeth from
60. degrees to
the River of
S. Lawrence.
G. Mot. Hen.
m *Steph. Gomes*.
n *Gaspar East*.
l. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

This *Gomes* hauing bene with *Magellan* a few yeares before, in his Discouerie of the South Sea, enlarged with hopes of new Straits, in the yeare 1525 set forth to search this Northerly passage. But finding nothing to his expectation, hee laded his Shippe with slaues, and returned. At his returne, one that knew his intent, was for the Moluccas by that way, enquiring what he had brought home, was told *Eslauos*, that is, Slaues. He, fore-stalled with his owne imagination, had thought it was said *Clauos*, and so posted to the Court to carrie first newes of this Spicie Discouerie, looking for a great reward: but the truth being knowne, caused heretofore great laughter.

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Sir *Martin Frobisher* discovered the first place, as being first that in the dayes of *Queene Elizabeth* sought the Northwest passage in three severall Voyages. The first whereof was written by *Christopher Hall*; the second, by *Dionise Settle*; the third by *Thomas Ellis*; and all in one Discourse by *M. George Best*: all which, at large, Reader may finde in *M. Hackluyts* laborious Discouerie of Discoueries. To speake briefly what may best besit vs in our Pilgrimage: Sir *Martin Frobisher* sayled from Blackwall, June the fifteenth; and the eleventh of July had sight of Frisland, but could not get on shore for the abundance of Ice, which was also accompanied with an extreame Fogge, as double gard to that Iland (uncertaine whether to fortifie, or to imprison them.) The twentieth of July he had sight of an high Land, which hee named *Queene Elizabeths* Foreland. Here was he much troubled with Ice; but sayling more Northerly, descried another Foreland, with a great Gutte, Bay, or Passage, which he entred, calling it *Frobishers Straits*, supposing it to be the diuision of Asia and America. Hauing entred threescore Leagues, he went on shore, and was encountered with mightie Deere, which ranne at him, with danger of his life. Here had he sight of the *Sauages*, which rowed to his Shippe in Boates of Seales skinnes, with a Keele of Wood within them, like a Spanishe Shallop, saue onely they lay in the bottome, and sharpe at both ends. They eate raw Flesh and Fish, or rather deuoured the same: they had long blacke hayre, broad faces, flat noses, and eyes of colour, or like an Oliue (which neither Sunne or Winde, but Nature it selfe, imprinted on them, as appeared by their Infants, and seemeth to be the generall Luerie of America.) Their Apparell was Seales skinnes: their women were painted or marked downe the cheekes and about the eyes with blew streakes. These *Sauages* intercepted fure of our men, and the Boat: Ours also tooke one of theirs, which they brought into England, where they arriued the second of October, 1576. He had taken possession of the Countrey in right of the Queene, and commaunded his company to bring euery one somewhat, in witness of the same. One brought a peece of blacke Stone, like Sea-coale, which was found to hold Gold in good quantitie. Whereupon a second Voyage was made the next year 1577, to bring Ore. And comming to those Straits in July, found them in manner shut vp with a long Mure of Ice, which sometime endangered their Shippes, especially on the nineteenth of that moneth. They found a great dead Fish, round like a Porcpis, twelue foot long, hauing a Horne of two yards, lacking two ynches, growing out of the Snout, wreathed and streight, like a Waxe Taper, and might be thought to be a Sea-Vuicome. It was broken in the toppes, wherein some of the Saylers said they put Spiders, which presently died. It was referred as a Jewell by the Queenes commaundement, in her Wardrobe of Robes. They went on shore, and had some encounter with the inhabitants, which were of so fierce and terrible resolution, that finding themselves wounded, they leapt off the Rockes into the Sea, rather then they would fall into the hands of the English. The rest fled. One woman, with her child, they tooke and brought away. They had taken another of the *Sauages* before. This *Sauage* had before, thought him to be aliue, and began to be offended, that hee would not answer him; with wonder thinking, that our men could make men liue and die at their pleasure. But strange were the gestures and behauiour of this man and the woman, when they were brought together; which were put into the same Cabin, and yet gaue such apparant signes of shamefastnesse and chastitie, as might be a shame to Christians to come so farre short of them.

Where they could haue any Trade with the *Sauages*, their manner of Traffique was, to lay downe somewhat of theirs, and goe their way, expecting, that our men should lay downe somewhat in lieu thereof; and if they like of their Mart, they come againe, and take it: otherwise, they take away their owne, and depart. They made signes, that their *Catchue*, or King, was a man of higher stature then any of ours, and that hee was carried vpon mens shoulders,

o *St. Mart. Frob.*p *Christ. Hall.*
Dionise Settle.
Tho. Ellis.
George Best.

1576.

q *Queenes*
Foreland, and
opposit thereto
to *Hall* lile, in
62. degrees,
30. min.r *Gasp. Ent.*
1.3. Hist. Ind.
Orid. c. 26.
affirmeth, that
one *Iohn Sculue*
a Polonian,
this year 1576
sayled beyond
Frisland and
Groenland,
and thence, to
Estoriland and
Labrador.s Such a horne
was brought
home two
yeres since,
found on shore
in a desolate
Island; & such
an one was ra-
ken vp 1588.
in the coast of
Norfolke, and
sold by an ig-
norant woman
for 18. pence,
which proued
effectually a-
gainst poisons,
as I was told
by *M. Rob. Sal-*
mon of *Leegh*,
who had a
peece of it.

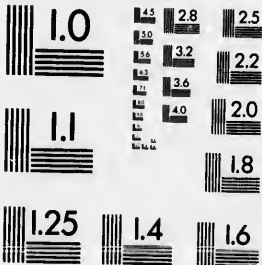
Hhh 3

They



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



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Frissland is in
length 25.
leagues: the
Southern part
of it is in the
latitude of 57.
degrees, & one
second. *Thomas
Watts.*

They could not learne what became of the five men they lost the yeare before: onely they found some of their apparrell; which made them thinke they were eaten. They laded themselves with Ore, and so returned. And with fiftene sayle the next yeare 1578, a third Voyage for discoverie was made by the said. Captaine and Generall. He went on shore the twentieth of June on Frissland; which was named by them West England, where they espied certaine Tents and People like those of *Meta Incognita*. The people fledde, and they found in their Tents a Boxe of small Nayles, redde Herrings, and Boords of Firre-tree well cut; with other things artificially wrought: whereby it appeareth, that they are workemen themselves, or haue trade with others. Some of them were of opinion, That this was firme Land with *Meta Incognita*, or with Gronland; whereunto the multitude of Ilands of Ice, betweene that and *Meta Incognita* induced them. In departing from hence, the *Salamander* (one of their Shippes) being vnder both her Courfes and Bonets, happened to strike on a great Whale with her full stemme, with such a blow, that the Shippe stood still, and neither stirred forward nor backwards. The Whale thereat made a great and hideous noyse, and casting vp his bodie and tayle, presently sanke vnder water. Within two dayes they found a Whale dead, which they supposed was this which the *Salamander* had stricken.

The second of Iuly they entred in with the Straits, the entrance whereof was barred with Mountaines of Ice, wherewith the Barke *Dennis* was sunke, to the hinderance of their proiects. For in it was drowned part of a house, which they had intended to erect there for habitation. The men were saued. The other Shippes were in very great danger, the Seas mustering Armies of ycie fouldiours to oppresse them, vying other naturall stratagemes of Foggies and Snowes to further these cruell designs.

It seemeth
they are of
fresh waters,
because the
ice is fresh; and
the Sunne melt-
ing the tops,
causeth rills of
fresh water to
runne downe,
which meeting
together, make
a prettie
streame.

These Icie Ilands seeme to haue bene congealed in the Winter further North, in some Bayes, or Riuers, and with the Summers Sunne being loosed, and broken out of their naturall prisons, offer themselves to all outrages, whereto the swift Currents and cold Windes will conduct them. Strange it is to see their greatnesse, some not lesse then halfe a myle about, and fourescore fathomes aboue water, besides the vnkowne depth beneath: strange the multitude; strange the deformed shapes: if this be not more strange, that they sometimes saue with killing, and suffer men to moore their Anchors on them, and to get vpon them to worke against them, for the safeguard of their Shippes: That bloudie enemies should entertaine them with disports, to walke, leape, shout, fortie myles from any Land, without any Vessell vnder them (according to *M. Bels* Riddle) and a hundred and tenne myles from Land should present them with running streames of fresh Waters, able to driue a Myll. The Floud was there nine houres, the Ebbe but three: A strong Current ranne Westwards. The people resemble much the Tartars, or rather the Samoeds, in Apparrell, and manner of liuing. It is colder here in 62. then 9. or 10. degrees more Northerly toward the North-east, which (it seemeth) comes to passe by the Windes, East, and North-east, which from the Ice bring so intollerable a cold. The people are excellent Archers; a thing generall throughout America. Besides Seales skinner, they vse the skinner of Deere, Beares, Foxes, and Hares, for Apparrell, and the cases also of Fowles sowed together. They weare in Summer the hayrie side outward; in Winter, inward; or else goe naked. They shoot at the Fish with their darts. They kindle fire with rubbing one sticke against another. They vse great blacke Dogges, like Wolues, to draw their Sleds, and a lesse kinde to eate. They haue very thinne beards. In the best of Summer they haue Haile and Snow (sometimes a foot deepe, which freezeth as it falls) and the ground frozen three fathome deepe. They haue great store of Fowle, whereof our men killed in one day fiftene hundred. They haue thicker skinner, and are thicker of Downe and Feathers then with vs, and therefore must be flayed. The Sunne was not absent aboue three houres and a halfe; all which space it was very light, so that they might see to write and read.

Hence

Hence is it, that those parts neere (and perhappes vnder) the Pole are habitable: the continuance of the Sunnes presence in their Summer, heating and warming with lively cherishment all Creatures: and in the Winter, by his oblique motion, leauing so long a twilight; and the increased light of the Moone, the Sunnes great and diligent Lieu-tenant, the brightnesse of the Starres and whitenesse of the snow, not suffering them to be quite forlorne in darkenesse. The beasts, fowles, and fishes, which these men kill, are their houses, bedding, meat, drinke, hose, thread, shooes, apparell, and sailes, and boats, and almost all their riches. Besides their eating all things raw, they will eat grasse and shrubbes, like our kine: and morsels of Ice, to satysfie thirst. They haue no hurtfull creeping things, but Spiders; and a kinde of Grate is there very troublesome. Timber they haue none growing, but as the vndermining water doth supplant and bring them from other places. They are great Inchanters. When their heads ake, they tie a great stone with a string into a sticke, and with certaine words effect, that the stone with all a mans force will not be lifted vp, and sometimes seemes as light as a feather; hoping thereby to haue helpe. They made signs, lying groueling with their faces vpon the ground, making a noise downward, that they worship the Diuell vnder them. There is no flesh or fish which they finde dead (smell it neuer so fishily) but they will eat it, without any other dressing. Their Deere haue skinnies like Ases, and feet large, like Oxen, which were measured seuen or eight inches in breadth. There are no Riuers or running Springs, but such as the Sunne causeth to come of snow. Sometimes they will perboile their meat a little, in kettles made of beasts skins, with the blood and water which they drinke; and lick the blondy knife with their tongues: This licking is the medicine also for their wounds. They seeme to haue traffick with other Nations: from whom they haue a small quantitie of Iron. Their fire they make of Heath and Mosse. In their leather boats they row with one oare faster, then we can in our boats with all our oares.

Master *Iohn Davis* in the year 1585. made his first voyage for this North-west Discouery, and in threescore and foure degrees, and fifteene minutes, they came on shore on an Iland, where they had sight of the Sauiages, which seemed to worship the Sunne. For pointing vp to the Sunne with their hands, they would strike their breasts hard with their hands: which being answered with like action of the English, was taken for a confirmed league, and they became very familiar. They first leaped and danced with a kind of Timbrel, which they stricke with a sticke. Their apparell was of beasts and birds skinnies, buskins, hose, gloues, &c. Some leather they had which was dressed like the glouers leather. The sixt of August they discovered land in 66. 40. They killed white Beares, one of whose forefeet were foureteene inches broad, so fat, that they were forced to cast it away. It seemed they fed on the grasse, by their dung, which was like to horse-dung. They heard dogges howle on the shore, which were tame: They killed one with a collar about his necke: he had a bone in his pisse; these it seemed were vsed to the sled, for they found two sleds.

The next yeare he made his second voyage, wherein hee found the sauage people tractable. They are great Idolaters, and Witches. They haue many Images which they weare about them, and in their boats. They found a graue, wherein were many buried, couered with Seales skinnies, and a Crosse laid ouer them. One of them made a fire of turfes, kindled with the motion of a sticke in a peece of a boord, which had a hole halfe thorow, into which he put many things, with diners words and strange gestures: our men supposed it to be a sacrifice. They would haue had one of the English to stand in the smoke, which themselves were bidden to doe, and would not by any means; whereupon one of them was thrust in, and the fire put out by our men. They are very theeuish. They eat raw fish, grasse and ice: and drinke salt water. Heere they saw a whirle-winde take vp the water in great quantitie, furiously mounting it vp into the aire, three houres together with little intermission. They found in 63. deg. 8. min. a strange quantitie of ice in one entire masse, so bigge, that they knew not the limits thereof, very high, in forme of land, with bayes and capes like high-cliffe-land; they sent their Pinnelle to discouer it, which returned with information, that it was only

x The Moone
setteth not, nor
the Sunne in
the Polar regi-
ons; being in
Cancers

y The voyage
of Master Da-
uis, written by
Iohn Iames.
Hak. 10. 3. p. 100.

ice. This was the seventeenth of July, 1586. and they coasted it till the thirtieth of July. In 66. deg. 33. min. they found it very hotte, and were much troubled with a stinging Flic, called *Mukto*. All the Lands they saw seemed to be broken, and Ilands; which they coasted Southwards, till they were in foure and fiftie and a halfe, and there found hope of a passage. In the same voyage he had sent the Sun-shine from him. in 60. degr. which went to Iseland, and on the seventh of July had sight of Gronland, and were hindered from harbour by the ice. They coasted it till the last of July. Their houses neere the Sea-side were made with peeces of wood, crossed ouer with poles, and covered with earth. Our men plaid at foot-ball with them of the Iland.

2 Henry Mor-
gan.

a John Davis in
his Hydrogra-
phical descrip-
tion.

The third voyage was performed the next yeare, 1587. wherein Master *Davis* discovered to the 73. degree, finding the Sea all open, and forty leagues betwene land and land, hauing Groenland (which for the lothsome view of the shore couered with snow, without wood, earth, or grasse to be seene, and the irksome noise of the ice he called *Desolation*) on the East, and America on the West. The Spanish Fleete, and the vntimely death of Master Secretary *Walsingham*, (the Epitome and summary of Humane worthinesse) hindered the prosecution of these intended Discoueries.

Henry Hudson hath since discovered about nine degrees nearer the Pole, and after diuers voyages, with the losse of himselfe, by means of his mutinous and (as is supposed) murderous companions, which returned the last yeare, hath gained more hope of this discovery of the South-sea, by a Northerly passage, then euer before.

b Hesselius Ge-
rardus.

Hesselius b *Gerardus* hath (I know not by what instructions) set forth this voyage, and discovery of *Hudson*, now this last Mart at Amsterdam, together with a Plat or Hydrographical Mappe of the same: affirming that he followed the way which Cap- taine *Winwood* had before searched, by *Lumleyes* Inlet, in 61. degr. and so passed the- row the strait to 50. and 51. where he wintered, and once saw a man girded with a Crosse, or Dagger of Mexico, or Iapon, whereby he guessed that hee was not farre thence. After they had stayed heere eight monthes, they set saile Northwards, and found an open Sea. His Marriners perceiuing that he intended further search for dis- couery, mutinying for victuall, put him with some others into the boat, and there left him, and returned for England.

And now are men employed in hope of perfecting that, to the glory of our Na- tion, which vndaunted spirits amongst vs with such cost and danger haue attempted. Resolute, gallant, glorious attempts, which thus seeke to tame Nature, where shee is most vnbridled, in those Northeasterly, Northwesterly, and Northerly borders (where she shewes her selfe a borderer indeed) and to subdue her to that Gouvernement and Subiection, which God o *uer all blessed for euer*, hath imposed on sensible Crea- tures to the Nature of man; resembling in one Image and abridgement, both God and the World, consisting of a spirituall and bodily, visible and inuisible subsistence. How shall I admire your valour and courage, yee Marine Worthies, beyond all names of worthinesse, that neither dread so long, either presence or absence of the Sunne, nor those foggie mists, tempestuous windes, cold blasts, snowes and haile in the aire: nor the vnequall Seas, which might amaze the hearer, and amaze the beholder, where the *Tritons* and *Nepheues* selfe would quake with chilling feare, to behold such monstrous Icie Ilands, renting themselves with terror of their owne massiues, and disdaining o- therwise, both the Seas souerainety, and the Sunnes hottest violence, mustering them- selves in those watery plaines, where they hold a continuall ciuill warre, and rushing one vpon another, make windes and waues giue backe, seeming to rent the eares of others, while they rent themselves with crafhing and splitting their congealed ar- mours: nor the rigid ragged face of the broken lands, sometimes towring themselves in a loftie height, to see if they can finde refuge from those snowes and colds that con- tinually beat them, sometimes hiding themselves vnder some hollow hills or cliffes, sometimes sinking and shrinking into valleyes, looking pale with snowes, and falling in frozen and dead swoones: d sometimes breaking their neckes into the Sea, rather embracing the waters, then the aires cruelie; and otherwhile with horrible Earth- quakes, in heat of Indignation shaking asunder, to shake off this cold and heavy yoke.

c As Borderers
are most vnru-
ly and lawlesse,
so in these out-
borders of the
world, the
power of Na-
tures greatest
officers, the
Sunne &c. is
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d These thing
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Great God, to whom all names of greatnesse are little, and lesse then nothing, let me in silence admire and worship thy greatnesse, that in this *little heart* of man (not able to serve a Kite for a break-fast) hast placed such greatnes of spirit, as the world is too little to fill; onely thy selfe the prototype and samplar of this modell, canst of thine owne sfer in this and like attempts, this Nation of ours, that as in greater light then to others, thou hast giuen vs thy *Sonne*, the *Sunne of righteounesse*: so with him thou wilt giue all things, even among other blessings, that thy *Virgin TRUTH*, by Virginian Plantation, or Northerly Discouery, may triumph in her conquests of Indian Infidels, maugre the bragges of that *Adulteresse*, that vaunteth e her selfe to be the onely Darling of *God* and Nature.

e Interim a zealous and flanderous Catholicke, with these disgracefull speeches of this Discouery. Ma pare, che la Natura si ha oposta a gli heretici, e a disegni loro. part. 1. lib. 5.

CHAP. IIII.

Of Newfound-Land, Noua Francia, Arambec, and other Countries of America, extending to Virginia.



Leauing those vnknowne and frozen Lands and Seas, (although there is yet knowne no frozen Sea, otherwise then as you haue heard) let vs draw somewhat nearer the Sunne, gently marching, as the situation of Regions shal direct vs, lest if we should suddenly leape from one extremity to another, we should rather exchange then auoid danger. And heere we haue by Land Saguenay, and many Countries of Canada, which the French haue stiled by a new name of New France: and by Sea the Islands many in number, and much frequented for their plenty of fish, commonly called New-found-Land, which name some ascribe to an Isle, others to diuers Islands, and broken Lands which the French call *Bacalos*, vpon the gulfe and entrance of the great River called *Saint Lawrence*, in Canada. This River some call the Strait of the three brethren; some *Saint Lawrence*, and others *Canada*. It farre exceedeth any River of the elder World. It beginneth, saith *Iaques Cartier*, beyond the Island of Assumption, ouer-against the high mountaines of Honhuedo, and of the seven Islands. The distance from one side to another, is about fise and thirty or forty leagues. In the midst it is about e two hundred fathome deepe. There are great store of Whales and Sea-horles. From the entrance vp to Hochelaga is three hundred leagues. Many Islands are before it, offering of their good nature to bee mediators betweene this haughty streame and the angry Ocean: many others all alongst his passage he holdeth in his louing vnlovely lappe, washing and hugging them with his ruder embracings. The former are vsually frequented, and were first discouered by the English, the other by the French. Of *Sebastian Cabot* his proceeding this way is spoken already. *Robert Thorne* in a Treatise of his, affirmeth that his father, and one Master *Elior* were the Discouerers of the New-found-Lands: & exhorted *K. Henry* to vndertake the search of the Indies by the Pole, which he held to be Nauigable. Vpon this motion, 1527, the King sent two shippes (as *Hall* and *Grafton* mention in their Chronicles) one of which shippes was cast away about the North-parts of New-found-Land, the other shaping her course towards Cape Briton, and the coasts of Arambec (or as some call it *Norumbega*) returned home. More tragicall was the successe of Master *Hore*s company, which set out nine years after in this Discouery, but by famine were brought to such extremities, that many of the company were murdered and eaten by their fellows. And those which returned were so altered, that *Sir William Butts* a Norfolk Knight, and his Lady, knew not their sonne Master *Thomas Butts*, one of this starued number, but by a secret marke, namely a wart, which Nature had sealed on one of his knees. The commodities and qualities of New-found-Land, are related by Master *Parkhurst*, Master *Hales*, *Sir George Peckham*, *Stephen Parmenius*, *Richard Clarke*, Master *Christopher Carleile*, all whose Discourses and experiments hereof, Master

a The Northerne seas may be called frozen, in respect o. the icy Islands, which by their freshness manifest themselves to proceed of fresh waters: no experience yet shewing, nor reason convincing, that the Ocean (alway salt and moving) is any where frozen: as any learned friend Master Briggs (a great Mathematician) also affirmeth. b Edwards. Hak. 1. 3. p. 152. c Gi. Bot. Ben. d Ia. Car. lib. 2. cap. 11. e Other say two hundred. f Rob. Thorne in Master Hak. luit Voyages. T. 1. p. 219. g Master Hak. Master Grafton. h Master Hore. 1530. Hak. 1. 3. p. 129. i A. Parkhurst. Edm. Hales. S. G. Peckham. Step. Parmenius. Richard Clarke. Christopher Carleile.

Haknis hath collected and bestowed on the World. The North-part is inhabited, the South is desert, although fitter for habitation. Besides the abundance of Cod, heere are Herrings, Salmones, Thornbacke, Oysters and Muskles, with Pearles, Smelts and Squids, which two sorts come on shore in great abundance, fleeing from the devouring Cod, out of the frying-pan into the fire. It is thought that there are Buffes, and certaine, that there are Beares and Foxes, which before your face will robbe you of your fish or flesh. Before they come at New-found-Land by fiftie leagues, they passe the banke: so they call certaine high grounds, as aaine of Mountaines, raising themselves vnder the water, about ten leagues in breadth, extending to the South infinitely, on which is thirty fathome water, before and after two hundred. Sir *Humsfrey Gilbert* tooke possession thereof, by vertue of her Maiesties Commission. Anno 1583. It is with-in-land a goodly Countrey, naturally beautified with Roses sown with Pease, planted with stately trees, & otherwise diuersified both for pleasure & profit. And now the report goeth, that our English Nation doe there plant and fixe a settled habitation.

k *Thom. James.*

Neere to New-found land in 47. deg. is great killing of the Morfe or Sea-oxe. In the Ile of Ramea, one small French shippe in a small time killed 500. of them. They are great as Oxen, the hide dressed, is twice as thicke as a Bulls hide: It hath two teeth like Elephants, but shorter, about a foot long, dearer sold then Iuory, and by some reputed an Antidote, not inferiour to the Vnicornes horne. The yong ones are as good meat as Veale. And with the bellies of fise of the said fishes (if so we may cal these Amphibia, which liue both on land and water) they make a Hoghead of traine oile. Some of our English ships haue attempted this enterprise for the killing of the Morfe, but not all with like successe; nor with so good as is reported of Cherry Island. At Brions Island

* *Charles Leigh.*

is such abundance of Cods, that Master *Leighs* company with foure hookes in little more then an howre, caught two hundred and fifty of them. Neere to the same in the gulfe of Saint Lawrence, are three, termed the Islands of Birds: the soile is sandy red, but by reason of many birds on the, they looke white. The birds sit as thicke, as stones lie in a paved street: or to vse *Iagues Cartier's* comparison, as any field or meadow is of grasse. Two of these Islands are steepe and vpight as any wall, that it is not possible to climbe them. On the other which is in 49. deg. 40. min. and about a league in circuit, they killed, and filled two boats in lesse then halfe an howre. Besides them which they did eat fresh, euery ship did powder fise or six barrells of them. There are an hundred fold as many hauering about, as within the Island. Some are as big as Iayes, black & white, with beakes like vnto crows: their wings are no bigger then halfe ones hand, and therefore they cannot flie high, yet are they as swift neere the water, as other birds. They are very fat: these they called Aponatz, a lesser kinde which there aboundeth, they named Godetz: A bigger, and white, which bite like dogges, they termed Margaulx. Although it be fourteene leagues from the maine, yet Beares swimme thither to feast with these birds. One they saw as great as a Cow, saith *Cartier*, and as white as a Swanne, which they did kill and eat, and the flesh was as good as of a two-yeare-old Calf. About the Port of Brest, they found as many Islets, as were impossible to number, continuing a great space.

n *Siluest. Wyet.*

The Island of Assumption, * by the Sauages called *Natiscotee*, standeth in 49. deg. The sauages dwell in houses made of fir-trees, bound together in the top, and set round like a Doue-house. This, as before is said, is at the entry of the Riuer into the gulfe of Saint Lawrence. The bankes of this Riuer are inhabited of people that worship the Diuell, & sometimes sacrifice to him their owne blood. * *Francis* the first, King of France, sent thither *James Berton*; and *Henry* his sonne, *Nicolas Villagnon*: but the greatest riches they found, were the Diamonds of Canada, and those of small value for their brittlenes. Thus *Boterm. Iagues Cartier* made three voyages into these parts. First in the yeare 1534. Then was he gladly welcomed of the Sauages, singing, dancing, and expressing other signes of ioy, as rubbing his armes with their hands, and then lifting him vp to heauen, giuing all to their naked skinne (though all were worse then nothing) for the trifles hee gaue them. They went naked, sauing their priuities which were covered with a skinne, and certaine old skinnes they cast vpon them. Some

o *Boterm. part. 1. lib. 5.*

p *Iag. Cart. 1.*

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they saw, whose heads were altogether shaven, except one bush of haire which they suffer to grow vpon the top of their crowne, as long as a horse taile, and tied vp with leather-strings in a knot. They haue no dwelling but their boats, which they turne vpside downe, and vnder them lay themselues along on the bare ground. They eat their flesh and fish almost raw, only a little heated on the coales. The next yeare Captaine *q* *Cartier* returned, and carried backe two Sauages, which he before had carried into France to learne the language. Hee then passed vp to Hochelaga^r. They found Rats which liued in the water, as big as Conies, and were very good meat. Hochelaga is a City round, compassed about with timber, with three course of Rampiers one within another, framed sharpe, about two rods high. It hath but one gate, which is shut with piles and barres. There are in it about fifty great houses, and in the midst of euery one a court, in the middle whereof they make their fire. Before they came there, they were forced to leaue their boats behinde, because of certaine falls, and heard that there were three more higher vp the streame, towards Sanguenay, which in his third Voyage were discovered. *q* *149. Car. 2.*
r He wintered
this time in the
Countrie.
f *149. Car. 3.*

Concerning the Religion in these parts of Canada, euen amongst the Sauages we finde some tracts and foot-prints therof, which neither the dreadful winters haue quite frozen to death, nor these great and deep waters haue wholly drowned, but that some shadow thereof appeareth in these shadowes of men, howsoeuer wilde and sauage, like to them which giue her entertainment. This people beleue, saith *Jaques Cartier*, in one which they call *Cudrnaigni*, who, say they, often speaks to them, & tels them what weather will follow, whether good or bad. Moreover, when he is angry with them, he casts dust into their eyes. They beleue that when they die, they goe into the Stars, and thence by little and little descend downe into the Horizon, euen as the Stars doe, after which they go into certaine Greene fields, full of goodly faire and precious trees, flowers and fruits. The French-men told them *Cudrnaigni* was a diuell, & acquainted them with some mysteries of the Christian Religion, whereupon they condescended and desired Baptisme; the French excused, & promised after to bring Priests for that purpose. They liue in common together, and of such commodities as their Countrie yeeldeth they are well stored. They wed two or three wiues a man, which, their husbands being dead, neuer marry againe, but for their widowes livery weare a blacke weed all the daies of their life, besmearing their faces with cole-dust & grease mingled together, as thicke as the backe of a knife. They haue a filthy and detestable vse in marrying their maidens, first putting them (being once of lawfull age to marry) in a common place, as harlots, free for euery man that will haue to do with them, vntill such time as they finde a match. I haue scene houses as full of such prostitutes, as the schooles in France are full of children. They there vse much mis-rule, riot, and wantonnesse.

They dig their ground with certaine peeces of wood, as big as halfe a sword, where they sow their Maiz. The men also doe much vse Tobacco. The women labour more then the men in fishing and husbandry. They are more hardy then the beasts, & would come to our ships starke naked, going vpon snow and ice, in which season they take great store of beasts, Stags, Beares, Martens, Hares and Foxes, whose flesh they eate raw, hauing first dried it in the Sunne or smoke, and so they doe their fish. They haue also Otters, Weasils, Beauers, Badgers, Conies: fowle and fish great varietie: and one fish, called *Adobonis*, whose body & head is like to a Greyhound, white as snow. Their greatest iewel is chaines of Esurgny, which are shel-fishes, exceeding white, which they take on this manner. When a captiue or other man is condemned to death, they kill him, and then cut slashes in his most fleshy parts, and hurle him into the Ruer Cor-nibots, whence after twelue houres they draw him, finding in those cuts these Esurgny, whereof they make beades and chaines. They are excellent for stanching of blood. Thus much out of *Cartier*. In the yeare 1542. *Monsieur Robernal* was sent to inhabit those parts. He saith that he built a Fort faire and strong: the people haue no certaine dwelling place, but goe from place to place, as they may finde best food, carrying all their goods with them. *u* *M. Francis
Robernal.*

It is more cold in that, then in other places of like height, as *Iohn Alphonse* of Xanctoigne

x *Iohn Alphonse*
of *Xanstoigne*.
Hakluis tom. 3.

Xanstoigne * affirmeth, because of the greatnes of the Riuer which is fresh water, and because the land is vntilled and full of woods. We may adde the cold vapours which the Sunne exhaleth in that long passage ouer the Ocean, the abundance of ice that commeth out of the North-seas, and the windes which blow from them, and from the cold snowie hills in the way.

y *M. Champlain*
in *Noua Fran-*
cia. lib. 2. cap. 5.

Monsieur y Champlain hauing of late made the same voyage, discoursed with certaine Sauages yet liuing, of whom he learned touching their Religion, that they beleue in one G O D, who hath created all things: that after G O D had made all things, he tooke a number of arrowes, and did sticke them into the ground, from whence men and women sprung vp, which haue multiplied euer since. Touching the Trinitie, being asked, a *Sagamos* or *Gouernor* answered, *There was one only GOD, one SONNE, one Mother, and the Sunne, which were foure.* Notwithstanding, * that G O D was ouer and aboue all: the SONNE was good, and the Sunne also: but the Mother was naught and did eat them, and that the F A T H E R was not very good. Being asked, if they or their ancestors had heard that G O D was come into the world: He said that he had not seene him; but that anciently there wer fise men, who traueilling toward the setting of the Sunne, met with G O D, who demanded of them, whither goe yee? They answered, we goe to seeke for our liuing. G O D said, You shall finde it heere: But they not regarding, passed further: and then G O D with a stone touched two of them, who were turned into stones. And he said againe to the three other, whither go yee? they answered, and he replied as at first: they yet passing further, he tooke two staues, and touched therewith the two sonnott, and transformed them into staues. Asking the third man whither he went, he said to seeke his liuing: whereupon he bad him tarry, and he did so, and G O D gaue him meat, and he did eat: and after he had made good cheare, he returned among the other Sauages, and told them all this tale. This *Sagamos* also told, that at another time there was a man which had store of Tabacco, and G O D came and asked him for his pipe, which the man gaue him, and he dranke much of it, and then brake the pipe. The man was offended herat, because he had no more pipes, but G O D gaue him one, and bad him carry it to his *Sagamos*, with warning to keepe it well, and then he should want nothing, nor any of his. Since, the said *Sagamos* lost the pipe, and found famine and other distresse: this seemeth to be the cause, why they say G O D is not very good. Being demanded what ceremony they vsed in praying to their God, he said that they vsed no ceremony, but euery one did pray in his heart, as he would. They haue among them some Sauages, whom they call *Pilotana*, who speake visibly to the Diuell, and he tells them what they must doe, as well for warre, as for other things. And if he should command them to put any enterprife in execution, or to kill a man, they would doe it immediately. They beleue also that all their dreames are true. So farre *Champlain*.

z The answer
of a *Sagamos* in
cases of Reli-
gion.

a This some-
what agreeth
with the Ma-
nichean and
Pythagorean
error.

In the yeare 1604, *Monsieur de Mons* (according to a Patent granted him the yeare before, for the inhabiting of Cadia, Canada, and other parts of New France, from the fortieth degree to the six and fortieth) rigged two shippes, and bare with those parts that trend Westward from Cape Breton, giuing names to places at pleasure, or vpon occasion. One port was named *Sannalet* of a French Captaine, who was there a fishing, and had made this his two and fortieth Voyage hither: another was named of *Ref-signal*, whose shippe was confiscated for trading there with the Sauages (a poore preferment, to leaue name to a Port by his misery) another was named Port Moutton, and within a great Bay, they named another Port-Royal, where after they fortified. The inhabitants of these parts were termed *Souriquois*. From them Westward are the people called *Eteschemins*, where the next port, after you are passed the Riuer of *S. Iohn*, is *Saint Croix*, where they erected a Fort, and wintered. Threescore leagues West from thence is the Riuer *Kimibeki*: and from thence the Land trendeth North and South to Mala-barre. Authors place in that former extension of land betwixt East and West, a great Towne and faire Riuer, called *Norombega*, by the Sauages called *Agguncia*. These French Discoverers vtterly deny this History, affirming that there are but Cabans here and there made with perkes; and couered with barks of trees, or with skins: and both the

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the River and inhabited place is called *Pemsegoet*, and not *Aguncia*. And there can be no great River (as they affirme) because the great River Canada hath (like an insatiable Merchant) engrossed all these water-commodities, so that other streames are in manner but meere pedlers.

The *Armouchiquois* are a traitorous and theevish people, next vnnighbourly neighbours to the *Etechemins*: they are light-footed and lime singred, as swift in running away with their stolen prey, as the Grey-hound in pursuing it. *Monsieur du Pont* arrived in those parts in the yeare 1605. and *du Mont* reinforced the French habitation to *Port Royall*. *Monsieur de Pontreincourt* sailed thither in the yeare 1606. and with him the Author of the booke called *Nova Francia*, who hath written of the rites and customes of these Countries. He saith, that the *Armouchiquois* are a great people, but have no adoration. They are vicious and bloudie. Both they and the *Souriquois* have the industrie of painting and carving, and doe make pictures of Birds, Beasts, and Men, both in stone and wood, as well as the workemen in these parts. They, as is said, ascribe not diuine worship to any thing: but yet acknowledge some spirituell and inuisible power. I know not by what diuine iustice, and iniustice of the Deuill, it comes to passe, that God hath giuen some men vp so farre vnto the Deuills tyrannie, that he hath banished out of their hearts the knowledge and worship of the true God: and yet the nature of man cannot be without apprehension of some greater, and more excellent Nature, and rather then want all Religion, they will haue a Religious-irreligious commerce with the Deuill. Yea, the more all knowledge of God is banished, the baser seruice doe men, in doing and suffering, yeeld to the Deuill: as (to leaue other parts to their owne places) it faileth out in these Regions. The Prince and greatest Commander of men among them, seemes by this meane to bee the Deuills Vicegerent, and by wisely and deuillish practises to vp-hold his owne greatnesse. So it was with *Sagamas Memberton*: if any body were sick he was sent for, hee made inuocations on the Deuill, he bloweth vpon the partie grieved, maketh incision, sucketh the blood from it: (a practise vsed in very many Countries of the Continent and Islands of America) if it be a wound he healeth it after the same manner, applying a round slice of Beauers stones. Some present is therefore made to him, of Venison or skinnes.

If it be a question to haue newes of things absent, hauing first questioned with his spirit, he rendreth his Oracle, commonly doubtfull, very often false, and sometimes true. He rendred a true Oracle of the comming of *Pontreincourt* to *du Pont*, saying, his Deuill had told him so.

When the Sauages are hungrie, they consult with *Membertons* Oracle, and hee telleth them the place whither they shall goe: and if there be no game found, the excuse is, that the beast hath wandered and changed place: but very often they finde. And this makes them beleue that the Deuill is a God, and know none other, although they yeeld him no adoration. When these *Aoutmoins* (so they call these Wisards) consult with the Deuill, they fixe a staffe in a pit, to which they tie a cord, and putting their head into the pit, make inuocations or coniurations, in a language vnknewne to the others that are about, and this with beatings and howlings vntill they sweat with paine. When this Deuill is come, the Master *Aoutmoin* makes them beleue that he holds him tied by his cord, and holdeth fast against him, forcing him to giue him an answer, before hee let him goe. That done, hee beginneth to sing something in the praises (as it seemeth) of the Deuill, that hath discovered some game vnto them, and the other Sauages that are there make answer with some concordance of musike among them. Then they dance with songs in another, not vulgar, language: after which, they make a fire and leape ouer it, and put halfe a pole out of the top of the Cabin, where they are with some thing tye'd hereto, which the Deuill carrieth away.

Memberton carried at his necke the marke of his profession, which was a purse, trianglewise couered with their imbrodered worke, within which there was somewhat as bigge as a Nut, which he said was his Deuill, called *Aoutem*. This function

* *Sagamos* signifieseth a King, or Ruler.

is successeive, and by tradition they teach their eldest sonnes the mystic of this iniquitie. Euery * *Sagamos* either is, or hath his *Aoumoin*.

The men and women weare their black haire long, hanging loose ouer the shoulder, wherein the men stick a feather, the women a bodkin. They are much troubled with a stinging flie, for preuention wherof they rubbe themselues with certaine kinds of grease and oiles. They paint their faces with blew or red, but not their bodies.

For their marriages, they are contracted with the content of Parents, who will not giue their Daughters in marriage to any, except he be a good hunter. The women are said to be chaste, and the contrarie seldome found: and though the husband hath many wiues, yet is there no ieaousie among them. The widowes here, if their husbands be killed, will not marrie againe, nor eat flesh, till their death bee reuenged. Otherwise they make no great difficultie (which *Cartier* reporteth of Canada) to marrie againe if they finde a fit match. Sometimes the Sauages hauing many wiues will giue one to their friend, if he likes her, so to disburthen themselues. The women eat not with the men in their meetings, but a-part. When they make feasts they end them with dances all in a round, to which one singeth; at the end of euery song all make a lowd and long exclamation: And to bee the more nimble, they strip themselues stark naked. If they haue any of their enemies heads or armes, they will carrie them (as a iewel) about their necks whiles they dance, sometimes biting the same.

After their feasts they will diet themselues, liuing sometimes eight daies more or lesse with the smoke of Tabacco. They are in nothing laborious but in hunting. They sow but so much as will serue them for six moneths, and that very hardly: during the Winter they retire, three or foure moneths space, into the woods, and there live on Acornes, Fish, and Venison. They wash not themselues at meales, except they be monstrous foule, and then wipe on their owne or their dogges haies. Then their entertainment is with small complement: the guest sits downe by his Host, if it bee the King, takes Tabacco, and then giues the pipe to him that he thinks the worthiest person in the companie. They are dutifull to their Parents, obey their commandements, and nourish their persons in age. They vse humanitie to the wiues and children of their conquered enemies, but the men of defence they kill. Their chiefe hunting is in winter; they carrie alwaies tinder-boxes with them, to strike fire when hunting is done, or night takes them. For they follow the game sometimes three daies together.

Their Dogges are like Foxes, which spend not, neuer giue ouer, and haue rackets ryed vnder their feet, the better to runne on the snow. They seeth the flesh in a rubbe of wood, by putting stones heated red hot therein. The womens dutie is to slay the beast and bring it home. The Ellan, Deare, Stagge, and Beare, are their game. They take also with their hands Bevers, which are of a chest-nut colour, short legged, his forefeet haue open claws, the hinder, finnes like a Goose, the rayle skaled, almost of the forme of a Sole-fish: it is the delicatest part of the beast. The head is short and round, with two rankes of iawes at the sides; and before, foure great teeth (two above and two beneath) with which he cuts downe small trees. He builds on the brinks of a Lake, cuts his wood, therewith raiseth a Vault; and because the waters sometimes rise, he hath an ypper storie to betake himselfe to in such case: he builds it Pyramide-wise, sometimes eight foot high, and daubes it with mud. Hee keeps his taile still in the water. They take him with their hands in a frost, one fraying him on the Ice, whiles another seizeth on his neck. When one dies, they mourne for him long, euery cabin his day by course: after that, they burne all his goods, and burie the body in a graue: where when they haue placed him, euery one maketh a present of the best thing hee hath: as skinnies to couer him, bowes, kniues, or the like.

The Scurvie or Scorbuch much consumed the French in these parts, a disease that visually attendeth cuill diet, and much salt meates; which, and want of exercise conuenient, are the harbengers of this sicknesse, in long sieges and nauigations. *Cartiers* company were in a little time wonderfully cured hereof by a Tree like to *Sassafras*.

Ol. Mag. l. 16.
cap. 51.



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CHAP. V.

of VIRGINIA.



Leaving New France, let vs draw nearer the Sunne to New Bri-
 taine, whose Virgin soile not yet polluted with Spaniards lust,
 by our late *Virgin-Mother*, was iustly called *Virginia*. Whe-
 ther shall I here beginne with Elogies or Elegies? Whether shall
 I warble sweet Carolls in praise of thy louely Face, thou fairest
 of *Virgins*, which from our other Britaine-World, hath wonne
 thee Wooers and Suters, not such as *Leander*, whose loues she
 Poets haue blazed for swimming ouer the Straits betwixt Sestos and Abydos, to
 his louely *Hero*; but, which for thy sake haue forsaken their Mother-earth, en-
 countered the most tempestuous forces of the Aire, and so often ploughed vp *Nep-
 tunus* Plaines, furrowing the angrie Ocean, and that to make thee of a ruder Vir-
 gin, not a wanton Minion; but, an honest and Christian Wife? Or shall I change
 my accent, and plaine mee (for I know not of whom, to whom, to complaine) of
 those disaduentures, which these thy louely Louers haue sustayned in seeking thy
 loue? What enuie, I know not, whether of Nature, willing to reserue this Nymph
 for the treasure of her owne loue, testified by the many and continuall presents of a
 temperate Clymate, fruitfull Soile, fresh and faire Streames, sweet and holsome Aire,
 except neare the shore (as if her iealous policie had prohibited forraigne Suters;) or
 of the sauage Inhabitants, vnworthie to embrace with their rustike armes so sweet
 a bosome, and to appropriate with greatest disparagement so faire a Virgin to Sauage
 Loues: or haply some conceiued indignitie, that some Parents should thither send
 their most vntuly Sonnes, and that our *Britannia* should make her Virginian lap to
 bee the voider, for her lewder and more disordered Inhabitants, whose ill parts haue
 made distastfull those kinder Offices of other our Britan Worthies, which else had
 bene long since with greatest gladnesse, and the recompense of her selfe entertay-
 ned: Or whether it bee Virginian modestie, and after the vse of Virgins, shee would
 say nay at first, holding that loue surest in continuance, which is hardest in obta-
 yning: Whether any, or all of these, or what else hath hindered; hindered wee haue
 bene, and haue not yet obtaigned the full fruition of her Loue, and possession of her
 gainefull Dowrie, which yet now (more then euer before) shee seemeth to promise,
 and doubtlesse will quickly performe, if niggardise at home doe not hinder. And
 should men bee niggardly in this aduenture, where *Nabal* must needs verifie his
 name, where keeping looseth, aduenturing promiseth so faire a purchase? Miserie of
 our times, that miserable men should here want what they already haue, and refuse
 to haue there, at no rate, abundant supply to their too miserable feares of want. Lift
 vp your eyes and see that brightnesse of Virginia's beautie: which the Mountaines
 lift vp themselves alwayes with wilde smiles to behold, sending downe siluer streames
 to salute her, which powre themselves greedily into her louely lap, and after many
 winding embracements, loth to depart, are at last swallowed of a more mightie cor-
 riual, the Ocean: Hee also sends Armies of Fishes to her coasts, to winne her Loue,
 euen of his best store, and that in store and abundance: the Mountaines out-bid the
 Ocean, in offering the secret store-houses of vndoubted mines: hee againe offereth
 pearles: and thus while they seeke to out-face each other with their puffed and bigge
 swollen cheekes, who shall get the Bride, the one laies hold on the Continent and de-
 taines the same, maugre the Oceans furie, and hee againe hath gotten the Ilands all a-
 long the coast, which he guardeth and keepeth with his waterie Garrisons. Virginia,
 betwixt these two sower-faced Suters, is almost distracted, and easily would giue en-
 tertainment to English loue, and accept a *New Britan* appellation, if her Husband

be but furnished out at first in sorts and sutes, besitting her marriage solemnitie: all which her rich Dowrie would maintayne for ever after with advantage.

And well may England court her, rather then any other European Louers, in regard of his long continued amitie, and first discouerie of her Lands and Seas: this by *Sebastian Cabot* with his English Mariners, a hundred and fiftene yeares since, and the other by *Sir Walter Raleigh* charge and direction, *Anno Domini* one thousand five hundred foure score and foure.

Then, first of all Christians, did Master *Philp Amadu*, and Master *Arthur Barlow*, take possession in Queene *Elizabeth* name. The next yeare, that mirrour of Resolution, *Sir Richard Greenville*, conuaid thither an English Colonie, which hee there left for plantation, vnder the gouernement of Master *Ralph Lane*, which there continued vntill the eighteenth of Iune in the yeare following, and then (vpon some vrgent occasions) returned with *Sir Francis Drake* into England. Yet, had they staid but a litle longer, a ship of *Sir Walter Raleigh* had supplied their necessities: and soone after *Sir Richard* againe repayed thither with three ships, and then also left fiftene men more to keepe possession. In the yeare 1587, a second Colonie were sent vnder the gouernement of Master *John White*. To their succour *Sir Walter Raleigh* hath sent five severall times, the last by *Samuel Mace* of Weymouth, in March one thousand six hundred and two, but hee and the former performed nothing, but returned with fruitlesse allegations. The same yeare, Captaine *Bartholomew Gosnold*, and Captaine *Gilbert*, discouered the North parts of Virginia, of which voyage *John Breerton* hath written a Treatise. And in the yeare one thousand six hundred and fife, Captaine *George Waymouth* made thither a prosperous voyage, and discouered thre score miles vp a most excellent Riuer. His voyage was set forth in print by *James d. Rolier*.

After this followed the plantation by the present Adventurers, in the yeare one thousand six hundred and six, at which time a hundredth of our men were left there for the foundation of a *New Britaniam* Common-wealth: and the East and West parts of England ioyned in one purpose of a two-fold plantation, in the North and South parts of Virginia.

True it is, that some emulations did euen then becloude that morning Starre, and some disastrous Comets did arise in that Hemisphere, in place of better Staeres, shining rather with combustion in ciuill broiles, and bralls, then comfortable illumination and influence to the common good: these disorders were attended with idleness of the most, sickness of many, and some dyed. A cleare skie did afterwards appeare in their agreement on the choise of Captaine *Smith* for their President, who hauing before fallen into the hands of the Virginians, had bene presented Prisoner to *Powhatan*, where hee tooke advantage by that disadvantage, to acquaint himselfe with the State and condition of the Countrey and Inhabitants.

The Sauages were now in good termes with the English, their plantation at *James Towne* where they had built a Church and many Houses, in some reasonable manner flourished; the Countrey was with great paines and perills of the President further discouered; their Swine, Hennes, and other prouision, nourished; and some quantitie of many commodities, as Furres, Dyes, Mineralls, Sassafrasse, Sturgeon, and other things sent hither, in testimonie of their industrie and successe. And (not to mention other supplies,) Virginia grew now in such request, that nine Ships were furnished with the better part of five hundred men, to inhabite there, in the yeare one thousand six hundred and nine.

Sir Thomas Gates was appointed Lieutenant General; *Sir George Sommers* Admirall of Virginia, and were sent to reside there as Gouernours of the Colonie. But the *Sea Venture*, wherein the two Knights, and Captaine *Newport*, with a hundred and fiftie persons layed, after long conflict with the two angrie Elements, was sent to be imprisoned in *Bermuda*, where betwene two Rocks the Ship split, the people escaping to Land. In the meane time the other three ships had landed their men

a Hak. voia.
tom. 3. pag. 246.
c. d.
Gasp. Eur. hist.
Induc. l. 3. c. 23.
Theodor. de Bry.

b Briefe Note
of a Bark, &c.
printed 1602.

c John Breerton.

d James Rolier.

e Relat. Cap.
Smith. M.S.
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* New life of
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g Man Script.
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in Virginia, some of whom were such as had bene the emulous and enuious contri-
nalls of the Prefect, which they then beganne to shew: and to second the same, a
greater hurt by gunne-powder befell him, which forced him for his recouerie to set
sayle for England, after he had liued there three yeares, maintayning himselfe and his
that time principally, with such fooode as the Countrey yeilded. Hee saith, he left be-
hinde at his returne five hundred men and women, three ships, seuen boats, two hun-
dred expert Souldiers, thirtie nine of their *Wesouances* or Kings as Subiects and contri-
buters to the English, so farre subiect, that at his command they haue sent their sub-
iects to *James Towne*, to receiue correction at his appointment for wrongs done; and
their Countreies were free to the English for trauell or trade. But necessitie forced him
to leane the Countrey, which it forced the other appointed Gouvernours not to finde.
Hinc illa lachryma. Hence proceeded the disorder and confusion which after hapned
amongst them. A great body was here, which acknowledged no head, and there-
fore grew vnweldie and distempered. Some sought for rule ouer others, which were
ouer-ruled by vnruly passions of Ambition, and faction in themselves: others sought
their ease, except sometimes they were ouer-busie in diseasing others, and deuou-
ring that which others had carefully laboured for: Ruine seisseth on the Church, Ra-
pine makes prey and spoile of the goods; Ruine deuoureth their beasts; Famine
consumeth the men; Injuries make the Indians their enemies; two of the ships pe-
rish vpon Vshant, and one man alone was left to bring home newes of their perish-
ing: the rest returne laden with letters of discouragement, painting out Famine, Se-
dition, and other Furies, which had broken loose amongst them, in the blackest co-
lours: which were sealed with report of the losse of their Admirall, to make vp the
measure of mischiese.

All this did not daunt the Noble spirit of ^h that Resolute Lord, appointed Lord ^h Lord de la
Gouernour, who in the beginning of Aprill one thousand six hundred and ten, set
sayle from the coast of England, and on the ninth of Iune arriued safely at the disor-
tified Fort in Virginia, where hee found the present State like to the Boxe ⁱ of *Pan- i Nat. com.*
dora, which *Epimethens* had opened, and suffered all euill to flie out, reseruing only *Mytholog. l. 4. c. 6*
Hope, which he shut fast in the bottome.

All euills had now disperfed themselves, and made the Virginian Colonie a stage
of Miserie: only Hope remained. But alas euen that also proued sick, and was readie
to giue vp the Ghost, in the dangerous sicknesse, which be-^k tell that Noble ^k Lord, ^k Relation to
which forced him after eight Moneths sicknesse, to returne for England againe. Hee
shipped himselfe indeede for Meuis, an Island in the West Indies, famous for whol-
some Bathes, but by Southerly windes was compelled to change his purpose, and at
last to make home: hauing left Deputie Gouvernor Captaine *George Pearce*, a Gentle-
man of honour and resolution, with vpward of two hundred persons.

Almightie God that had thus farre tryed the patience of the English, would not
^l suffer them to be tempted above that they were able: and therefore in his secret proui-
dence, before any knowledge was here had of his Lordships sicknesse, had ordaind
that Sir *Thomas Dale* should be furnisht out with a good supply of three ships, Men,
Cattell, and many prouisions, all which arriued safe at the Colonie the tenth of May,
one thousand six hundred and eleuen. Hee by his Letters; and the Lord Gouvernour
by his Relations, did animate the Adventurers; the one protesting himselfe willing
and readie to lay all that he was worth vpon the aduenture of the action; rather then
so honourable a worke should faile, and to returne with all conuenient expedition,
if their friendly indeauours would therein second his resolutions: the other ^l writing ^l Sir *Thomas*
that foure of the best Kingdomes in Christendome, put all together, may no way
compare with this Countrey, either for comodities or goodnesse of soile. This
sparks kindled in their hearts such constancie of zeale and forwardnesse, that they
furnished out Sir *Thomas Gates*, (who had happily returned with the rest from Ber-
mudas) with six ships, three hundred men, and a hundred Kine, with other Cattell,
Munition, and prouision of all sorts.

Sir *Thomas Dale*, hauing newes that it was a fleet of enemies, prepared himselfe and the rest to an encounter, but it ended with a common ioy, in the shaking of hands, and not of Pikes. Lawes are now made (for lawlesnesse had marred so much before) for the honour of God, frequenting the Church, obseruation of the Sabbath, reuerence to Miniſters, obedience to Superiours, mutuall loue, honest labours, and against adulterie, sacrilege, wrong, and other vices, harbengers of Gods wrath and mans destruction. The Colonie consisted of seuen hundred men of sundrie arts and professions (few of them sick) which hauing left the Fort at Cape *Henric* fortified and kept by Captaine *Danies*, and the keeping of *James Towne*, to that noble and well deseruing Gentleman Master *George Pearce*, is removed vp the Riuer fourescore miles further beyond *James Towne*, to a place of higher ground, strong and defensible by nature, with good aire, plentie of Springs, much faire and open grounds freed from woods, and wood enough at hand. Here they burnt bricks, cut downe wood, and euery man falls to somewhat: they haue built, they say, competent houses, the first storie all of brick, that euery man may haue his lodging and dwelling by himselfe, with a sufficient quantitie of ground allotted thereto. Here also they were building an Hospitall with fourescore lodgings, and beds already sent, for the sicke and lame, as the booke, called the *New life of Virginia*, relateth.

Thus haue I bene bold somewhat largely to relate the proceedings of this Plantation, to supplant such slanders and imputations as some haue conceiued or receiued against it, and to excite the diligence and industrie of all men of abilitie, to put to their helping hand in this action, so honourable in it selfe, glorious to God in the furtherance of his truth, and beneficiall to the common-wealth, and to the priuate purses of the Aduenturers, if the blooming of our hopes bee not blasted with our negligence.

For the description of the Countrey; Master *Hakluyt* from others relations in his third Volume of Voyages hath written largely of those parts, discovered for Sir *Walter Raleigh*. Concerning the later, Captaine *John Smith*, partly by word of mouth, partly by his Mappe thereof in print, and more fully by a Manuscript which hee courteously communicated to mee, hath acquainted me with that whereof himselfe with great perill and paine, had bene the discoverer, being in his discoveries taken Prisoner, and escaping their furie, yea receiuing much honour and admiration amongst them, by reason of his discourses to them of the motion of the Sunne, of the parts of the World, of the Sea, &c. which was occasioned by a Dyall then found about him. They carried him prisoner to *Powhatan*, and there beganne the English acquaintance with that Saueage Emperour.

The summe of his obseruation in that and other discoveries since, concerning the Countrey, is this. *Virginia* is situate betweene foure and thirtie and foure and fortie degrees of Notherly latitude; the bounds whereof on the East side are the great Ocean, Florida on the South, on the North *Nova Francia*: the Western limits are vnkowne. But that part which beganne to bee planted by the English, in the yeare one thousand six hundred and six, is vnder the degrees seuen and thirtie, eight and thirtie, and nine and thirtie.

The temperature agreeth with English bodies, not by other meanes distempered. The Sommer is hot as in Spaine, the Winter cold as in France and England: certayne coole *Briees* doe assuage the vehemencie of the heat. The great Frost in the yeare one thousand six hundred and seuen reached to Virginia, but was recompenced with as mild a Winter with them the next yeare.

There is but one entrance by Sea into this Countrey, and that at the mouth of a very goodly Bay. The Capes on both sides are honoured with the names of our Britanian hopes, Prince *Henric*, and Duke *Charles*; lightsome and delightfull rayes of that Sunne which shineth from this elder to that New Britania. The water floweth in this Bay neare two hundred miles, and hath a channell, for a hundred and fortie miles

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miles, of depth, betwixt seven and fifteene sadome; of breadth, ten or fourteene miles. At the head of the Bay, the Land is Mountainous, and so runneth by a South west line: from which Mountaines proceede certaine brookes which after come to five principall Navigable Riuer. The Mountaines are of diuers compositions, some like mil-stones, some of marble: and many peeces of crytall they found throwne downe by the waters, which also wash from the Rocks such glistering Tinſures, that the ground in some places seemeth gilded.

The colour of the earth in diuers places resembleth bole Armoniac, *terra sigillata*, and other such apparences: but generally is a black sandie mold. The Riuer next to the mouth of the Bay is *Powhatan*, the mouth whereof is neare three miles broad: it is Navigable a hundred miles: falls, rocks, shoals, prohibite further Navigation: hence *Powhatan* their greatest King hath his Title. In a *Peninsula* on the North-side thereof is situate *James Towne*.

The people inhabiting which haue their *Weroances*, are the *Keconghans*, which haue not past twentie fighting men. The *Paspahaghes*, haue fortie. *Chichabamania*, two hundred. The *Weanocks*, a hundred. The *Arrowhatocks*, thirtie. The Place called *Powhatan*, fortie. The *Appamatucks*, threescore. The *Quiyoughcohaucks*, five and twentie. The *Warraskoyacks*, fortie. The *Nandsamunds*, two hundred. The *Chesapeacks*, a hundred. The *Chickahamians* are not gouerned by a *Weroance*, but by the Priests. No place affordeth more Sturgeon in Sommer, (of which at one draught haue bene taken threescore and eight) nor in Winter more Fowle. Fourteene miles from *Powhatan* is the Riuer *Pamauke*, navigable with greater Vessells, not about threescore and ten miles. *Toppahanock* is navigable a hundred and thirtie miles; *Patawomeke*, a hundred and twentie. To speake of *Powtuxunt*, *Bolus*, and other Riuer on the East side of the Bay: likewise, of diuers places which receiued name by some accident, as *Fetherstones Bay*, so called of the death of one of ours there happening, and the like: or to mention the numbers which every people can make, would exceede our scope, and the Readers patience. Captaine *Smiths* Mappe may somewhat satisfie the desirous, and his booke when it shall bee printed, further. This the Captaine saith, that hee hath bene in many places of Asia and Europe, in some of Africa and America; but of all, holds Virginia by the naturall endowments, the fittest place for an earthly Paradise. Master *Thomas Hariot* hath largely described the commodities which the Water and Earth yeeld (set forth also in Latin with exquisite pictures by *Theodore de Bry*) in the relations of *Brereton & Rosier*, and others.

m Hak. vol. 3.
p. 267.
Theod. de Bry.
1. part. America.

There is a grasse which yeeldeth silke, beside the store of silke-wormes, Hemp and Flax surpassing ours in growth and goodnesse, exceeded by a new-found stuffe of a certaine sedge or water-flagge, which groweth infinitely, and with little paines of boiling yeeldeth great quantitie of sundrie sorts of skeines of good strength and length, some like silke, and some like flax, and some a courser sort, as hemp.

There is also a rich veine of Allum, of *Terra Sigillata*, Pitch, Tarre, Rozen, Turpentine, Sassafras, Cedar, Grapes, Oile, Yron, Copper, and the hope of better Mines, Pearle, sweet Gummes, Dyes, timber Trees of sweet wood for profit and pleasure, of which kinde haue bene discovered foureteene severall kinds. Neither is it needfull that here I relate the commodities of Virginia for food in Fowles, Beasts, Fishes, Fruits, Plants, Hearbs, Beries, Graines, especially their Maiz, which yeeldeth incredible recompence for a little labour. One acre of ground will yeeld with good husbandrie two hundred bushels of corne. They haue two rootes; the one for medicinall vse to cure their hurts, called *Weighsagan*, the other called *Tockawbough*, growing like a flagge, of the greatnesse and tast of a Potato, which passeth a fierie purgation before they may eate it, being poison whiles it is raw. Yet in all this abundance our men haue had small store but of want, and no fire nor water could purge that poyson which was rooted in some, to the hinderance of the plantation. Idlenesse in the vulgar, emulation, ambition, and couetousnesse in some of the greater, treacherie in some fugitiues, all these ayming more at their owne ends than at the common

n Cap. Smith.
21. 3.

common good, haue from the beginning (I pray God it be, and I hope now is, ended) beene the poison to this honourable plantation.

The chiefe beasts of Virginia are Beares, lesse then those in other places, Deare like ours, *Aronghewm* much like a Badger, but liuing on trees like a Squirrell: Squirrells, as bigge as Rabbits, and other flying Squirrells, called *Affapanick*, which spreading out their legges and skinnnes seeme to flie thirtie or fortie yards at a time. The *Ouasom* hath a head like a Swine, a taile like a Rat, as bigge as a Cat, and hath vnder her belly a bagge wherein shee carryeth her yong. Their Dogges barked not, their Wolues are not much bigger then our Foxes, their Foxes are like our siluer-haired Conies, and smell not like ours. They haue Eagles, Haukes, wild Turkeys, and other Fowle, and Fish, which here to repeat would to some nice fastidious stomacks breede a fullnesse.

o *Tbo. Hariot.* They are a people clothed with loose mantles made of Deere skinnnes, and aprons of the same, round about their middles, all else naked: of stature like to vs in England. They vse to paint themselves, and their children, he is the most gallant which is most monstrous. Their women imbroder their legges, handes, &c. with diuers workes, as of Serpents, and such like, with blacke spots in the flesh.

Their houses are made of small poles, made fast at the top, in round forme, as is vsed in many arbouris with vs: couered with barkes or mats, twice as long as they are broad.

CHAP. VI.

Of the Religion and Rites of the Virginians.

a *Tbo. Hariot.*
Hak. 10. 3. p. 277.



NOW for the manners and rites of the people, thus hath Master *Hariot* reported. They beleue that there are many Gods, which they call *Mantons*, but of different sorts and degrees: one only chiefe and great God, which hath beene from all eternitie. Who, as they affirme, when hee purposed to make the world, made first other Gods of a principall order, to bee as meanes and instruments to bee vsed in the Creation and gouernement to follow: and after, the Sunne, Moone, and Starres, as petty Gods, and the instruments of the other order more principall.

First, they say, were made waters, out of which by the Gods was made all diuersitie of Creatures, that are visible or inuisible. For mankinde, they say, a woman was made first, which by the working of one of the Gods, conceived and brought forth children. And in such sort they say they had their beginning: But how many yeares or ages haue passed since, they say, they can make no relation: hauing no letters, nor other meanes to keepe records of times past, but only Tradition from Father to Sonne. They thinke that all the Gods are of humane shape, and therefore they represent them by Images, in the formes of men, which they call *Kewasowok*: one alone is called *Kewas*. Them they placē in Houses or Temples, which they call *Machicomuck*, where they worship, pray, sing, and make many times offerings vnto them. In some *Machicomuck* we haue scene but one *Kewas*, in some two, in other three. They beleue the immortalitie of the soule: that after this life, as soone as the soule is departed from the bodie, according to the workes it hath done, it is either carried to heauen the habitation of Gods, there to enioy perpetuall blisse and happinesse: or else to a great pit or hole, which they thinke to bee in the furthest parts of their part of the world toward the Sunne-set, there to burne continually. This place they call *Popogusso*. For the confirmation of this opinion they tell tales of men dead and reuiued againe, much like to the Popish Legends.

Thus they tell of one, whose graue the next day after his buriall was scene to moue, and

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and his body was therefore taken vp againe: who reported, that his soule had bene very neare the entering into *Popogisso*, had not one of the Gods saued him, and giuen him leaue to returne againe, and teach his friends how to auoide that terrible place. They tell of an other, which being taken vp in that manner; related, that his soule was aliue while his body was in the graue, and that it had trauielled farre in a long broad way, on both sides whereof grew most delicate pleasant Trees, bearing more rare and excellent fruits then euer he had seene before, or was able to expresse: and length came to most braue and faire houses, neare which hee met his Father, that had bene dead before, who gaue him great charge to goe backe againe, and shew his friends what good they were to doe to enioy the pleasures of that place, which when hee had done, he should after come againe.

What subtiltie toener be in their *Wiroances* ^b and Priests, the vulgar are hereby very respectiue to their Gouvernours, and carefull of their manners: although they haue also in criminall cases, punishments inflicted according to the qualitie of the offence. This I learned by speciall familiaritie with some of their Priests, wherein they were not so sure grounded, but that they lent open eare to ours, with doubting of their owne.

The Priests in Secota haue their haire on the crowne like a Combe, the rest being cut from it: only a fore-top on the forehead is left, and that Combe. They haue a garment of skinnes peculiar to their function. They are great Wifards.

Our artificiall Workes, Fire-workes, Gunnes, Writing, and such like, they esteemed the workes of Gods, rather then of Men, or at least taught vs by the Gods. They bare much respect to our Bibles. When the *Wiroans* was sick, hee sent to vs to pray for him. Some were of opinion that wee were not mortall, nor borne of Women, but that we were men of an old Generation many yeares past, then risen againe to immortalitie: some would likewise seeme to propheticie that there were more of our generation yet to come, to kill theirs, and take their places: which were now in the Aire inuisible, and without bodies, and that they by our entreatie did make men to die which had wronged vs.

They haue ^d their Idoll in the inner-most roome of their house, of whom they tell incredible things. They carrie it with them when they goe to the Warres, and aske counsell thereof; as the Romans did of their Oracles. They sing songs as they march towards the battell, in stead of Drummes and Trumpets: their warres are bloudie, and haue wasted much of their people.

A certaine King called *Piemacum*, hauing inuited many men and women of the Secotans to a feast, whiles they were merrie and praying before their Idoll, came vpon them and slew them. When ^e one of their Kings had conspired against the English, a chiefe man about him said, that we were the *seruants of God*, and not subiect to be destroyed by them: and that wee, being dead men, could doe more hurt then while wee were aliue. They vse to solemnize certaine moneths-mindes in their Savage manner for any great personage dead. *James* ^f *Rosier* from the relation of *Owen* ^g *Griffin*, an eye-witnesse, thus tells of their ceremonies. One among them, the eldest as he iudged, riseth right vp, the other sitting still: and looking about, suddenly cried with a loud voice, *Baugh*: then the women fall downe, and lie vpon the ground: and the men all together answering the same, fall a stamping round about the fire, with both feet, as hard as they can, making the ground shake, with sundrie out-cries, and change of voice and sound. Many take the fire-sticks and thrust them into the earth: and then rest a while. Of a sudden they beginne as before, and continue so stamping till the younger sort fetched from the shore many stones, of which euery man tooke one, and first beat vpon them with their fire-sticks, then with the stones beat the earth with all their strength. And in this manner they continued aboue two houres. After this ended, they, which had wiues, tooke them a-part, and withdrew themselves seuerally into the wood. This seemed to bee their euening deuotion.

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^b Wiroance is a chiefe Lord, or petty King, which sometime hath but one Towne: and none that we had dealing with, had aboute eigh- teene Townes vnder him.
^c *Tho. de Bry*, in *Pictur.*

^d First voiage to Virginia.
Hak. tom. 3. 249.

^e *Al. Ralph Lane*
Hak. tom. 3. 261.

^f *James Rosier*

^g *Owen Griffin*

g Theod. de Bry
Icone 17. 18.
et seq.

When they have obtained some great deliuerance from danger, or retorne from Warre, they obserue a publike and solemne reioicing by making a great fire, encompassed with the men and women promiscuously, all of them with Rattles in their hands making a great noise.

They hold one time in the yeare festiuall, and then they meete together out of many Villages, every one hauing a certaine marke or Character on his backe, whereby it may bee discerned whose Subiect hee is. The place where they meete is spacious, and round about are set postes, carued with the resemblance of a Nunnes head: in the midds are three of the fairest Virgins louingly embracing and clasping each other: about this living Center, and Artificiall circle, they daunce in their savage manner.

Their Idol called *Kiwasa*, is made of wood fower foote high, the face resembling the inhabitants of Florida, painted with flesh colour, the brest white, the other parts blacke, except the legges which are spotted with white; hee hath chaines or stringes of beades about his necke.

This Idol is in Socota, as it were the keeper of the dead bodies of their Kings. In their Temples are houses of publike deuotion, they haue two, three, or more of them, set in a daike place. The dead bodies of their Wiroances are kept on certaine Scaffolds nine or ten foote high, this *Kiwasa* their guardian beeing placed with them: and vnderneath dwelleth a Priest which night and day there numbred his deuotions.

h Newes from
Virginia and a
M. S. of Cap.
Smith.

But let vs take view of our last Colonies obseruations. Captaine Smith, h was taken by the Virginians, and while hee layed amongst them obserued these their magickall Rites. Three or foure daies after his taking, fuen of their Priests in the house where he lay, each with a Rattle, (setting him by them) began at ten of the clocke in the morning, to sing about a fire, which they inclosed with a circle of Meale, at the end of euery song, (which the chiefe Priest began, the rest following) laying downe two or three Graines of Wheate: and after they had thus laide downe six or seuen hundred in one Circle, accounting their tonges by Graines, as the Papiests their Otisons by Beades, they made two or three other circles in like manner, and put at the end of euery song, betwixt euery two, or three, or foue Graines, a little stick. The High Priest disguised with a great skinne, his head hung round with little skinnies of Weasils, and other Vermine, with a crownet of Feathers, painted as vgly as the Duell, at the end of each song vseth strange and vehement gestures, casting great Cakes of Deere-fuet, and Tobacco into the Fire: thus till six of the clocke in the euening, they continued these howling deuotions, and so held on three daies. Thus they pretended to doe, to know if any more of his countrey men would arriue, and what hee there intended. They so sedd this our Authour, that he much misdoubted, that hee should haue beene sacrificed to the *Quiyaghqnosicke*, which is a Superiour power they worship, then the Image whereof a more vgly thing cannot be described. To cure the sicke, a certaine man with a little Rattle, vsing extreme howlings, shouting, singing, with diuers anticke and strange behauiours ouer the Patient, sucketh bloud out of his stomacke, or diseased place.

i Their Rattles
are of Gourds
or Pompon
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ble, tenor,
bass, &c.

k M. S. by W. S.

Not much vnlike to that rattling deuotion of their exorcising Priests, (at least in absurditie) was that entertainment k which *Powhatans* women gaue the said Captaine then being free, and President of the company, at *Werowocomoco*; Where thirtie of them came out of the Woodes naked, onely couered behinde and before, with a few greene leaues, their bodies painted, but with some difference each from other: the leader of these Nymphs resembled both *Aleon* and *Diana*, hauing on her head a faire paire of Stagges hornes, and a quier of Arrowes at her backe, with bow and Arrowes in her hand: The rest followed all horned alike, weaponed with vnlike instruments: these (as if they had beene the infernall guard, comming with *Cerberus* to welcome *Proserpina* to her Palace) rushed from the trees with hellish shoutes and cries, dancing about a fire, which there was made for that purpose: and after an houre thus spent, they departed.

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Then did they solemnly inuite him to their lodging, where he was no sooner come, but all round about him with tedious kindnesse, cying loue you not mee? This salutation ended, which *Pan* and all his *Satyres* would haue accepted, they feasted him with plentie and varietie, some singing and dancing whiles others attended: and at last left him with a fire-brand in stead of a torch to his lodging.

When they intend any wars, the *Weroances* or Kings consult first with the Priests ^{1 Cap. Smith.} and Coniurers. And no people haue there beene found so sauage which haue not their Priests, Gods, and Religion. All things that are able to hurt them beyond their preuention, they after their sort adore, as the Fire, Water, Lightning, Thunder, our Ordnance, Peeeces, Horses: Yea, Captaine *Smith* told mee, that they seeing one of the English Bores in the way, were stricken with awfull feare, because hee bristled vp himselfe and gnashed his teeth, and tooke him for the God of the Swine, which was offended with them.

The chiefe God they worship is the Deuill, which they call *Oke*. They haue conference with him, and fashion themselues vnto his shape. In their Temples they haue his Image ill-fauouredly made, painted, adorned with chaines, copper, and beads, and couered with a skinn. By him is commonly the Sepulchre of their Kings; whose bodies are first bowelled, then dried on a hurdle, and haue about the ioynts chaines of copper, beads, and other like trash; then lapped in white skinn, and rowled in mats, and orderly entombed in arches made of mats, the remnant of their wealth being set at their feet. These Temples and Bodies are kept by their Priests. For their ordinarie burials, they digge a deepe hole in the earth with sharpe stakes, and the corps being wrapped in skinn and mats with their iewells, they lay them vpon sticks in the ground, and couer them with earth. The buriall ended, the women hauing their faces painted with black cole and oile, sit foure and twentie houres in the houses mourning and lamenting by turnes, with yellings and howlings. Eucry Territorie of a *Weroance* hath their Temples and Priests. Their principall Temple is at *Vttamussack* in *Pamunk*, where *Powhatan* hath an house vpon the top of certaine sandie hills in the woods. There are three great houses filled with Images of their Kings and Deuills, and Tombes of their Predecessours. Those houses are neare threescore foot long, built, after their fashion, arbour-wise. This place is in such estimation of holinesse, that none but the Priests and Kings dare enter: yea, the Sauages dare not passe by in boats without casting copper, beads, or somewhat into the Riuer.

Here are commonly resident seuen Priests: the chiefe differed from the rest in his ornaments: the other can hardly be knowne from the common people, but that they haue not so many holes at their eares to hang their iewells at. The high-Priests head-tire is thus made. They take a great many Snakes skinnies stuffed with mosse, as also of Weasils and other Vermines skinnies, which they tie by their tailles, so that all the tailles meete on the top of the head like a great Tassell. The faces of their Priests are painted as vgly as they can deuise: in their hands they haue rattells, some Base, some Treble.

Their deuotion is most in songs which the chiefe Priest beginneth, the rest following: sometime hee maketh inuocations with broken sentences, by starts and strange passions, and at euery pause the other giue a short grone. It cannot be perceiued that they haue any set holy dayes: only, in some great distresse of want, feare of enemies, times of triumph, and of gathering their fruits, the whole Countrie, Men, Women, and Children, assemble to their solemnities. The manner of their deuotion is sometimes, to make a great fire, all singing and dancing about the same with rattles and shouts, foure or fife houres: sometimes they set a man in the midst, and dance and sing about him, he all the while clapping his hands, as if hee would keepe time: after this, they goe to their feasts. They haue certaine Altar-stones, which they call *Pawwaraunces*, standing from their temples, some by their houses, others in the woods & wildernesses; vpon which they offer blood, Deer-suet, & Tobacco. This they doe when they returne from the warres, from their huntings, and on other occasions. When the waters are rough in stormes, their coniurers runne to the waters sides, or passe in their boats, and

and after many hellish out-cries and inuocations, cast Tobacco, Copper, *Pocones*, or such trash into the water, to pacifie that God whom they thinke to bee very angry in those stormes. Before their dinners and Suppers the better sort will take the first bitt, and cast it into the fire, which is all the grace they are knowne to vse. In some part of the countrey they haue yearly a sacrifice of children: such an one was performed at *Quiyongheohanock* some ten miles from *James-towne* in this manner.

Fifteene of the properest yong boyes betweene ten and fiftene yeares of age they painted white: Having brought them forth, the people spent the forenoone in dancing and singing about them with Rattles: in the afternoone they put these children to the roote of a tree, all the men standing to guard them, each with a Bastinado of Reedes bound together, in his hand. Then doe they make a Lane betweene them all along, through which there were appointed fife young men to fetch these children. Each of these fetcheth a child, the guard laying on with their bastinados, while they with their naked bodies defend the children to their great smart. All this time the women weepe and cry out very passionately, providing Mosses, Skinnies, Mattes, and dry wood, as things fitting the childrens Funerall. When the children are in this manner fetched away, the Guard teares downe trees, branches, and boughes, making wreathes for their heads, or bedecking their haire with the leaues. What else was done with the children was not seene, but they were all cast on a heape in a Valley, as dead, where was made a great Feast for all the company. The Werowance beeing demanded the meaning of this Sacrifice, answered, that the children were not all dead, but that the Oke or Diuel did suck the bloud from their left brest, who chanced to be his by Lot, till they were dead, but the rest were kept in the Wildernesse by the Yong men, till nine Moones were expired, during which time they must not conuerse with any, and of these were made their Priestesses, and conjurers. This Sacrifice they held to be so necessarie, that if they should omitt it, their Oke or Diuell, and their other *Quiyongheofughes* or Gods, would let them haue no Deare, Turkeys, Corne, or Fish; and would besides make a great slaughter amongst them. They thinke that their Werowances and Priestesses, which they also call *Quiyongheofughes*, when they are dead, doe goe beyond the Mountaines towards the setting of the Sunne, and euer remaine there in forme of their Oke, hauing their heads painted with Oile & *Pocones* finely trimmed with Feathers, and shall haue Beares Hatchets, Copper, and Tobacco, neuer ceasing to dance and sing with their predecessors. The common people, they suppose, shall not liue after death. Some sought to conuert them from these superstitions: the Werowance of *Quiyongheohanock* was so farre perswaded as that he professed to beleue that our God exceeded theirs, as much as our Gunnes did their Bowes and Arrowes: and many times did send to the President many presents, intreating him to pray to his God for raine, for his God would not send him any.

The Werowance of *Acawmacke* told our men of a strange accident: two children beeing dead, and buried, being reviewed by the parents, seemed to haue liuely and cheerefull countenances, which caused many to behold them, and none of the beholders escaped death.

The *Sasquesahanokes* are a Gyantly people, strange in proportion, behaviour, and attire, their voice sounding from them as out of a Caue: their attire of Beares skinnies, hanged with Beares pawes, the head of a Wolfe, and such like Jewels: and (if any would haue a Spooone to eate with the Diuell) their Tobacco-pipes were three quarters of a yard long, carued at the great end with a Bird, Beare, or other deuice, sufficient to beate out the braines of a horse (and how many Asses braines are beaten out, or rather mens braines smoked out, and Asses haled in by our lesse Pipes at home?) the rest of their furniture was sutable. The calfe of one of their legges was measured three quarters of a yard about, the rest of his limmes proportionable. With much adoe restrained they this people from worshipping our men. And when our men prayed (according to their daily Custome) and sung a Psalm, they much wondred: and after began in most passionate manner to holde vp their hands to the Sunne, with a Song: then embracing the Captaine they began to adore him in like manner, and so

pro.

m *Pocones* is a small Roote which dried & beat into powder they vse it for swellings, aches, & paine. In that extremitie of misery which ours since sustained, I haue been told that both the savages and fugitiues would obiect our want and their plenty, for theirs, and against our Religion.

o M.S. by W.S. collected out of the writing of T.S. A.T. W.R. N.P.W.P. R.J.R.P. &c.

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proceeded (notwithstanding his rebuking them) till their song was ended: which done, one with a most strange action and vncomely voice began an Oration of their loues. That ended, with a great painted Beares skinne they covered the Captaine, another hung about his necke a chaine of white Beades. Others laide eigheteene manrels at his feete, with many other ceremonies to create him their Gouvernour, that he might defend them against the *Massa-womekes* their enemies. As these are very great, to the *Wigwagomocois* are very little.

I may also here insert the ridiculous conceits which some Virginians hold, concerning their first originall, as I haue heard from the relation of an English youth, which liued long amongst the Sauages: that a Hare came into their countrey and made the first men, and after preferred them from a great Serpent: and when two other Hares came thither, that Hare for their entertainment killed a Deare, which was then the onely Deare that was, and strewing the haire of that Deares Hide, euery haire proued a Deare. He said they worshipped towards a certaine Hoop or Sphere doubled a-crosse, which was set vpon an heape of Stones in their houses. They had a house without the towne for the women, in the time of their naturall sicknes to keepe in, where no men might come.

The Virginians are borne white: their haire blacke; few haue beards: the women with two shells are their Barbars: they are strong, nimble, and hardy, inconstant, timorous, quicke of apprehension, cautelous, couetous of Copper and Beades; they seldom forget an injury, and seldom steale from each other, least the coniuers should bewray them, which it is sufficient that these thinke they can doe. They haue their lands and gardens in proper, and most of them liue of their labour.

In each eare commonly they haue three great holes, whereat they hang chaines, bracclets, or copper: some weare in those holes a small Snake coloured greene and yellow, neare halfe a yard long, which crawling about his neck, offereth to kisse his lippes. Others weare a dead Rat tied by the taile. Their names are giuen them according to the humour of the Parents. Their women they say are easily deliuered: they wash in the Riuers their yong Infants to make them hardy. The women and children doe the houshold and field-works, the men disdainig the same, and onely delighting in fishing, hunting, warres, and such man-like exercises: the women plant, reape, beare burthens, pound their corne, make Baskets, ports, their bread, and doe their Cookerie and other businesse.

Powhatan had about thirtie Commanders, or *Wirrowances* vnder him, all which were not in peace onely, but seruiceable in Captaine *Smiths* presidencie, to the English, and still as I haue been told by some that haue since bene there, they doe affect him, and will aske of him. *Powhatan* hath three brethren, and two sisters, to whom the inheritance belongeth successiuelly, and not to his or their sonnes till after their death, and then the eldest Sisters sonne inheriteth. He hath his treasure of skinnes, Copper, pearles, beades, and such like, kept in a house for that purpose, and there stored against the time of his buriall. This house is fiftie or threescore yardes long, frequented onely by Priests. At the foure corners of this house stand foure images as Sentinels, one of a Dragon, an other of a Beare, a third of a Leopard, and the fourth of a Gyant. Hee hath as many women as he will, which when hee is weary of, he bestoweth on whom he best liketh. His will, and Cusome are the lawes. He executeth ciuill punishments on malefactors, as broiling to death, being encompassed with fire, and other tortures. The other *Wirrowances*, or Commanders (so the word signifieth) haue power of life and death, and haue, some twenty men, some fortie, some a hundred, some many more vnder their command. Some were sent to enquire for those which were left of Sir *Walter Rawleighs* Colony, but they could learne nothing of them but that they were dead.

p Cap. Argoles
boy his name
was Henry
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q Cap. Smith
M.S.

CHAP. VII.

Of Florida.

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" Exped. in
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b Gomara kiff,
gen. e. 45.



Ext to Virginia towards the South is situate Florida, so called because it was first discovered by the Spaniards on * Palme. Sunday, or, as the most interpret, Easter-day, which they call *Pasqua Florida*: and not, as *Thenet* writeth, for the flourishing Verdures thereof. The first finder after their account was *John Ponce of Leon*, in the year 1512: but wee have before shewed that *Sebastian Cabota* had discovered it in the name of King *Henry* the seventh of England. The length of this Region extendeth to the five and twentieth degree. It runneth out into the Sea with a long point of land, as if it would either set barres to that swift current which there runneth out, or point out the dangers of those coasts to the Hazardous Mariners.

c Gomera &
Calucto.

Into the Land it stretcheth Westward vnto the borders of New-Spaine, and those other countries which are not fully knowne: other where it is washed with a dangerous Sea, which separateth *Cicbora*, *Bahama*, & *Lucania* from the same. *John Ponce* aforesaid hearing a rumour of a prodigious well, which (as the Poets tell of *Medea*) would make olde men become young againe, plaid the yongling to goe search it six monethes together, and in that inquirie discovers this Continent: and repairing into Spaine, obtained this Prouince with the Title of *Adelantado*. He returned with a Naue and band of Souldiours, but at his landing was so welcomed by the Floridians, that many of his men were slaine, and himselfe wounded vnto death. * *Pamphilo de Naruaez* had no better successe: hee entered *Florida*, 1527. *Cabeza*, *Denaca*, and some of his company, after long captiuitie, escaped

* Benzg. l. 2.

Pamphilo carried with him six hundred men: about the Riuer of *Palme*, his ships were wracked, and most of the Spaniards drowned. A few escaped drowning but twelue fell madde, & like Dogs, sought to worrie each other. Scarcely ten returned into Spaine. These comming to Mexico, reported that they had restored three dead men to life: I rather beleue, saith *Benzg*, that they killed foure quicke men.

d This expedition of *Soto* is, by Maister *Hakluyt*, set forth in English, being written by a Portuguese gentleman of *Eluaz*, employed therein. It was Anno 1538.

e *John de Verrazano*, ap. *Hakluyt*, to 3.

f Of his life there is a speciall booke, g *Rene Laud*, ap. *Hakluyt*.

Don Ferdinando de Soto enriched with the spoiles of *Aribaliba* King of Peru, in which action hee was a Captaine and horseman, here found place to spend that which there he had gotten. For hauing obtained the gouernment of Florida, and gathered a band of six hundred men for that expedition, in it hee spent five yeares searching for mineralls, till hee lost himselfe. *Julian Samado*, and *Abnunda* made sure for the like graunt, but could not obtaine it. Frier *Luis de Beluastro*, and other Dominikes had vndertaken by the way of preaching to haue reduced the Floridians to Christianitie, and the Spanish obedience, and were sent at the Emperours charge, but no sooner set foote on shore, then hee and two of his companions were taken by the Sauages, and cruelly slaine and eaten, their shauen skalpes being hanged vp in their Temple for a monument. This happened in the year 1549. In the year 1524. *Francis* the first, the French King had sent *John de Verrazano* hither, but because he rather sought to discover all along the coast then to search or settle within Land I passe him ouer. In the year 1562. That worthy of France, f *Chastillon*, Champion of Religion and of his countrie, sent Captaine *John Ribault* to discover and Plant in these parts, which his Voyage & Plantation is written by *Rene Landonnierre*, one employed therein. He left Captaine *Albert* there with some of his company, who built a fort called *Charles Fort*: but this *Albert* was slaine in a mutiny by his Souldiours, and they returning home were so pursued by Famine, the Pursuiuant of Diuine Justice, that after their shoes and Leather Jerkins eaten (their drinke being Sea water or their owne Urine) they killed and ate vp one of their owne company. *Landonnierre* was sent thither againe to inhabite, Anno 1564. and the next year *Ribault* was sent to supply his place.

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But vncourte Famine had so wasted and consumed the French, before his arriual, that the very bones of most of the Souldiours pierced through their starued skinnes in many places of their bodies, as if they would now trust the empty hands no longer, but would become their owne purueyours, and looke out for themselves. And yet better it is to fall into the hands of God, then of mercilesse Men: Famine being but a meere Executioner to Gods iustice, but these executing also a diuellish malice. Such were the Spaniards, who were sent thither vnder the conduct of *Don Pedro Melendes*, which mas-
sacred all of euery Sexe and age, which they found in the Fort: & *Ribault*, being cast by shipwracke on the shore, and received of *Vallemandus* the Spaniard, with promises of all kindnes, was cruelly murdered with all his company, except some few which they referred for their owne employments. The manner of it is at large handled by *h Landon ap. Hak.*
h Landonniere, by *Morgues*, by *Challusius*, & which were as brands by diuine hand plucked out of this Spanish combustion. The Petition or Supplication put vp by the Orphanes, Widowes, and distressed kindred of that massacred number to *Charles* the ninth, mentioneth nine hundred, which perished in this bloody deluge.

The Spaniards hauing laide the foundations of their habitation in blood, found it too slipperie to build any sure habitation thereon. For their cruelties both to the French and Floridians were retorted vpon themselves, in the year 1567. by *m M. Dominique de Gorgues*, and his associates, assisted by the Natiue Inhabitants, and *Florida* was left destitute of Christian inhabitants. Thus hath *Florida* beene first courted by the English, wooed by the Spanish, almost wonne by the French, and yet remains a rich and beautifull Virgin, vwaiting till the neighbour Virginia bestow on her an English Bridegroom, who as making the first loue, may lay the iustest challenge vnto her.

Her riches are such that *Cabeza de Vaca*, (who was one of *Narnaes* wracked company, and *Soto* *Corrinall* in this Floridian sure, and had trauelled through a great part of the In-land) affirmed to *Charles* the Emperour, that *Florida* was the richest countrie of the world, and that he had therein scene Gold and Siluer, and Stones of great value. Besides there is great varietie of Trees, Fruits, Fowles, Beasts, Beares, Leopards, Ounces, Wolves, wilde Dogges, Goates, Hares, Conies, Deere, Oxen with woollie-Hides, Camels backs, and horses manes. Our discourse hath most right vnto their rites. For their many cities, the manner of their building, the manners of their inhabitants I would not be so long. *Morgues* hath let vs see them in the pictures.

They wall or impale them with postes fastned in the ground, the circle as of a snail comming within that point where it beganne, and leauing a way but for two men to enter; at either end of that double cupaling or entrance, stand two watch-towers, one within the other without the Citie, where Watch-men alway are set for defence: their houses are round: their apparell nakednesse, except a beasts skinn, or some ornament of Mosse about their secret parts. They paint and rase their skinnes with great cunning; the smart makes them sicke seuen or eight daies after; they rubb ouer those rased workes, with a certaine hearbe, which coloureth the same so as it cannot be done away. They paint their faces, and their skinnes cunningly (this *Morgues* a Painter beeing iudge) euen to admiration. They let the nailes on their toes and fingers grow long: they are tall, nimble, comely.

They warre alway one countrey vpon another, and kill all the men they can take, the women and children they bring vp: they cutt off the haire of the head together with the skinn, and dry it to referue the same as a monument of their valour. After their returne from the Warres, if they bee victorious they make a solemne Feast which lasteth three daies, with daunces and songs to the honour of the Sunne. For the Sunne and Moone are their Deities. Their Priests are Magicians also & Physitians with them. They haue many Hermaphrodites, which are put to great drudgerie, and made to beare all their carriages. In necessity they will eate coles, and put sand in their pottage. Three moneths in the yere they forsake their houses, & liue in the woods: against this time they haue made their provision of victuall, drying the same in the smoke. They meet in consultation euery morning in a great comon house, whither the King resorteth & his senators;

Kkk 2

which

He was relieved by Sir Iohn Haukins great bounty.

h Landon ap. Hak.
i Jacques Morgues ap. 1 mod. de Bry Amer. parte 2.

k Nic. Challusius Dispositio eius Latine per Calneonem.

l Supplicatio ap. Calicut. & apud Theod. de Bry. m Dom. de Gorgues ap. Hak. 10.3

n Cabeza de Vaca ap. Hak. m Ep. Dedic. in his Virginia richly valued.

o Gaspar. Ens. l.3 Botero parte 1. l. 5.

p America parte 2. de Bry.

q Landonniere.

which after saturations sit downe in a round. They consult with the Iawas or Priest. And after this they drinke Calsine, which is very hote, made of the leaues of a certaine Tree, which none may tast that hath not before made his valour euident in the warres. It sets them in a sweat, and taketh away hunger and thirst foure & twenty houres after. When a King dieth, they bury him very solemnly, and vpon his graue they set the cup wherein he was wont to drinke: and round about the graue they sticke many Arrowes, weeping and fasting three daies together without ceasing. All the Kings which were his friends, make the like mourning: and in token of their loue cutt off halfe their haire (which they otherwise weare long, knit vp behinde, both men and women. During the space of s. x Moones (so they reckon their monethes) there are certaine women appointed which bewaile his death, crying with a loude voice thrice a day, at Morning, Noone, and Euening. All the goods of this King are put into his house, which afterwards they set on fire. The like is done with the goods of the Priests, who are buried in their houses, and then both house and goods burned.

r Morgues
Icon. 18. 19.

The women that haue lost their husbands in the Warres present themselves before the King sitting on their heeles with great lamentations sueing for reuenge, & they with other widowes spend some daies in mourning at their husbands graues, and carry thither the cup wherein he had wont to drinke: they cut also their haire neere the eares, strewing the same in the sepulcher. There they cast also their weapons. They may not marry againe till their haire be growne that it may couer their shoulders.

When any is sicke they lay him flat on a forme, and with a sharpe shell rasping off the skinn of his forehead, sucke out the bloud with their mouths, spitting it out into some vessell. The women that giue sucke, or are great with childe come to drinke the same, especially if it be of a lusty young man, that their milke may be bettered, and the childe, thereby nourished, may be stronger.

Icon. 8.

Ribaulte at his first being there had fixed a certaine Pillar of stone, engrauen with the Armes of France on a hill in an Island, which *Landoumiere* at his coming found the Floridians worshipping as their Idol, with kisses, kneeling, and other deuotions. Before the same lay diuers offerings of fruits of the country, rootes (which they vsed either for foode or physike) vessels full of sweet oiles, with bowes and Arrowes. It was gyrt about with Garlands of flowers, and boughes of the best trees, from the top to the bottom. King *Athore* himselfe performed the same honour to this pillar, that he receiued of his subjects. This King *Athore* was a goodly personage, higher by a foote and halfe then any of the French, representing a kinde of maiestic and grauitie in his demeanure. He had married his owne mother, and had by her diuers children of both sexes; but after she was espoused to him, his father *Satouriona*, did not touch her.

c Icon. 11.

This *Satouriona* when he went to warre, in the presence of the French vsed these ceremonies: The Kings his coadiutors sitting around, hee placed himselfe in the midst, at his right hand had a fire, and at his left two vessels full of water. Then did hee expresse Indignation and anger in his lookes, gestures, hollow murmurings, and loude cries, answered with the like from his souldiours: and taking a wooden dish, turned himselfe to the Sunne as thence desiring victorie, and that as he now shed the water in the dish, so hee in girt shed the bloud of his enemies. Hurling therefore the water with great violence into the aire, and therewith besprinkling his souldiours he said, Doe you thus with the bloud of our enemies: and powring the water which was in the other vessel on the fire, so (saith he) may you extinguish your foes, and bring backe the skinn of their heads. *Outina* or *Uina* another King was anemie to this *Satouriona*: he in his expedition which he made against his enemies (wherein hee was assisted by the French) consulted with this Magician about his successe. He espying a French mans Target, demaundeth the same, and (in the mids of an armie) placeth it on the ground, drawing a circle five foote ouer about it, adding also certaine notes and Characters: then did hee set himselfe vpon the Target, sitting vpon his heeles, mumbling I know not what with varietie of gestures about the space of a quarter of an houre: after which he appeared so transformed into deformed shapethat he looked not like a man, wreathed his lims and his bones cracking with other actions seeming supernaturall. At last he returnes himself

w Icon. 12.

as it were weary and astonished, and coming out of the circle saluted the King, and told him the number of their enemies and place of their encamping, which they found very true. This King was called *Holata Outina*, which signifieth, a King of Kings, and yet a few hundredth of men were his armie, which hee * conducted in their ranks, himselfe going alone in the midst. They drie the armes and legges, and crownes of their enemies which they haue slaine, to make solemne triumph at their returne, which they doe, fastning them on poles pitched in the ground, the men and women sitting round about, and the Magician with an Image in his hand, mumbling curses against the enemy: ouer against him are three men kneeling, one of which beatech a stone with a clubb, and answereth the Magician at euery of his imprecations, the other two sing and make a noise with certaine Rattles, x *Icon. 14.*

They sow or set their corne rather, as in Virginia: and haue two seede-times, & two harvests, which they bring into a publike barne, or common store-house as they doe the rest of their victuals, none fearing to be beguiled of his neighbour. Thus doe these Barbarians enioy that Content attended with Sobrietie and Simplicitee, which we haue bathed by miserable keeping, or luxurious spending, or defrauding others, whiles eise. y *Amerut, Melus omatus, sibi pefidius, Seneca.*

To this barne they bring at a certaine time of the yeare, all the Venison, Fish, and Crocodiles, (dried before in the smoke for the better preseruacion) which they meddle not with till neede forceth them, and then they signifie the same to each other. The King may take thereof as much as he will. This prouision is sent in baskets on the shoulders of their Hermaphrodites, which weare long haire, and are their Porters for all burthens.

They hunt Harts after a strange manner: for they will put on a Harts skinne, with the legges and head on, so that the same shall serue them to stalk with, and they will looke through the eye and holes of the Hide, as if it were a visour, thereby deceiuing their game, which they shoot and kill, especially at the places, where they come to drinke. Their Crocodiles they take in a strange manner. They are so plagued with these beasts, that they keepe continuall watch and ward against them, as other-where against their enemies. For this purpose they haue a Watch-house z *Icon. 26.* by the Riuer's side, and when hunger driues the beast on shore for his prey, the Watch-man calls to men appointed: they come ten or twelue of them, bearing a beame or Tree, the smaller end whereof they thrust into the mouth of the Crocodile (coming vpon them gaping for his prey) which being sharpe and rough, cannot be got out, and therewith they ouer-turne him, and then beeing laide on his backe, easily kill him. The flesh is casteth a N. *Chalaf. c. 3*

Their sobrietie * lengtheneth their liues, in such sort that one of their Kings told me, * *1c. 2. 8.* saith *Morgues*, that he was b three hundred yeares olde, and his Father, which there b *Laundon*, saith he shewed me a line, was fiftie yeares elder then himselfe: when I saw him, me thought and fiftie, but I saw nothing but bones couered with skinne. His sinewes, veins, and arteries, saith he saw them not himselfe as *Laundon* in description of the same man, his bones and other parts appeared so clearly through his skinne, that a man might easily tell them, and discerne the one from another. He could not see, nor yet speake without great paine. *Monsieur de Otagin* did: this man demanding of their age, the yonger of these two called a company of Indians, and gaue two Eagles to the striking twice on his thigh, laid his hands on two of them, hee shewed that they were French. French.

his sonnes: and striking on their thighs, he shewed others which were their sonnes, and so continued till the fift generation. And yet it was told them, that the eldest of them both might by the course of Nature liue thirtie or forty yeares more.

They haue c a diuells custome to offer their first-borne Male Children to the King for a Sacrifice. The day of this dismall Rite beeing notified to the King, hee goeth to the place appointed and sittes downe. Before him is a blocke two foote high, and as much thicke, before which the Mother of the Child first sitting on her heeles, and couering her face, with her hands, deploret the death of her sonne. One of her friends offereth the child to the King: and then the women which

which accompanied the mother, place themselves in a Ring, dauncing and singing, and she that brought the child, stands in the mids of them with the childe in her hands, singing some words in the Kings commendation. Six Indians stand a-part, and with them the Priest with his Clubbe, wherewith after these ceremonies hee killeth the childe on that block, which was once done in our presence.

d Jon. 35.

Another Religious Rite they obserue about the end of *Februarie*: they take the hide of the greatest Hart they can get (the hornes being on) and fill the same with the best hearbes which grow amongst them, hanging about the hornes, necke, and bodie, as it were Garlands of their choicest fruits. Having thus sowed and trimmed it, they bring the same with songs and Pipes, and set it on a high Tree, with the head turned toward the East, with prayers to the Sunne, that hee would cause the same good things to grow againe in their Land. The King and his Magician stand neere the Tree and sing, all the people following with their Responds. This done, they goe their waies leauing it there till the next yeare, and then renew the same ceremony.

e R. Laudon.

Bibaulte at his first coming had two of the Floridians aboard with him certaine daies, who, when they offered them meate refused it, giuing them to vnderstand that they were accustomed to wash their face, and to stay till sunne-set before they did eate: which is a ceremonie common in all those partes. They obserue a certaine Feast called *Toya*, with great solemnitie. The place where it is kept is a great circuit of ground, swept and made neate by the women the day before: and on the Feast day they which are appointed to celebrate the Feast, come painted and trimmed with feathers, and set themselves in order. Three others in differing painting and gestures follow with Tabrets, dauncing and singing in a lamentable tune, others answering them. After that they haue sung, danced, and turned three times, they fall to running like vnbridled Horses, through the midst of the thicke woodes: the Indian women continuing all the day in weeping and teares, cutting the armes of the yong girles with muske-shelles, with hurling the bloud into the Aire, crying out three times, *He Toya*. Those that ranne through the Woods, returne two daies after, and then daunce in the midst of the place, and cheere vp those which were not called to the Feast. Their daunces ended, they deuoure the meate, for they had not eate in three dayes before. The Frenchmen learned of a boy, that in this meane while the *Iawas* had made inuocation to *Toya*, and by Magicall Characters had made him come that he might speake with him, and demand diuers strange things of him, which for feare of the *Iawas* he durst not vter.

f These 3. are
Iawas, which
are Priests, Ma-
gicians, and
Physicians.

To prouoke them vnto reuenge against their enemies, they in their Feasts haue this custome. There is a Dagger in the roome, which one taketh and striketh therewith one that is thereunto appointed, and then places the Dagger where hee had it, and anone reneweth the stroke, till the Indian falling downe, the women, Girles, Boyes, come about him and make great lamentation, the men meane while drinking Cassine, but with such silence, that not one word is heard: afterwards they apply Mossie warmed, to his side to heale him. Thus doe they call to minde the death of their ancestors slaine by their enemies, especially when they haue invaded, and returne out of their enemies country without the heads of any of them, or without any Captiues.

g Ortel. Theat.

These things following *Ortelius* saith, hee had from his Nephew *Calus Ortelius*, by the Relation of an eye-witnesse. The King giueth, or seileth rather, to euerie man his Wife. If a woman commit Adulterie, shee is bound to a Tree, her armes and legges stretched out all day, and sometimes whipped. A woman, three houres after she is delivered of a Childe, carries the Infant to the Riuer to wash it. They obserue a Custom in their Families with their Children. They haue Fleas, which bite so sorely, that they leaue a great deformitie like a Lepry after: They haue winged Serpents, one of which I saw, saith *Nicolaus Challusius*, the wings whereof were so terrible to the little height from the ground: The inhabitants

h Challus. expedit.
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were very carefull to get the head thereof, as was thought, for some superstition. *Botero* saith, that they haue three sorts of Harts, and of one of them make the same commodities which we doe of our kine, keeping them tame, and milking them. The Spaniard hath three garrisons on the coast of Florida, *S. Iacomo*, *S. Agostino*, and *S. Philippo*.

1 Botero Rel. part 1. lib. 5.

They are much addicted to venery, and yet abstaine from their wives after conception knowne. When *Ferdinando Soto* entered Florida, he there found amongst the Indians one *Iohn Ortiz*, a Spaniard, which by the subtlety of the people, vnder colour of deliuering a letter which they had fastned to a cleft cane, was taken and lined twelue yeares with them. *Venta* the Lord of the place made him his Temple-keeper, because that by night the wolues came and carried away the dead corpses. Hee reported that these people are worshippers of the Deuill, and vse to offer vnto him the life and blood of their Indians, or of any people, that they can come by: and when he will haue them doe that sacrifice vnto him, he speaketh vnto them, and tells them, that hee is a thrust, and enioynes them this sacrifice. They haue a prophecie, That a white people should subdue them; wherein the French and Spanish haue hitherto failed in their attempts. *Soto* hauing in his greedy hopes neglected the many commodities hee might haue enioyed, to finde greater, was brought to such dumps that he thereon sickened, and after died. But before he tooke his bed, he sent to the Cacique of *Quigalta*, to tell him, that he was the childe of the Sunne, and therefore would haue him repaire to him: hee answered, That if he would drie vp the riuer, hee would beleue him. And when hee was dead, because he made the Indians beleue that the Christians were in mortall, the Spaniards sought to conceale his death. But the Cacique of *Guachoya* busily enquiring for him, they answered that he was gone to heauen, as many times he did, and had left an other in his place. The Cacique thinking he was dead, commanded two young men, when any Lord died, to wait on him by the way: which their cruell courtiesie the Spaniards refused, denying that their Lord was dead. One Cacique asked *Soto* what he was, and why he came thither, he answered, That hee was the sonne of *God*, and came to teach them knowledge of the Law. Nor so, saith the Cacique, if *God* bids thee thus to kill, steale, and worke all kinde of mischiefe.

*k Casp. Hist. l. 3
1 Discouerie of Florida and Virginia richly valewed.*

m Benzo lib. 2.

For their credulity in like case, *Laundoniers* telleth, that a strange and vheard-of lightning hapned within a league of their fort, which consumed in an instant 500 acres of meadow, being then greene, and halfe covered with water, together with the foules that were therein. It continued burning three dayes together, and made the Frenchmen thinke, that for their sakes the Indians had set fire on their dwellings, and were gone to some other place. But a certaine *Paraconsy*, which is one of their petty Kings, or Caciques, sent to him a Present, beseeching him to command his men that they should shoote no more towards his dwelling, thinking that the ordinance had caused all this; which occasion he vsed to his owne good, by arrogating that to himselfe which he saw their simplicitie conceiued of him. Within two dayes after this accident, fell such an heat, that the riuer (I thinke) was ready to seeth: and in the mouth of the riuer were found, dead therewith, fishes enow to haue laden 50 carts, wherof issued, by putrefaction, much sickenesse.

Calos is neare the Cape of Florida. The King thereof made his subiects beleue, that his sorceries and charmes were the cause that made the earth bring forth her fruit: and that he might the easier perswade them, he retired himselfe once or twice a yeare to a certaine house, accompanied with two or three of his friends, where he vsed enchantments. If any man offered to see what he did, it cost him his life. Euery yeare he offereth a man in the time of haruest, which was kept for that purpose, and taken of such Spaniards as had suffered shipwracke on that coast.

n Laudon, was tolde this of certaine Spaniards which liued in those parts.

They which further desire to know the riches and commodities of these Countries, may resort to the Authors in this Chapter mentioned. *Sir Francis Drake*, in the yeare 1586, besides his worthy exploits in other places, tooke the forts of *S. Iohn* and *S. Augustine*; whence he brought *Pedro Morales* and *Nicholas Burgoigne*, whose relations concerning that country *M. Hackelbys* hath inserted among other his painfull labours.

David

o David Ingram ap. Hack. 10.3. Edit. 11.

David Ingram reported many strange things which he saith he saw in these parts, elephants, horses, and beasts twice as bigge as horses; their hinder partes resembling grey-hounds; bulles with eares like hounds; beasts bigger then beares, without head or necke, but hauing their eyes and mouths in their breasts: and an other beast, *Carberu*, he calls him *Colluchio*, which is (saith he) the deuill in likenes of a dog, and sometimes of a calfe; with many other matters, wherein he must pardon me, if I be not too prodigal of my saith. He tells also of punishment of adultery by death, the woman cutting the adulterers throat, and the nearest kinsman, hers, after many prayers to the *Colluchio*, and a further punishment, in that they haue no quicke body buried with them to attend them into the other world, as all others haue. But they that list to beleue, may consult with the Author.

CHAP. VIII.

Of the Countries situate Westward from Florida and Virginia towards the South Sea.



hitherto we haue discovered those parts of this Northern America, which trend along the North sea, which the English & French Nations haue most made knowne vnto vs: further westward the midland Countries are not so well known; yet following our Spanish guides we here present them from their relations to your view. When as Cortez had conquered Mexico, as after followeth to be related, he was made Admirall of the South seas, but the gouernment of Mexico and new Spaine was, with the title of Viceroy, giuen to Don Antonio de Mendoza. These two, partly in emulation of each others glorie, partly in hope of enriching themselves, sought to discover vnkown lands; the one by Sea; the later, both by sea and land.

The Viceroy sent as he himselfe testified, Francis Vasquez de Coronado, and Frier Marco de Niza, with Stephen a Negro by land: out of whole relations we haue inserted that which concerneth our purpose. *Marco* the Frier, and Stephen set forth with certaine Indians in this Discouerie: and Stephen going before, came to Ceuola, as *Marco* related, where hee was slaine: the Frier followed with his Indian guides, and passed thorough one place where was small store of victuall, because it had not there rained, as the Inhabitants affirmed, in three yeares space. The Indians called him *Hayota*, that is, a man come from heauen. He passed on further, led by the fame of *Ceuola*, which with other six cities were reported to be vnder the gouernment of one Lord, & to haue houses of stone, cōsisting of diuers stories, where were many Turquestes, with many other strange reports of their markets, multitudes, and wealth. But because the Frier came not there for feare of the Negroes entertainment, let vs listen to Francis Vasquez, who came, saw, and ouercame. An. 1540. he went with his army from Culiacan which is 200. leagues from Mexico, & after a long and tedious journey, he at last arriued in this prouince, and conquered (almost with the losse of himselfe) the first Citie of the seuē, which he called Granado. Twice he was stricken down with stones from the wall, as he offered to scale the same. He saith that their houses were of foure or fise stories or lofts, to which they ascended on ladders: and that they had sellers vnder the ground, good, and pauer. But those seuē cities were small townes, all standing in the compass of foure leagues, all called by that generall name of *Ceuola* or *Cibola*, and none of them particularly so called, but hauing other peculiar names, they were of like building. In this towne which he conquered stood 200 houses, walled about, and 300. others not walled. The Inhabitants had before remoued their viues & wealth to the hill. He reporteth of beasts there, beates, tigers, lions, and sheep, as big as horses, with great hornes, & little taitles, Ounces also & flags. That which the Indians worshipped (as far as they could learne) was the water, which, said they, caused the corne to grow, and maintained their life. Hee found there a garment excellently embroidered with needle-worke. *Vasquez* went hence to Tiguez, to Cicuc, and to Quivira, as *Lopes de Gomara* reporteth. This way is full of crooke-

o In his letter to the Emperour ap. Hack. 10.3.

b Marco de Niza his relation.

c F. Vasquez his relation.

d F. Lopez. 212. 213. & 214.

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crooke-backed oxen. Quivira is in forty degrees, and the Countrey is temperate. They saw ships in the Sea with bare Alcatozes or Pelicans of gold and silver in their prowes, laden with merchandise: which they tooke to be of China or Cathay.

The men in these parts clothe & shooe themselves with leather: they haue no bread of any kinde of graine: their cheefe food is flesh, which they often eate raw, either for custome, or for lacke of wood. They eate the fatte as they take it out of the ox, & drink the blood hore (which of our bulls is counted poison) & the flesh they warme (for they seeth it not) at a fire of ox-dung. They rather may be said to rauē, then to eate it: and holding the flesh with their teeth, cut it with rasors of stone. They goe in companies as the Scythian *Nomades*, Tartarian Hords, & many other nations, following the seasons and best pasturings for their oxen. These oxen are of the bignes and colour of our buls, but their horns are not so great. They haue a great bunch vpon their shoulders, & more haire on their fore-part, then on the hinder: and it is like wooll. They haue, as it were, a horse-mane on their back-bone, and much haire, & very long, from their knees downwards. They haue great tufts of haire on their foreheads, and haue a kinde of beard vnder their chinnes and throates. The Males haue very long tailes, with a great knobbe or floske at the end: so that in some respect they resemble a Lyon, in other the Camels, Horses, Oxen, Sheep, or Goates. They push with their hornes, and in their rage would ouertake and kill a Horse: for the Horses fled from them, either for their deformitie, or because they had neuer seene the like. The people haue no other riches: they are vnto them meate, drinke, apparell: their Hides also yeeld them houses, and topes; their bones, bodkins; their sinewes and haire, thread; their Hornes, Mawes, and Bladders, Vessels; their dung, fire; the Calues-skinnes, budgets, where with they draw and keepe water.

Gomara also mentioneth their sheepe, which they so call because they haue fine wooll and hornes: they are as bigge as horses, weigh fifty pound weight a peece. There are also Dogges which will fight with a Bull, and will carry fifty pound weight in Sackes when they go on hunting: for when they remoue from place to place with their heards

The Winter is long and sharpe, with much snow in Cibola, and therefore they then keepe in their Cellers which are in place of Stoves vnto them. In the height of seuen and thirty degrees, at Tiguez, the cold was so extreme, that the horses and men passed ouer the Riuer vpon the Ice: They there tooke a towne after five and forty daies siege, but with much losse, and little gaine. For the Indians killed thirtie horses in a night: and in an other flew certaine Spaniards, sent *Orlando* vp into the country (they could not tell whether for Sacrifice, or for the shew) & wounded fiftie horses: they drunke Snow in stead of water: and seeing no hope to hold out, made a great fire, and cast therein all they had of worth, and then went all out to make way by force; where they were all in manner slaine, but not vnreruenged, forcing some Spaniards to accompany them into the Regions of death, and wounding many more, both men and horses. The Snow continueth in these parts halfe the yeare. Quivira is more northerly, and yet more temperate. The Spaniards returned to Mexico in the end of the yeare 1542, to no small griefe of *Mendoza*, who had spent in this expectation 60000 ducats. Some Friers stayed, but were slaine by the people of Quivira, only one man escaped, to bring newes to Mexico.

Sir *Francis Drake* sailed on the other side of America to forty degrees of northerly latitude, and with cold was forced to retire, although the *Sunne* followed him all the way from Guatulo hither (which he sailed from the sixt day of Aprill to the fift day of Iune) as if that most excellent and heavenly Light had delighted himselfe in his societie; and acknowledged him for his sonne, more truly then the Spaniards (whereof anon we shall heare) or that *Phaeton* of the Poets, not able to compasse this compassing journey: once, he was so good a scholer and learned the sunnes instruction so well, that he folowed him in a watery field, all that his fiery circle, round about this earthly globe, carried with the mouing winde (as it were aery wings) new starres, islands, seas, attending and admiring the English colours; and first of any Generall, loosed the girdle of the world, and encompassing her in his fortunate armes, enjoyed her loue. But I loose

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e Oxen of Quivira.

f Taking of Tiguez.

g Ouid. Metamorph. lib. 2. In Magellanes victorie (so was his ship called) had won this victorie, but lost his Generall.

i Sir Francis
Drake.
Hack. 10. 3.

my selfe while I finde him : and yet excellent names, I know not how, compell men to stand awhile, and gaze with admiration, if not with adoration. This our English knight landed on this coast in thirty eight Degrees, where the Inhabitants presented themselves vnto him, with presents of feathers, and kalls of net-worke, which hee required with great humanitie. The men went naked, the women knit loose garments of bull-rushes about their middles. They came a second time, and brought feathers, and bagges of Tabacco; and after a long Oration of one that was Speaker for the rest, they left their bowes on a hill, and came downe to our men: the women meane while remaining on the hill, tormented themselves, tearing their flesh from their cheekes, whereby it appeared that they were about some sacrifice. The newes being further spread, brought the King thither, which was a man of goodly stature: many tall men attended him: two Ambassadors with a long Speech of halfe an houre, signified his coming before. One, went before the King with a Scepter or Mace, whereon hanged two Crownes with three Chaines: the Crownes were of knit-worke, wrought artificially with diuers coloured feathers, the chaines of a bony substance. The King followed clothed in cony-skinnes: the people came after, all hauing their faces painted with white, blacke, and other colours, every one bringing his present, even the very children also. The Scepter-bearer made a lowd speech of halfe an houre, taking his words from an other which whispered the same vnto him, which with a solemne applause being ended, they came all downe the hill in order without their weapons: the Scepter-bearer beginning a song and dancing, wherein all the rest followed him. The King, and diuers others, made severall Orations or Supplications to the Generall, to become their King: and the King with a song did set the Crowne on the Generalls head, and put the chaines about his necke, honoring him by the name of *Hioh*. The common sort leauing the King and his guard, scattered themselves, with their sacrifices, among our people, taking view of all, and to such as best pleased their fancie, which were the yongest, offered their sacrifices, with weeping, scratching, and tearing their flesh, with much effusion of blood. The English mistlied their deuotions, and directed them to the liuing God: they shewed againe their wounds, whereunto the other applied plaisters and lotions. Every third day they brought their sacrifices, till they perceiued that they were displeasing. And at the departure of the English, they (by stealth) provided a sacrifice, taking their departing verie grievously.

k Nova Albion.
l History of
China by Fr.
Juan Gonzalez
de Mendoza.

m An. de Espejo
Nouemb. 1522

n New Mexico.

They found herds of Deere feeding by thousands, and the country full of strange comies, headed like ours, with the feet of a Wau, and taile of a Cat, hauing vnder their chins, a bagge, into which they gather their meate when they haue filled their body a-broade. There is no part of the earth, wherein there is not some speciall likelihood of golde or siluer. The Generall named the Countrey *k Nova Albion*. In the yere 1581. *l Augustine Ruiz*, a Frier, learned by the report of certaine Indians called *Conchos*, that toward the north there were certaine great townes, not hitherto discovered by the Spaniards: whereupon, he, with two other companions of his owne Order, and eight souldiers, went to seek these parts, and to preach vnto them. They came vnto the Propince de los Tiguas, two hundred and fifty leagues Northwards from the mines of *Saint Barbara*, where one of the Friars was slaine by the Inhabitants. This caused the souldiers to returne backe, but the Friars staid still behind. The Franciscans fearing the losse of these their brethren, procured *Antonio de Espejo* *m* to vndertake this iourney, with a company of souldiers. He passing the *Conchos*, the *Passaguates*, the *Toboles*, came to the *Patrabucyes*, which is a great Prouince, and hath many townes, their houses flat roofed, and built of lime and stone, their streets orderly placed. The people are of great stature, and haue their faces, armes, and legges rasd and powned. Here *n* were many Lakes of salt-water, which at a certaine time of the yere waxeth hard, and becometh very good salt. The Caciques kindly entertained them with victualles and other presents, especially hides, and Chamois skinnes very well dressed, as well as those of Flanders: And passing many dayes iourney further Northwards, they came where the houses were foure stories high, well built, and in most of them, stoues for the winter season. The men and women weare shooes and boots with good soles of neats leather, a thing

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thing not elsewhere to be seene in the Indies. In this prouince they found many Idoles, which they worshipped: and particularly they had in euery house an oratory for the deuill, whereinto they ordinarily carry him meate: and as the Papiests erect Crosses vpon high-ways, so haue this people certaine high Chappells, very well trimmed and painted, in which they say the deuill vseth to take his ease, and to recreate himselfe as hee trauelleth from one towne to another. In the prouince of Tiguas there were sixteene townes, in one of which the Friers aforesaid were slaine. Six leagues from thence was the prouince Los Quireas which worship Idoles as their neighbors: they saw there certaine Canopies, wherein were painted, the Sunne, Moone, and many Starres. It is in 37°. Hence they passed, keeping still their northerly course, and found a Prouince called Cuuames, where were fise townes, one of which was Chia, which contained eight market places, the houses were plaistered and painted with diuers colours: they presented them curious mantles, and shewed them rich mettalls. Beyond this they came to the Ameies, and fiftene leagues thence, to Acoma, which is situate vpon a rocke: and hath no other entrance but by a ladder, or paire of staires, hewen in the same rocke: all their water was kept in cisterns. They passed hence to Zuny, which the Spaniards call Cibola, and there found three Spaniards left there by *Vasques* forty yeres before, which had almost forgotten their owne language. Westward from hence they came to Mohotze, where were exceeding rich mines of siluer, as likewise in some of the other. These parts seeme to incline toward Virginia.

Now that we haue heard of the in-land Discoueries by the Spaniards, and that Nova Albion of *St. Francis Drake*, let vs take some view of the Spanish nauigation on these

Cortes the Conquerour of Mexico sent *Francis de Ulloa* with a fleet for discouerie, in the yeare 1539 from Acapulco, which came to Santa Cruz in California. They sailed ouer the gulf, and came to the riuer of Saint *Peter* and Saint *Paul*, where they beheld, on both sides, a goodly Country. I am loth to hold on with them in their voyage, lest I faile from my scope, and leaue the offended Reader behinde me. Here they found in their course burning mountaines, which cast vp fire, ashes, and smoake in great quantitie. They encountered with a cruell storme, and being almost out of hope, they saw, as it were, a candle vpon the throwdes of the Trinitie (one of their shippes) which the Mariners said was Saint Elmo, and saluted it with their songs and prayers. This is the darkenesse of Popery, to worship a naturall light: yea that which hath little more then being, and is an Imperfect Meteor, is with them more perfect then humane, and must participate in diuine worship. Without the gulf of California they found store of great fish, which suffered themselves to bee taken by hand: also they saw weedes floting on the Sea, fifty leagues together, round, and full of gourdes, vnder them were store of fish, on them store of fowle: they grow in fiftene or twenty sadome depth. They caught with their dogges, a beast very fat, haired like a goat, otherwise resembling a deere: in this, neither, that it had foure legs like vnto a Cowe full of milke. But because they had little dealing with the Inhabitants, I leaue them, and will see what *Fernando P. Alarcon* shew vs of his discovery. He was set forth by *Antonio de Mendosa* the Vice-roy, in the yeare of our Lord 1540. with two shippes. Hee came to the bottom of the Bay of California, and there found a mightie riuer, which ranne with such furious violence, that they could scarce saile against it. Heere leauing the shippes with some of his company, hee passed vp with some peeces of ordnance, and two boates: and so drawing the boates with halfers, they made vp the riuer called Buena Guia: they were incountered with the Indian Inhabitants, who forbade them landing, but *Alarcon* hurling his weapons downe, and pulling out certaine wares to giue them, appeased their fury, and caused them also to lay downe their weapons, and receiue of him some trifles, which he gaue them. Two leagues higher many Indians came and called to him: these were decked after a strange manner, some had painted their faces all ouer, some halfe way, others had visards on with the shape of faces: they had holes in their nostrils, whereat certaine pendants hung, others wore shelles, hauing their eares full of holes;

*o Fran. Ulloa
apud Kamuf.
& Hack. vol. 3.*

p Fer. Alarcon

holes, with bones and shels hanging thereat. All of them ware a girdle about their waste whereunto was fastned a bunch of feathers which hung downe behind like a taile: They carried with them bagges of Tabacco. Their bodies were traced with cole, their haire, cut before, hung down long behind. The women ware bunches of feathers before and behind them. There were foure men in womens apparell. *Alarchon* perceiued by signes, that the thing they most reuerenced, was the Sunne, and therefore signified vnto them, that hee came from the Sunne; whereat they maruelled, and tooke curious view of him with greater reuerence then before; brought him abundance of foode, first flinging vp part of euery thing into the Aire, and after; turning to him to giue him the other part; offering in their Armes to carry him into their houses, and doing else whatsoeuer hee would haue them. And if any stranger came, they would goe and meet him, to cause him to lay downe his weapons, and if he would not, they would breake them in peeces. Hee gaue the chiefe of them small wares. They needed not pray them to help draw the boate vp the streame, euery one laboured to get hold of the rope: otherwise it had bene impossible to haue gotten vp against the current. He caused Crosse to be made and giuen them, with instruction to honour them, which they did with extase of blinde zeale, kissing them, and lifting them vp, euery one comming for them till he had not paper and stickes enough for that purpose.

And as he passed further, hee met with one which vnderstood his interpreter, and asked of him many questions, to which he answered, that he was sent of the Sunne, which the other doubting, because the Sunne went in the skie, he said that at his going down and rising, he came nere the Earth, and there made him in that Land, and sent him hither to visit this Riuer and the people, and to charge them not to make further warres one vpon another. But why saith the Indian did he send you no sooner? hee answered because before he was but a child. A long dialogue thus passed betwixt them, the issue whereof was that the Indian cried out, they would all receiue him for their Lord, seeing he was the childe of the Sunne, and came to doe them good. This vsd hee make of their superstitious obseruation of the Sunne, which they worshipped because hee made them warme (said they) and caused their croppe to grow, and therefore of all things which they eate, they cast a little vp into the aire to him. They warre one vpon another (a thing common to all sauaiges) for small occasions: the eldest and most valiant guided the army (for in some places they had no Lords); and of those which they tooke in the warre, some they burned, and from some they plucked out the hearts, and eate them. *Alarchon* caused a Crosse to be made of timber, commanding his owne people to worship it, and leauing it with the Indians, with instructions every morning at the Sunne-rise to kneele before it. This they tooke with great deuotion, and would not suffer it to touch the ground, vntill they knew it by questioning, how deepe they should set it, with what composition of gesture to worship it, and the like curiosities of Paganish Christianitie. He was told, that this riuer was inhabited by three and twenty languages, that they married but one woman to one man, that maides before marriage conuersed not with men, nor talked with them, but kept at home and wrought; adultery was death: they burned the dead: widowes staied halfe a yeare or a whole yeare before they married againe. Every family had their seuerall governor, other Ruler they had none. The riuer vsd at some times to overflow the banks. These people told *Alarchon*, that in *Cevola* they had many blew stones, or turqueses, which they digged out of a rocke of stone, and when their Governors died, all their goods were buried with them: that they eate with napkins, many waiting at table: that they killed the Negro before mentioned, because he said he had many brethern, to whome they thought he would giue intelligence, and therefore killed him. An old man tolde him the names of two hundred Lords and people of those parts. This olde man had a son clothed in womans attire, of which sort they had foure: these served to the sodomitical lusts of all the vnmarrid yongmen in the country, & may not theselues haue to deale with any woman. They haue no reward for this their beastial trade, but haue liberty to go to any house for their food: when any of them die, the first son that is borne after, succeeds in their number.

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As for the more Northerly parts, both within Land, and the supposed Strait of Arabian, with other things mentioned in Mappes, because I know no certaintie of them, I leaue them. The way by sea from these parts to the Philipinas, two of our owne Nation haue passed, whose Voyage, as also that exact Description of the same, by *Francisco de Gualle*, a Spanishe Captaine and Pilot, Master *Hakluyt* hath related, who hath in these, and other labours of like nature, deeply engaged himselfe for his Countreys good, and of his Countrey-men meriteth an euermlasting name, and to me (though knowne at this time, only by those portraictures of his industrious spirit) hath bene as Admirall, holding out the light vnto me in these seas, and as diligent a guide by land, (which I willingly, yea dutifully, acknowledge) in a great part of this my long and wearisome Pilgrimage.

CHAP. IX.

Of New Spaine, and the conquest thereof by Hernando Cortes.

NOW are wee safely arriued out of the South Sea, and North vnknowne Lands, where we haue wildered our felices, and wearied the Reader, in this great and spacious Countrey of New Spaine. New Spaine is all that which lieth betwene Florida and California, and confines on the South, with Guatimala and Iucatan; how it came to be so called, asketh a long discourse, concerning the conquest thereof by *Cortes*, whose history is thus related.

Hernando Cortes was borne at Medellin in Andulozia, a Prouince of Spaine, Anno 1485. When he was nineteene yeares old he sailed to the Iland of *S. Domingo*, where *Onando* the Gouernour kindly entertained him. He went to the conquest of Cuba in the yeare 1511. as Clerke to the Treasurer, yndet the conduct of *James Velasques*, who gaue vnto him the Indians of Manicorao, where he was the first that brought vp kine, sheepe and mares, and had heards and flockes of them: and with his Indians he gathered great quantitie of gold, so that in short time he was able to put in two thousand Castlins for his stocke, with *Andres de Duero* a Merchant. At this time *Christophere Morante* had sent (Anno 1517.) *Francis Hernandes de Cordona*, who first discovered Xucatan, whence hee brought nothing (except the relation of the Countrey) but stipes: whereupon *James Velasques* in the yeare 1518. sent his kinsman *Iohn de Giraldo*, with two hundred Spaniards in foure shippes: he traded in the Riuer of Tauasco, and for trifles returned much gold, and curious workes of feathers, Idols of gold, a whole harnesse or furniture for an armed man, of gold thinne beaten, Eagles, Lions, and other portaitures found in gold, &c. But while *Giraldo* deferred his returne, *Velasques* agreed with *Cortes* to be his partner in the Discouery, which he gladly accepted, and procured licence from the Gouernours in Domingo, and prepared for the Voyage.

Velasques afterwards vsed all meanes to breake off, in so much that *Cortes* was forced to enlarge all his owne stocke, and credit, with his friends in the expedition, and with five hundred and fiftie Spaniards in eleuen shippes, set sail the tenth of February 1519. and arriued at the Iland of Acusamil. The Inhabitants at first fled, but by the kinde entertainment of some that were taken, they returned, and receiued him and his with all kinde offices.

They told him of certaine bearded men in Yucatan, whither *Cortes* sent; and one of them, *Geronimo de Aguilar* came vnto him, who told him, that by shipwracke at Iamaia, their Caruell being lost, twentie of them wandered in the boat without faile, water, or bread, thirteene or fourteen daies, in which space the violence of the current had cast them on shore in a Prouince called Maija, where, as they travelled, seven died with famine; and their Captaine *Vasconia* and other foure were sacrificed to the Idols by the

a The Spaniards call all that the South sea, which is on the other side of America.

b *Gomara*: the first part of the Conquest of the West Indies, translated into English by T. Nicolson.

c A Castlin is seven shillings and six pence, as *Thos. Nicolson* the Translator saith.

d Of this Voyage, Reade *P. Martyrs* fourth Decade: and *Gomara* part. 1. and of all which follows in this Chapter.

P. Mart. Dec. 5. Gom. ubi supra. and *Cortes* his owne letters to the Emperour.

Cacike, or Lord of the Countrey, and eaten in a solemne banquet, and he with six others were put into a coupe or cage, to be farned for another Sacrifice. But breaking prison, they escaped to another Cacike, enemy to the former, where all the rest died, but himselfe, and *Gonsalo Guerrer* a Marriner.

He had transformed himselfe into the Indian Cut, boring his nose full of holes, his eares iagged, his face and hands painted, married a wife, and became a Captaine of name amongst the Indians, and would not returne with this *Aguilar*.

Cortes with this new Interpreter passed vp the Riuer Tauasco, called of the former Discoverer, *Grijalua*, where the Towne that stood thereon, refusing to victuall him, was taken and sacked.

The Indians herewith enraged, assembled an armie of fortie thousand, but *Cortes* by his horse and Ordnance preuailed: the Indians thinking the Horse and Rider had bene but one Creature, whose gaping and swiftnesse was terrible vnto them, whereupon they submitted themselves.

When they heard the Horses ney, they had thought the horses could speake, and demanded what they said: the Spaniards answered, these Horses are sore offended with you, for fighting with them, and would haue you corrected: the simple Indians presented Roses and Hennes to the beasts, desiring them to cate and to pardon them.

Cortes purposed to discover further Westward, because hee heard that there were mines of gold, having first receiued their vassallage to the King his Master, to whom (he said) the Monarchie of the Vniuersall did appertaine.

These were the first Vassals the Emperour had in New-Spaine. They named the Towne, where these things were done, *Villoria*, before called Potonchan, containing neere fife and twentie thousand houses, which are great, made of lime, and stone, and bricke, and some of mud-walls and rafters, couered with straw; their dwelling is in the vpper part of the house, for the moistnesse of the soile. They did cate mans flesh sacrificed.

The Spaniards sayled Westward; and came to Saint *Iohn de Vltima*, where *Tendilli*, the Gouvernour of the Countrey, came to him with foure thousand Indians. He did his reuerence to the Captaine, burning Frankincense (after their custome) and little Strawes, touched in the blood of his owne bodie: and then presented vnto him Victualls, and Jewells of Gold; and other curious workes of Feathers; which *Cortes* requited with a Collar of Glasse, and other things of small value. A woman slaue, giuen him at Potonchan, vnderstood their Language, and thence, with *Aguilar*, were his interpreters.

Cortes professed himselfe the seruant of a grezt Emperour, which had sent him thither, whose power he so highly extolled, that *Tendilli* marvelled, thinking there had bene no such Prince in the world as his Master and Soueraigne, the King of Mexico, whose Vassall he was, named *Moteczuma*. To him he sent the representations of these bearded men, and their Horses, Apparell, Weapons, Ordinance, and other rarities, painted in Cotton Clothes, their Shippes, and Numbers.

These painted Cottons he sent by Posts, which deliuered them from one to another with such celeritie, that in a day and night the message came to Mexico, which was two hundred and tenne myles distant. *Cortes* had demaunded, whether *Moteczuma* had Gold? *Tendilli* affirmed, and *Cortes* replied, That he and his fellows had a disease of the heart; whereunto Gold was the best remedie.

Moteczuma sent him many Cotton cloathes of diuers colours, many tusses of feathers, two wheeles, the one of siluer, with the signe of the Moone, and the other of gold, made like the Sunne, which they hold for Gods, and giue vnto them the colours of the metall most like them. Euery wheele was two yards and a halfe broad. These with other parts, of the present were esteemed worth twentie thousand Ducats.

Moteczuma also professed ioy, to heare of so great a Prince, and so strange people,

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people, and promised prouision of all necessaries; but was very vnwilling that *Cortes* should come to see him, as he pretended. Yet *Cortes* persisted in that his desire of seeing *Mutezuma*, that he might further acquaint himselfe with the knowledge of those parts.

The silly Indians hauing neuer seene such strange sights, came daily to the Camp to see them: and when they heard the Ordnance discharged, they fell downe flat, thinking the heauens had fallen: the shippes they thought were the god of the aire, called *Quetzilcoatl*, which came with the Temples on his backe, for they daily looked for him.

Amongst the rest, or rather aloofe off from the rest, were certaine Indians of differing habite, higher then the other, and had the gristles of their noses slit, hanging ouer their monthes, and rings of Iet and Amber hanging thereat: their nether lippes also bored, and in the holes rings of gold and Turkesse-stones, which weighed so much, that their lippes hung ouer their chinnes, leauing their teeth bare. This vgliness they accounted gallantrie, and such vncomely deformitie to be the onely brauery. And thou Gallant that readest and deridest this madnesse of Fashion, if thine eyes were not dazeled with lightnesse (light I cannot call it) of selfe-reflected Vanitie, mightest see as Monster-like fashions at home, and more fashionly monster of thy selfe; thy clothes and oathes, thy gestures and vestures, make thy naked Deformitie worse then their thus deformed nakednesse: both indeed seeme to haue receiued some hellish character (if there may be bodily representation) of that old Serpent in these new fashions, striuing who shall shape himselfe neere to that misshapen vgliness, wherein the Indian iaggies himselfe out of humane lineaments, the other swaggers himselfe further out of all ciuill and Christian ornaments. But these fashion-mongers haue made me almost out of my fashion, and to forget my selfe, in remembring their forgetfulness.

These Indians of this new Cut, *Cortes* caused to come to him, and learned that they were of Zempoallan, a Citie distant thence a dayes iourney, whom their Lord had sent to see what Gods were come in those *Tencallis*, that is, Temples (so, it seemeth, they called the shippes) which held no conuersation with the other Indians, as being not subiect to *Mutezuma*, but onely as they were holden in by force. Hee gaue them certaine toyes, and was glad to heare that the Indians of Zempoallan, and other their neighbours were not well affected to *Mutezuma*, but readie, as farre as they durst, to entertaine all occasions of warre with him.

He sailed from thence to Panuco, and passed the riuer farther, till he came to a little Towne, where was a Temple, with a little Tower, and Chappell on the toppe, ascended by twentie steppes, in which they found some Idols, many bloudie papers, and much mans blood, of those which had beene sacrificed; the blocke also whereon they cut open those Sacrifices, and the razors made of flint, wherewith they opened their breasts, which stricke the Spaniards with some horrore and feare. They passed a little further, and there hauing taken possession, in the Emperours name, of the whole Countrey, they founded the Towne *De la vera Cruz*, *Cortes* resigning his authoritie, and Officers being elected; and lastly, all with generall consent appointing *Cortes* their Captaine.

Cortes went forward to Zempoallan, where he was solemnely receiued and lodged in a great house of lime and stone, whitened with plaister, that shined in the Sunne, as if it had beene siluer; so did the siluer conceits of the Spaniards imagine, the desire of that mettall hauing made such an impression in their imagination, that they told *Cortes* before hee came at it, they had seene a house with walls of siluer.

Heere; and at Chiauitlan, *Cortes* incited them to rebell against *Mutezuma*, and to become seruants to the Spaniards, which they did: and he vnder-hand wrought, that *Mutezuma* tooke him for his friend.

All his intent was to fish in troubled waters, and to set them both by the ears, that he might watch opportunity to benefit himselfe. His own people rebelled, some of whom

he chastised with the halter and the whippe for example to the rest: and after caused all his shippes to bee sunke closely, that they should not minde any returne. Hee left an hundred and fiftie men for the guard of the new Towne, vnder *Pedro de Henriquez*, and with foure hundred Spaniards, fiftene horses, and six peeces of Artillery, and thirteene hundred Indians, they went from Zempoallan, and came to Zaclotan, the Lord whereof was *Olmiltel* the subiect of *Mutezumma*, who to testifie his ioy, and to honour *Cortes*, commanded fiftie men to be sacrificed, whose blood they saw new and fresh.

They carried the Spaniards on their shoulders, sitting on beeres, such as vse to carrie dead men. He bragged as much of the power of *Mutezumma*, as the Spaniards of their Emperour. Hee said he had thirtie vassals, each of which was able to bring into the field an hundred thousand men of warre, and sacrificed twentie thousand men yearly to the gods: in this he somewhat exceeded; the other was true, although some yeares the sacrifices also were thought to amount to fiftie thousand.

This Towne was great, and had thirteene Temples, in each of which were many Idols of stone of diuers fashions, before whom they sacrificed men, Doues, Quailles, and other things with great perfumes and veneration.

Heere *Mutezumma* had fise thousand souldiers in garrison. *Cortes* passed from thence to Mexico by the frontiers of Tlaxcallan, which were enemies to *Mutezumma*, whom he might easily haue overcome, but reserved partly for the exercise of his subiects to the warre, and partly for the sacrifices to his gods.

These ioyned an hundred and fiftie thousand men against *Cortes*, taking him for *Mutezumma's* friend: and yet every day sent him Guinney-cockes and bread, partly to espie his strength, and partly in a brauery, lest their glory should be obscured in the conquest of men already steruen.

But when in many skirmishes and fights they could not preuaile against that handfull of Spaniards, they thought they were preserved from harme by enchantments: and sent him three presents with this message; That if he were that rigorous god which eateth mans flesh, he should eat those fise slaues which they brought him, and they would bring him more: if he were the meeke and gentle god, behold frankincense, and feathers: if he were a mortall man, take heere fowle, bread, and cherries. At last they made peace with him, and submitted their Citie to him.

Their Citie Tlaxcallan was great, planted by a Riuer side, which issued into the South-sea. It had foure streets, each of which had their Capitaine in the time of warre. The government was an Aristocratie, hating Monarchie no lesse then tyranny. It had eight and twentie Villages, and in them an hundred and fiftie thousand households, very poore, but good warriours. They had one market-place so spacious, that thirtie thousand persons in a day came thither to buy and sell by exchange: for money they had none.

Mutezumma had sent before to *Cortes*, and promised tribute to the Emperour, whatsoever should be imposed; onely he would not haue him come to Mexico. And now he sent againe, that he should not trust that new friendship with the beggerly Nation of Tlaxcallan, and they againe counselled him not to aduenture himselfe to *Mutezumma*.

Cortes held his determination for Mexico, and being accompanied with many of the Tlaxcaltecas he went to Chololla, a little from whence *Mutezumma* had prepared an armie to entrappe him in the way; but he finding the trechery, it redounded vpon Cholollois, the same day they had thought to haue executed the same vpon him. For this end they had sacrificed ten children, fise males, and as many females, three yeares old, to *Quexalcouatl* their god, which was their custome when they began their warres. He out-going them in their owne art of subtiltie, entrapped their Captaines in Counsell, and sent his armie to spoile the Citie, where were slaine many thousands. There were twentie Gentlemen, and many Priests which ascended vp to the high Tower of their Temple, which had an hundred and twenty steppes, where they were burned, together with their gods and Sanctuary.

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This Citie had twentie thousand households within the walls, and as many in the Suburbs. It shewed outward very faire and full of Towers, for there were as many Temples as dayes in the yeare, and every one had his Tower. The Spaniards counted foure hundred Towers. It was the Citie of most deuotion in all India, whither they trauelled from many places farre distant in Pilgrimage. Their Cathedrall Temple was the best and highest in all New Spaine, with an hundred and twentie steppes vp to it. Their chiefe god was *Quetzalcoatl*, god of the Aire, who was (they say) founder of their Citie, being a Virgin, of holy life and great penance. Hee instituted fasting, and drawing off bloud out of their eares and tongues, and left precepts of Sacrifices. He neuer ware but one garment of Cotton, white, narrow, and long, and vpon that a mantle, beset with certaine red crosses. They haue certaine greene stones which were his, and are kept for great reliques: one of them is like an Apes head. Eight leagues from Chololla is the hill Popocatepec, or smoake-hill, which the Earth seemeth to haue erected as a Fort to encounter and assault the aire: now with smoake mists endeououring to choake his purer breath, another while with violent flames, and naturall fire-workes threatening to ioyne league with his elder and superiour brother to disinherit him: sometimes with showers of ashes and imbers, as it were, putting out the eyes, and sometimes with terrible and dreadfull thunders, rending the eares of that Airy Element; alwayes (such is the euent of warre) hurting and wasting it selfe, to endamage the enemy.

The Indians thought it a place of Purgatorie, whereby tyrannicall and wicked officers were punished after their death, and after that purgation passed into glorie.

The Spaniards aduentured to see it, but two onely held on their iourney, and had there beene consumed, had they not by a rocke beene shadowed from the violent eruption of the fire which then happened.

It chanced that the Earth, weary it seemeth of the warre, as hauing spent her store and munition, agreed on a truce which continued ten yeares: but in the yeare 1540: it brake forth into more violent hostilitie then before, quaking and renting it selfe with vnbridled passion: and whereas the Aire had alwayes a snowie garrison about her high tops, and frontiers to coole and quench her fiery showers, yet these did but kindle a greater flame, the ashes whereof came to Huexozinco, Quetzalcoapan, Tepiaca, Chololla and Tlaxcallan, and other places, ten, or as some say, fifteene leagues distant, and burned their herbes in their gardens, their fieldes of corne, trees, and clothes that they laid drying. The *Vulcan*, Crater, or mouth whence the fire issued, is about halfe a league in compasse. The Indians kissed their garments (an honour done vnto their gods) which had aduentured themselues to this dreadfull spectacle.

Cortes drawing neere to Mexico, *Mutezuma* feared, saying, These are the people which our gods said should come and inherit this Land. He went to his Oratorie, and there shut vp himselfe alone, abiding eight dayes in prayer and fasting; with Sacrifice of many men, to aslake the furie of his offended deities. The Diuell biddes him not to feare, and that he should continue those bloudy Rites, assuring him that hee should haue the gods *Vitziliputzli* and *Tescatlipuca* to preserue him, saying, That *Quetzalcoatl* permitted the destruction at Chololla, for want of that bloudie sacrifice. *Cortes* passed a hill six miles in height, where by the difficultie of the passage, and of the cold (being alway couered with snow) the Mexicans might easily haue prevented his passing further. Hence he espied the lake, whereon Mexico and many other great Townes did stand, Iztacpallapan a Towne of ten thousand households, Coyoacan of six thousand, Vizilopuchli of fve thousand.

These Townes are adorned with many Temples and Towers, that beautifie the Lake. From Iztacpallapan to Mexico is two leagues, all on a faire causey, with many draw-bridges, thorow which the water passeth. *Mutezuma* receiued *Cortes* with all solemnitie on the eight of Nouember 1519. into this great Citie, excusing himselfe of former vkindnesses the best hee could. Of his house, and Maiestie;

and the diuine conceit the people had of him, we shall speake after more fully, as also of the Temples, Priests, Sacrifices and other remarkable things of Mexico.

Mutezuma provided all things necessary for the Spaniards and Indians that attended them: euen beddes of flowers were made, in place of litter for their horses. But *Cortes* disquieted with those thoughts which commonly attend Ambition, discontent in the present, hopes and feares of the future, vsed the matter so, that he tooke *Mutezuma* prisoner, and detained him in the place appointed for the Spaniards lodging, with a Spanish guard about him, permitting him otherwise to deale in all priuate or publike affaires, as before. Hereupon *Cacama*, Lord of Tezcuco, nephew to *Mutezuma*, rebelled, but by trechery of his owne people was presented prisoner to *Mutezuma*. He, after this, summoned a Parliament, where he made an Oration vnto his subiects, saying, That he and his predeceffours were not naturalls of the Countrey, but his fore-fathers came from a farre Countrey; and their King returned againe, and said, he would send such as should rule them. And he hath now sent these Spaniards, saith he. Hereupon he counsell'd them to yeeld themselues vassals to the Emperour, which they did at his command, though with many teares on his part and theirs, at this farewell of their libertie. *Mutezuma* presently gaue to *Cortes*, in the name of tribute, great quantitie of gold and otheriewels, which amounted to sixteene hundred thousand Castlins of gold, besides siluer.

Cortes had hitherto a Continuall victorie in Mexico without any fight: but newes was brought him of *Pamphilo de Naruaiz*, who was sent with eighthe horse, and some hundreths of Spaniards by *Velasques*, to interrupt the proceedings of *Cortes*: who leauing two hundred men in Mexico, with two hundred and fiftie other came suddenly in the night, and tooke *Naruaiz* Prisoner, and returned to Mexico with *Naruaiz* his company, now his followers also, where he found his men exceedingly distressed by the Citizens, for a murder committed in the great Temple at a solemne Feast, where in a religious daunce, they were slaine, for the rich garments and jewells they ware, by the Spaniards.

Cortes came in good time for the reliefe of his men: and *Mutezuma* caused the Mexicans to bridle their rage, which presently was renued, and when *Mutezuma* was againe by his guardians, the Spaniards, caused to speake to the people: a blow of a stone on his temples wounded him, whereof three daies after he died.

Cortes had some thousands of the *Tlaxcaltecas* to helpe him, but was driuen to flee from Mexico with all his Spaniards and Indians, which he did closely in the night, but yet an alarme was raised, and the bridges being broken, much slaughter of his people was made by the Mexicans, and all his treasure in manner lost. They pursued after him also, and had two hundred thousand in the field: when it was *Cortes* his good happe to slay the Standard-bearer, whereupon the Indians forsooke the field. This battell was fought at Otumpan.

At Tlaxcallan, hee and his were kindly entertained; they had prepared before fiftie thousand men to goe to Mexico for his helpe, and now they promised him all offices of loyaltie and seruices. With their helpe he subdued Tepeacac: and built certaine Brigandines, or Frigats, which were carried many leagues on the backes of those Indians, and there fastened and finished, without which hee could neuer haue wonne Mexico.

In Tezcuco certaine Spaniards had beene taken, sacrificed and eaten, which *Cortes* now reuenged on them. Eight thousand men had carried the loose peeces and timber of this Nauy, guarded with twentie thousand Tlaxcallans, and a thousand Tamemez or Porters, which carried victualls attending. They calked them with Tow, and for want of Tallow and Oyle, they vsed mans greafe, of such as had beene slaine in the warres. For so the Indians vsed to take out the greafe of their sacrifices. *Cortes* had heere nine hundred Spaniards, of which fourescore and six were horsemen, three cast peeces of iron, fiftene small peeces of brasse, and a thousand weight of powder, and 100000 Indian souldiers on his side. He made a sluice or trench about twelue foot broad, and two fathome deep, halfe a league long, in which 40000 men.

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men wrought fiftie dayes. Hee launched his Vessells, and soone ouercame all the Canoas of the Lake, of which were reckoned in all fise thousand. The Spaniards brake the Conduits of sweet water, wherewith the Citie was wont to bee serued. *Quahuimoc*, now the new King of Mexico, receiuing encouragement from the diuellish Oracle, caused to breake downe the Bridges, and to exercise whatsoeuer wit or strength could doe in defence of his Citie, sometimes conquering, sometimes (as is the doubtfull chaunce of warre) conquered. *Cortes* had in Tezcuco ordained a new King, a Christian Indian, of the royall blood, who much assisted him in this siege. The Spaniards being Lords of the Lake, and of the Causeyes, by helpe of their Galliot and Ordinance, they fired a great part of the Citie. One day the Mexicans had gotten some aduantage, and thereupon celebrated a Feast of Victorie. The Priests went vp into the Towers of *Tlatelulco*, their chiefe Temple, and made their perfumes of sweet Gummes, in token of victorie, and sacrificed fortie Spaniards, which they had taken captiues, opening their breasts, and plucking out their hearts for offerings to their Idols, sprinkling their blood in the Ayre, their fellowes looking on, and not able to reuenge it. They slew likewise many Indians, and foure Spaniards of *Alvarado's* companie, whome they ate in the open sight of the Armie. The Mexicans daunced, dranke themselves drunke, made bone-fires, stricke vp their Drummes, and made all solemne expressings of ioy. Dread, Disdaine, and all the Furies that passion or compassion could coniure vp, had now filled the Spaniards hearts and their Indian partakers; and *Cortes*, that hitherto had hoped to reserve some part of the Citie, now did the utmost that Rage and Reuenge could effect, helped no lesse within with Famine and Pestilence, then with Sword and Fire without. At last Mexico is rased, the Earth and Water sharing betwixt them what the Fire had left, and all which had sometime chalenged a lostie inheritance in the Ayre. Their King also was taken; all that mightie State subuerted: and as the Mexicans before had prophesied, That the *Tlaxantleca's* should againe build the Citie, if conquered, for them; if conquerors, for the Spaniards. It was re-built with a hundred thousand houses, fairer and stronger then before. The Siege lasted three moneths, and had therein two hundred thousand Indians, nine hundred Spaniards, fourescore Horses, seuenteen Peeces of Ordinance, thirteene Galliot, and six thousand Cannons. Fiftie Spaniards were slaine, and six Horses: of the Mexicans a hundred thousand, besides those which died of Hunger and Pestilence. This was effected *Anno* 1521, on the thirteenth of August, which for that cause is kept festiuall euerie yeare.

CHAP. X.

Of the auncient inhabitants of New Spaine; and the Historie of their Kings.

Having now declared the subuersion of this State and Kingdome by the Spaniards, I hold it not amisse to looke backe vnto the first people which here inhabited, with the beginnings and proceedings of the Mexican Empire. The first inhabitants of New Spaine were very barbarous and sauage, which liued onely by Hunting, and for this reason were called *Chichimecas*. They liued naked, solitarie in the Mountaines, without Tillage, Policie, or any religious Ceremonies: their waies followed the same Hunting exercise, leaving their children tied in a Panier of Reedes to the boughes of some Tree. They did eate what they got in Hunting, raw. They eate also Snakes and Lizards, which they offered likewise in sacrifice to the Sunne, whome onely they worshipped, and that without any Image: they offered to him Fowles,

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Fowles, from the Butterflie to the Eagle. And some remnants of the like beaſty men are yet found, which doe great hurt, and will not, by either cunning or force of the Spaniards, be reduced to any other courſe. They ſeeme to haue learned the ſauage nature of the wilde Beaſts, of whome and with whome they liue. By this meanes it came to paſſe, that this wilde mountainous people left the beſt and moſt fertile part of the Countrey vnpeopled, which certaine remote Nations poſſeſſed, whome they called *Navatalcas*, for their ciuilitie. Theſe came from thoſe Northerne parts, which now they call New Mexico. The *Navatalcas* paint their beginning and firſt Territorie in manner of Caues (becauſe of their ſeuē Tribes) and men coming out of them, By the ſupputation of their Bookes this departure was about eight hundred yeares ſince, and (by reducing to our account) about the yeare of our Lord 720. Foureſcore yeares they ſtayed on the way, the cauſe whereof they aſcribe to their Gods, which ſpake viſibly to them, and bad them ſeek new Lands that had ſuch ſignes as they notified.

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Thus they proceeded in ſeeking thoſe ſignes, and peopled the beſt parts, ſtill removing their habitations as they found more fertile Countreys, leauing onely the aged, ſicke, and wearie, with a few others to remaine in the former. And by theſe leiſurely proceedings they entred the Land of Mexico, about the yeare 902, after our account. Thoſe ſeuē Nations came not all at once; but firſt the *Suchimilcos*, next the *Chalcas*, and thirdly the *Tepanetans*, fourthly thoſe of *Tefcuco*, after them the *Tlalluicans*: the ſixt were the *Tlaſcaltecas*, which helped the Spaniards to conquer Mexico, and therefore are exempted from tribute to this day. Theſe expelled, as their Hiſtories ſay, certaine Gyants, whome in pretence of frienſhip they had invited to a banquet, and in their drunkenneſſe ſtole away their weapons, and ſlew them. Neither doth this ſeeme a fable; for at this day are found dead mens bones, of incredible bigneſſe. I ſaw a tooth (ſayth *Acoſta*) at Mexico, in the yeare 1586, as bigge as the ſhoulder of a man, and according to this, all the reſt was proportionable. Three hundred and two yeares after the firſt tranſmigration, thoſe of the ſeuenth Caue or Line arriued, which is the Mexican Nation: they worſhipped the Idoll *Uitzilipuzli*, and the Deuill ſpake and governed this Nation. He promiſed to make them Lords ouer all, which the other ſix Nations poſſeſſed, and to giue them a Land plentiful in riches: whereupon they went forth, carrying their Idoll with them in a Coffe of Reedes, ſupported by foure of their principall Priests, with whome he talked, and communicated his Oracles and Directions. He likewiſe gaue them Lawes, and taught them the Ceremonies and Sacrifices they ſhould obſerue. And euen as the pillar of Cloud and Fire conducted the Iſraelites in their paſſage through the Wilderneſſe, ſo this aſpiſh Deuill gaue them notice when to aduance forwards, and when to ſtay. The firſt thing they did whereſoeuer they came, was to build a houſe or Tabernacle for their *Uitzilipuzli*, which they ſet alway in the middeſt of their Campe, and there placed the Arke in the middeſt of the Altar. This done, they ſowed the Land, and if their God commanded to gather, they did ſo, and if, to raiſe their Campe, they obeyed, leauing the aged, ſicke, and wearie, to gather the fruits, and to dwell there. The chiefe Captaine whom they followed was called *Mexi*, whence came the name of their Citie and Nation. Their Idoll perſwaded them, when ſome were bathing themſelues in certaine Lakes, to remove the Campe cloſely, and ſteale away their cloathes: whereat they which were thus forſaken, changed their language and manner of life, retaining alway their hatred to the Mexicans. They peopled the Prouince *Mechouacan*. From hence to Mexico is fiftie leagues, and vpon the way is *Malinalco*, which they ſay was peopled by a Witch and her family, whom by the commandement of their god they left behind, cloſely removing the armie by night. They ſtayed in a place called *Tuta*, where by ſtopping a Riuer, they drowned a Plaine, and planted it round with Willowes and other Trees; and many liking the place, talked of ſtaying there: whereat their God offended, threatened the Priests, and in the night ſlew thoſe which had conſulted of ſtaying. Their hearts were found pulled out, and their ſtomackes opened, which, after that, they obſerued in their Sacrifices. The Mexicans,

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by the aduise of their Idoll, proceeded, and by force made way through the Chaleas, and sent to the Lord of Culhuacan, who granted them the place of *Ticapan* to dwell in, which was full of Snakes and venomous Beasts, which by the helpe of their God they tamed. He would not suffer them to stay there, but commaunded them to proceede, and to seeke forth a woman, whome they should name the Goddesse of Discord. Whereupon they sent to the King of Culhuacan, and mother of their God; who easily condescended, and sent his daughter gorgeously attyred. The same night shee arriued, by order of their God, she was murdered, and slayed, and a young man was couered with her skinne, with her apparrell thereon, and being placed neere the Idoll, was consecrated a Goddesse, and mother of their God, euer after worshipping the same, making an Idoll which they call *Toocy*, that is, our Grandmother. The King of Culhuacan hereupon warred against them, and chased them out of those parts, by which meanes they came to the place where Mexico now is. Here certaine old Priests or Sorcerers entuing into a place full of water-Lillies, they met with a very faire and cleare current of Water, with Trees, Medowes, Fish, and other things, all very white, which were the signes their God had giuen them of their promised Land. In the night following, *Viracpuriz* appeared in a dreame to an auncient Priest, saying, That they should goe seeke out a Tunal in the Lake, which grew out of a stone, vpon which they should see an Eagle feeding on smal Birds, which they should hold for the place where their Citie should be built, to become famous through the world. Hereupon the next day they all assembled, and diuiding themselues into bands, made that search with great diligence and deuotion.

In their search they met with the former water-course, not white (as it was then) but redde like blood, diuiding it selfe into two streames, one of which was an obscure Azure. At last they espied the Eagle with wings, displayed toward the Sunne, compassed about with many rich feathers of diuerse colours, and holding in his Talions a goodly bird. At this sight they fell on their knees, and worshipped the Eagle, with great demonstrations of ioy and thanks to *Viracpuriz*. For this cause they called the Citie, which there they founded, *Tenoxultan*, which signifies, Tunal on a stone; and to this day carrie in their Armes an Eagle vpon a Tunal, with a bird in his Talion.

The next day following, by common consent, they made an Heremitage, adioyning to the Tunal of the Eagle, that the Arke of their God might rest there, till they might haue meanes to build him a sumptuous Temple. This they made of Flagges and Turfes, couered with Straw. Afterwards they consulted to buy of their neighbours Stone, Timber, Lime, in exchange of Fish, Fowles, Frogges, and other things which they hunted for in the Lake: by which meanes they procuring necessities, built a Chappell of Lime and Stone, and laboured to fill vp part of the Lake with rubbish. The Idoll commaunded, that they should diuide themselues into foure principall quarters about this house, and each part build therein: to which he enioyned certaine Gods of his appointment, called *Calpuliteco*, which is, *Quintessence Gods*. This was the beginning of Mexico.

This diuision seemed not equall to some of the Ancients, who valued their deserts farre above their allotted portion, who therefore separated themselues, and went to *Tlaxcaluco*: whose practises against the Mexicans caused them to chuse a King, to which Soueraignetie was chosen *Acamaputzli*, Nephew to the King of Culhuacan, and of the Mexican bloud by the fathers side. Him by embassage they demanded, and obtained in the name of their God, with this answer from the King of Culhuacan: *Let my grand-child goe to serue your God, and be his Lieutenant, to rule and gouerne his creatures, by whome wee line; who is the Lord of Night, Day, and Windes: Let him goe and be Lord of the Water and Land, and possesse the Mexican Nation, &c.*

Hee was solemnly welcommed by the Mexicans: *Welcome thou art* (sayth an

e Many of these Orations are exprest in Acosta's second booke at large, full of witty inventions and Rhetoricall flourishes.

an e Oratour vnto him in their name) to this poore House and Citie, amongst these Weedes and Mudde, where thy poore Fathers, Grandfathers, and Kinsfolkes endure what it pleaseth the Lord of things created. Remember Lord, thou comest to be our defence, and to be the resemblance of our Vitzliputzli, not to rest thy selfe, but to endure a new charge: with many words of that effect, exprest in the Mexican Histories, referred by tradition; the children to that end learning them by heart, and these being as presidents to them which learned the Art Oratorie. After this, they were sworn, and he crowned. The Crowne was like that of the Dukes of Venice. His name *Acamapixtli* signifieth a handfull of Reedes, and therefore they carrie in their Annories a hand, holding many Arrowes of Reedes.

The Mexicans at this time were tributaries to the Tapanecans, whose chiefe Citie was Azcapuzalco: who iudging, according to the nature of Enuie and Suspition, that they were so much weaker, how much the stronger they saw their neighbours, thought to oppress them by a strange policie, in imposing an vncouth, and (in shew) impossible tribute: which was, that they should bring the Tapanecan King a Garden, planted and growing in the water.

In this their distresse, *Vitzliputzli* taught them to doe it, by casting earth vpon Reedes and Grasse layed in the Lake, and planting in this inouing Garden Maiz, Figgies, Gourds, and other things, which at the time appointed they carried growing and ripe: a thing often since proued in that Lake, emulous no lesse of that glorie, to be accounted one of the Wonders in that New World, then those penfull Gardens, towred vp in the Ayre at Babylon, both here and there the reason of man, according to his naturall priuiledge, subiecting to his vse the most rebellious Elements of Ayre and Water.

Acamapixtli, the Mexican King, after he had reigned fortie yeares, died, leaving it to their choise to chuse his successour. They chose his sonne *Vitzilovitli*, which signifieth a rich Feather: They annointed him with an Ointment, which they call Diuine, being the same wherewith they annoint their Idoll.

f Lop. de Gom.
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Of their Coronation thus *Lopez de Gomara* sayth, That this was done by the High Priest, attyred in his Pontificalibus, attended with many others in Surplices, the Oyntment was as blacke as Inke. They blessed him, and sprinkled him foure times with holy Water, made at the time of the consecration of their God. Then they put vpon his head a Cloth, painted with the bones and skulls of dead men, clothed him with a blacke garment, and vpon that a blew, both painted with figures of Skulls and Bones. Then did they hang on him Laces, and bottles of Pouders, whereby he was deliuered from diseases and Witchcrafts. Then did he offer Incense to *Vitzliputzli*, and the High Priest tooke his Oath, for the maintenance of their Religion; to maintaine Iustice, and the Lawes; to cause the Sunne to giue his light, and the Clouds to raine, and the Earth to be fruitfull, &c. Lastly, followed the acclamations of the people, crying, *God save the King*, with daunces, &c.

He being crowned, and hauing receiued homage of his subiects, obtained the King of Azcapuzalco his daughter to wife, by whom he had a sonne called *Chimalpopoca*, and procured a relaxation of tribute from his father in law. He was deuout in his superstitions: hauing reigned thirteene yeares, hee died. His sonne then but ten yeares old, was chosen in his roome, but was soone after slaine by the inhabitants of Azcapuzalco. The Mexicans enraged with this iniurie, assembled themselues, and an Orator, among many other words tells them, That the Sunne is eclipsed and darkened for a time, but will returne suddenly in the choise of another King. They agreed vpon *Izcoatl*, which signifieth a Snake of Rasors, the source of *Acamapixtli* their first King. The common people were earnest with this new King for peace with the Tapanecans, for the obtaining whereof they would carrie their God in his Litter for an intercessor. This was hindered by *Tlacaellec* the Kings Nephew, a resolute and valiant young man, who also, with perill of his life, vndertooke an Embassage to Azcapuzalco, and there denied the King, annointing him with the ointment of the dead,

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dead, after their manner. The commons of Mexico were herewith offended, and to pacifie them, the King indentured with them, That if he lost the Field, they should eate him and his Nobles: they on the other side promising, if he did overcome, to become his tributaries (for before they enioyed much freedome) and to labour in his Fields and Houses, and to become his seruants in Warre and Peace. In fine, such was the valour of *Tlacaeltec* the Generall, that the enemies were ouerthrowne, their Citie sacked, and the remainder of them made tributaries, the lands and goods of the conquered being diuided among the Conquerours, and some referred to each quarter of Mexico, for the vse of their Sacrifices.

Cuyacan had the next place in the Mexican Conquests: who hauing inuited the Mexicans to a banquet, in the end thereof sent for the last Seruice, womens habites, which they forced them to put on: but *Ixcocalt* and *Tlacaeltec* made them know, by their ruine, the manhood of the Mexicans. They subdued also the Suchimilcos, and Cuiclavaca, a Citie in the Lake; Tescuco yeelded it selfe. *Ixcocalt* after twelue yeares died, and *Moteczuma* the first was chosen in his stead.

Presently after his Election they conducted him to the Temple with a great trayne, where, before the *Diuine Harb* (so called in regard of the continuall fire there kept) they enthronized him. The King there drew blood from his eares and legges with a Critions tallons as a Sacrifice, and was congratulated with many Orations of the Priests, Ancients, and Captaines. And whereas before they had accustomed, in their Elections, to make great Feasts and Daunces, and wasted many Lights; He brought in the custome, personally to make warre in some Prouince, thence to procure Sacrifices, to feast their Gods and men. This he performed at Chalco, from whence hee brought many Captiues, which on the day of his Coronation were sacrificed and eaten.

At this Feast all his Tributes were brought in with great solemnitie, each Prouince marching by it selfe, besides innumerable Presents. All commers were bountifully entertained, and the poore were clad with new garments, giuen them by the King. The Chalcas had taken a brother of *Moteczuma*, and would haue made him their King, but he enioyning them to make a high Scaffold, ascended thereon, and telling them, the Gods would not permit, that to be a King, he should be a traytor vnto his Countrey, cast downe himselfe; whose death *Moteczuma* reuenged with the ruine of that whole Nation, conquering further vnto the North and South Seas, by the counsell and courage of *Tlacaeltec*. This King instituted new Ceremonies, and increased the number of the Priests: he built the great Temple of *Vulcan*, & sacrificed great numbers of men at the dedication. Hauing reigned eight and twentie yeares, hee died.

Tlacaeltec was chosen his successour by the foure Deputies, and the two Lords of Tescuco and Tacuba (these were the Electors) but refused the Empire, as being fitter for the common good, as an instrument to another, then if himselfe welded the Scepter. At his nomination they chose *Ticoteic*, sonne of the late King, and piercing his solemnitie of his Coronation, lost more of his owne people, and after foure yeares was poisoned by his malecontent subiects.

Axayaca his brother succeeded, altogether of another spirit. In his time died *Tlacaeltec*, chiefe author of the Mexican greatnesse, whom before in his age they vsed to carrie in his Chaire, on mens shoulders, to counsell. He was buried more solemnly then any of the Kings, and his sonne was made Generall for the warres. *Axayaca* conquered Tequantepec, two hundred leagues from Mexico, thence to furnish the bloudie solemnities of his Coronation. He added to his Conquests Guatulco on the South Sea: in single combate ouercame the Lord of Tlatelulco, and subdued those Mexican enemies of the Mexicans, setting fire on their Citie and Temple. After eleven yeares he died, and *Antei* the eight King was chosen. He punished the pride of Quaxulatlan, a rich Prouince, with those captiues, to celebrate his Coronation-Feast, and extended his dominion to Guatimala, three hundred leagues from Mexico. Hee much

much adorned his Royall Citie, pulling downe the old houses, and in their roome erected fairer. He let in a course of water to the Citie, because that of the Lake was muddie. But because they of Cuyoacan vsed these waters, the chiefe man of that Citie, which was a great Magician, sought to hinder it, whereby the King being provoked, sent to attach him. He escaped by his *Protean Arts*; now appearing like an Eagle, the second time like a Tygre, the third like a Serpent. But at last he was taken and strangled, and the Mexicans forced a Channell, whereby the water might passe to their Citie, the Priests meane-while casting Incense on the banks, sacrificing the bloud of Quales; others winding their Cornets: and one of the chiefe went attyred in a habite like to the Goddesse of the Waters, which was saluted and welcommed by all the people. All which things are painted in the Annales of Mexico: which Booke is now in the Vatican Librarie at Rome. Thus hee reuironed the Citie with water, like another Venice; and hauing reigned eleuen yeares, died.

Moteczuma the second was chosen, who before his Soueraigntie was of graue and stayed disposition, much addicted to his deuotions. He retyred himselfe into a Chapell, appointed for him in the Temple of *Vitziliputzli*, where (they say) the Idoll spake to him; wherein also hee hidde himselfe, after hee had intelligence of this Election. From thence he was ledde to the *Harth of their Gods*, where he sacrificed, with drawing blood from his eares and the calues of his legges. They attired him with the royal ornaments, and piercing his nostrills, hung thereat a rich Emerald. Being seated in his Throne, the King of Tescuco, one of the Electors, made an eloquent Oration, which *Iosephs Acosta* hath set downe by word, and deserueth a roome here, if our hasty Pilgrimage would suffer.

g Lib. 7. c. 10.

This *Moteczuma* commaunded, That no Plebeian should serue him in any Office in his House, prouiding Knights and Nobles for that purpose. His Coronation was solemnized with Dances, Comedies, Banquets, Lights, and other pompe; the sacrificed captiues were of a farre Prouince toward the North Sea, which he subdued. *Mechowacan*, *Tlascalla*, and *Tapeaca* neuer yeelded to the Mexicans; which *Moteczuma* told *Cortes*, that he spared for the vse of his sacrifices, and the exercise of his fouldiors. He laboured to be respected and worshipped as a God. It was death for any Plebeian to looke him in the face: He neuer set his foot on the ground, but was alwaies carried on the shoulders of Noblemen; and if he lighted, they layed rich Tapestry, whereon he did goe. He neuer put on one Garment twice, nor vsed one Vessell, or Dish, aboue once. He was rigorous in execution of his Lawes, and for that purpose would disguise himselfe, to see how they were executed, and offer bribes to the Iudges, to prouoke them to iniustice; which, if they accepted, cost them their liues, though they were his kinsmen, or brethren. His fall is before declared: it shall not be amisse here to mention some prodigious fore-runners of the same. The Idoll of Cholola, called *Quetzacoatl*, declared, That a strange people came to possesse his Kingdome. The King of Tescuco, a great Magician, and many Sorcerers, told him as much. The King shut vp the Sorcerers in prison, where they vanished presently: wherefore he exercised that rage on their wiues and children, which he had intended against them; Hee sought to appease his angrie Gods by Sacrifices, and therefore would haue remoued a great stone, which by no humane industrie would be moued, as refusing his attonement. Strange voices were heard, accompanied with Earthquakes and swellings of the waters. A prodigious Bird, of the bignesse of a Crane, was taken, which on his head had (as it were) a Glasse representing armed men, and in the Kings presence vanished. A stranger thing befell a poore man, who was taken vp by an Eagle, and carried into a certaine Caeue, where hee let him downe, pronouncing these words; *Most mighty Lord, I haue brought him whome thou hast commaunded*. There he saw one like the King; lying asleepe; touching whome hauing receiued threatening Prophecies, hee was againe by that former Pursuiuant placed where hee had bene taken vp. These thinges, as deuillish illusions, abusing Gods Providence and Iustice, and imitating his Power, to robbe him of his glorie, deserue to be mentioned.

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Mexico is nov read in our Vnuu *Mendoza*, and I Archbishoprick. Colima, Guadale Episcopall Sees. two Fountaines, New Galicia, Me Readers delight,

Mucuma hauing intelligence of *Cortes* his arriual, was much troubled, and conferring with his Counsell, they all said, that without doubt their great and ancient Lord *Quetzalcoalt*, who had said, that hee would returne from the East whither hee was gone, had now fulfilled his promise and was come. Therefore did hee send Embassadours with presents vnto *Cortes*, acknowledging him for *Quetzalcoalt*, (sometime their Prince, now esteemed a God) and himselfe his Lieutenant.

Concerning the State of Mexico vnder the Spaniards, *Robert h Tompson* who was there about the year 1555. saith, that then it was thought there were a thousand & five hundred households of Spaniards, and about three hundred thousand Indians. The Citie is enuironed with a Lake, and the Lake also with Mountaines about thirtie leagues in compass; the raines falling from these Hills caule the lake.

In this Citie resideth the Viceroy, and here the highest Indian Courts are kept. There are weekly three faires or markets, abounding with plenty of commodities at a cheape price. Many Riuer fall into the Lake, but none goe out. The Indians know how to drowne the Citie, and would haue practised it, had not the Conspirators been taken and hanged. The Indians here are good Artificers, Gold-smithes, Copper-smithes, Black-smithes, Carpenters, Shooe-makers, Taylors, Sadlers, Embroderers, and of all other sciences, and worke exceeding cheape, luing of a little. They will goe two or three leagues to a Faire, carrying not about a penny-worth of commodities, and yet maintayne themselues thereby.

Miles k Philips saith, that when *St. Francis Drake* was on the South Sea, the Viceroy caused a generall muster to be made of all the Spaniards in Mexico, and found aboute seuen thousand households, and three thousand single men, and of Mestizoes twentie thousand.

Mr. Chilton testifieth, that euery Indian payeth tribute to the King twelue Realls of Plate, and a Hauneg of Maiz, (five Haunegs make a quarter English) and euery Widdow halfe so much. And all their children, about fiftene yeares old, pay after the same rate. He hath great gaine by his fifths, and by the Popes Bulls: this leaden ware was worth to the King at first about three Millions of gold yearly. The greatness of exactions caused two rebellions whiles he was there, and the King will not suffer them to haue Oile or Wine there growing, although the earth would prodigally repay them, that they may still haue neede of Spaine. *Tlaxcalla*, for their merits in the conquest of Mexico, as before is shewed, is free: only they pay a handfull of wheat a man in signe of subiection: but some later encrochers haue forced them to till at their owne charge as much ground as their tribute would amount to. There are in it two hundred thousand Indians.

Some of the wild people in New Spaine are deadly enemies to the Spaniards, and eat as many as they get of them. *John Chilton* fell into their hands, but being sicke and leane, they thought (as a captiue wench told him) that he had the Pox, and was but vnholosome foode, and so let him depart. It is an ill winde that blowes none to good: sicknesse, the harbinger of death, was to him preseruer of life.

Mexico is now an Vniuersitie, and therein are taught those Sciences which are read in our Vniuersities of Europe. This Vniuersitie was there founded by *Antonie n Mendosa*, and King *Philp* erected a College of the Iesuits, *An. 1577*. Mexico is an Archbishoprick. There be many Spanish Colonies or Plantations, *Compostella*, *Colima*, *Guadaleiara*, *Mechocan*, *Citie of Angele*, and others: whereof diuers are Episcopall Sees. In *Guastecan*, not farre from *Panuco*, is a Hill, from whence spring two Fountaines, one of black pitch, the other of red, very hot. To speake largely of New Galicia, *Mechuacan*, *Guastecan*, and other Regions, would not be much to the Readers delight, and lesse to my purpose.

CHAP. XI.

Of the Idols and Idolatrous sacrifices of
New Spaine.

a Naturall &
morall H. of
the Indies,
lib. 5. cap. 3.



He Indians (as *Acoſta*^a obſerneth) had no name proper vnto God, but vſe the Spaniſh word *Dios*, fitting it to the accent of the Cuſcan or Mexican tongues. Yet did they acknowledge a ſupreme power, called *Vitziliputzli*, terming him the Moſt puiſſant, & Lord of all things, to whom they erected at Mexico the moſt ſumptuous Temple in the Indies. After the *Supreme God* they worſhipped the Sunne, and therefor called *Cortes* (as he writ to the Emperour) Sonne of the Sunne. That *Vitziliputzli*^b was an Image of wood, like to a man, ſet vpon an Azure-coloured ſtoole in a brankard or litter; at euery corner was a peece of wood like a Serpents head. The ſtoole ſignified that he was ſet in heauen. He had the forehead Azure, and a band of Azure vnder the noſe, from one eare to the other. Vpon his head he had a rich plume of feathers, couered on the top with gold: he had in his left hand a white target, with the figures of ſiue Pine Apples, made of white feathers, ſet in a Croſſe; and from aboue iſſued forth a creſt of gold: At his ſides hee had foure Darts, which, the Mexicans ſay, had bene ſent from heauen. In his right hand he had an Azure ſtaffe, cut in faſhion of a wauing Snake. All theſe ornaments had their myſticall ſenſe. The name of *Vitziliputzli* ſignifies the left hand of a ſhining feather. Hee was ſet vpon an high Altar in a ſmall boxe, well couered with linnen clothes, iewells, feathers, and ornaments of gold: and for the greater veneration he had alwaies a curtaine before him. Ioyning to the Chappell of this Idoll, there was a pillar of leſſe worke and not ſo well beautified, where there was another Idoll called *Tlaloc*. Theſe two were alwaies together, for that they held them as Companions, and of equall power. There was an other Idoll in Mexico much eſteemed, which was the God of Repentance, and of Inbilers and Pardons for their ſinnes. He was called *Texcallipuca*, made of a black ſhining ſtone, attyred after their manner, with ſome Ethnike deuices: it had eare-rings of gold and ſiluer, and through the weaſther lip a ſmall Canon of Cryſtall, halfe a foot long, in which they ſometimes put an Azure feather, ſometimes a greene, ſo reſembling a Turkeiſh or Emerald: it had the haire bound vp with a haire-lace of gold, at the end whereof did hang an eare of gold, with two fire-brands of ſmoke painted therein, ſignifying that he heard the prayers of the aſſiſted, and of ſinners. Betwixt the two eares hung a number of ſmall Herons. He had a iewell hanging at his neck, ſo great that it covered all his ſtomack: vpon his armes, bracelets of gold; at his nauill a rich greene ſtone, and in his left hand a fanne of pretious feathers of greene, azure, and yellow, which came forth of a looking glaſſe of gold, ſignifying that he ſaw all things done in the world. In his right hand hee held foure Darts as the enſignes of his iuſtice, for which cauſe they feared him moſt. At his feſtiuall they had pardon of their ſinnes. They accounted him the God of Famine, droughe, barrenneſſe, and peſtilence. They painted him in another forme, ſitting in great maieltie on a ſtoole, compaſſed in with a red Curtin, painted and wrought with the heads and bones of dead men. In the left hand was a Target with ſiue Pines, like vnto Pine Apples, of Cotton; and in the right hand a little Dart, with a threatning countenance, and the arme ſtretched out, as if he would caſt it: and from the Target came foure Darts. The countenance expreſſed anger, the bodie was all painted black; and the head full of quailes feathers. *Quecalcatl* was their God of the Aire.

b Hernando
Cortes.
Hiſt. lib. 5. c. 9.

c Gomar poſi-
calls him the
God of Pen-
itence.

d Cholula.

In Cholula^d they worſhipped the God of Merchandiſe, called *Quezacualcoatl*, which had the forme of a man, but the viſage of a little Bird with a red bill, & aboue, a combe full of warts, hauing alſo ranks of teeth, and the tongue hanging out. It caried on the

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the head a pointed Mitre of painted paper, a fische in the hand, and many toys of gold on the legs: it had about it gold, silver, jewells, feathers, and habits of diuers colours: and was set aloft in a spacious place in the Temple. All this his furniture was significant. The name importeth Colour of a rich feather. No maruell if this God had many futers, seeing *Gaine is both God and godlinesse to the most*; the whole world admiring and adoring this *Mammon* or *Quetzalcoatl*. *Tlaloc* was their God of water: to whom they sacrificed for raine.

They had also their Goddesses, the chiefe of which was *Tezcatlipuca*, which is to say, *Our Goddess*. *Grand-mother*, of which is spoken before; shee was slayed by the command of *Uitziliputzli*, and from hence they learned to slay men in sacrifice, and to cloth the living with the skins of the dead. One of the Goddesses, which they worshipped, had a sonne who was a great hunter, whom they of *Tlascalla* afterwards tooke for a God; being themselves addicted much to that exercise. They therefore made a great feast vnto this Idoll as shall after follow.

They had an other strange kinde of Idoll which was not an Image, but a true Man. For they tooke a captiue, and before they sacrificed him they gaue him the name of the Idoll, to whom he should be sacrificed, apparrelling him also with the same ornaments. And during the time that this representation lasted (which was for a yeare in some feasts, six moneths in some, in others lesse) they worshipped him in the same manner, as they did their God; he in the meane time eating, drinking, and making merrie. When hee went through the streets, the people came forth to worship him, bringing their almes, with children and sick folks, that he might cure and blesse them, suffering him to doe all things at his pleasure; only hee was accompanied with ten or twelue men, lest he should flee. And he (to the end hee might bee reuerenced as hee passed) sometimes founded on a small flute. The feast being come, this fat foole was killed, opened, and eaten.

Lopez de Gomara writeth, that the Mexicans had two thousand Gods, but the chiefe were *Uitziliputzli* and *Tezcatlipuca*. These two were accompted brethren: There was an other God who had a great Image placed on the top of the Idolls chappell, made all of that Countrie feedes, ground, and made into past, tempered with childrens blood, and Virgins sacrificed, whose hearts were plucked out of their opened breasts, and offered as first fruits to that Idoll. It was consecrated by the Priests with great solemnitie, all the Citizens being present, many deuout persons sticking in the dowie Image gold and jewells: after which consecration no secular person may touch that Image, nor come in his Chappell. They renew this Image with new dow many times, and *Oteré quateré*, blessed man he, that can get any reliques of him. The Soldiers thought themselves hereby safe in the warres.

At this consecration also a Vessell of water was hallowed with many ceremonies, and kept at the foot of the Altar for the Kings coronation, and to blesse the Captaines that went to the warres, with a draught of it.

Next after their Gods it followeth to speake of their Goddesses sacrifices: where in they surmounted all the Nations of the world in beastly butcheries. The persons they sacrificed were captiues: to get which, they made their warres, rather seeking in their victories to take then to kill. Their manner of Sacrificing was this. They assembled such as should be sacrificed in the Pallisadoe of dead mens skulls, of which wee shall after speake, where they vsed a certaine ceremonie at the foot of the Palisado; they placed a great guard about them. Presently there stept forth a Priest attyred with a short furplesse full of tassels beneath, who came from the top of the Temple, bearing an Idoll made of Wheat & Mays mingled with hony, which had the eies thereof made of Greene glasse, and the teeth of the graines of Mays. He descended the steps of the Temple with all speede, and ascended by a little ladder vp a great stone, planted vpon a high terrasse in the midst of the Court. This stone was called *Quauxicalli*, that is, the stone of Eagle: as he went vp and came downe, still he embraced his Idoll. Then went hee vp to the place, where those were which should bee sacrificed, shewing his Idoll to euery one in particular, saying vnto them, this is your God. This done, he descended

Lop. de Gom. part. 1.
They had their *Venus*, & their *Bacchus*, and *Mars*, and other such Deities in Mexican appellations, as the Heathen Greekes and Romans, as after shall appeare.

Acosta. l. 3.
i So (some say) from the like practise of the Ancients *Pitina* was so called, & *hospita* *quasi a vitulo*, *ab hoste*.

tended by the other side of the staires, and all such as should die, went in Procession to the place where they should be sacrificed, where they found the Ministers readie for that office. Six of the Priests were appointed to this execution; foure to hold the handes and feet of him that should be sacrificed, the fift to hold his head, the sixt to open his stomach, and pull out his heart. They called them *Chachalmuna*, that is, the Ministers of holy thinges. It was a high dignitie wherein they succeeded their Progenitours.

The sixt, which killed the Sacrifice, was as a high Priest, or Bishop, whose name was different according to the difference of times and solemnities. Their habits also differed according to the times. The name of their chiefe dignitie was *Papa* and *Totipiam*. Their habite and robe was a red Curtaine with tassells below, a Crowne of rich feathers, Greene, White, and Yellow, vpon his head; and at his eares like pendants of gold, wherein were set greene stones, and vnder the lippe vpon the midst of the beard, he had a peece like vnto a small Canon of an Azured stone.

The sacrificer came with his face and handes shining black: the other fve had their haire much curled, and tyed vp with laces of leather, bound about the midst of the head: vpon their forehead they carried small roundlets of paper painted about with diuers colours, and they were attyred in a Dalmatike robe of white wrought with black, in this attyre representing the Deuill. The Soueraigne Priest carried a great knife in his hand of a large and sharpe flint, an other carried a collar of wood wrought in forme of a Snake, all put themselves in order before a Pyramidall stone which was directly against the dore of the Chappel of their Idoll. This stone was so pointed, that the man which was to bee sacrificed, being laied thereon vpon his back, did bend in such sort, as letting the knife but fall vpon his stomach, it opened very easily in the middest. Then did the guard cause them to mount vp certaine large staires in ranke to this place, and as euery one came in their order, the six sacrificers tooke him, one by one foot, an other by the other; and one by one hand, an other by the other, all naked, and cast him on his back vpon this pointed stone: where the fift of them put the collar of wood about his neck, and the high Priest opened his stomach with the knife with a strange dexteritie and nimbleness, pulling out his heart with his handes, the which hee shewed smoking vnto the Sunne, to whom hee did offer this heart and fume of the heart: and presently he turned towards the Idoll, and did cast the heart at his face, & then cast away the body, tumbling it downe the staires of the Temple, there being not two foot space betwixt the stone and the first step. In this sort they sacrificed them all one after another. Their Masters, or such as had taken them, tooke vp the bodies and carryed them away, and diuiding them amongst them, did eate them. There were euer fortie or fiftie, at the least, thus sacrificed. The neighbour Nations did the like, imitating the Mexicans in this sacred Butcherie.

There was another kinde of Sacrifice, which they made in diuers feasts, called *Racaxip: Uelirzli* which is as much as the slaying of men, because they slayed the sacrifice (as is said) and there with apparelled a man appointed to that end. This man went dancing and leaping through all the houses and market places of the Citie, euery one being forced to offer something vnto him: which, if any refused, he would strike him ouer the face with the corner of the skinne, defiling him with the congealed blood. This continued till the skinne did thinke, during which time much almes was gathered, which they imployed in necessities for their deuotions. In many of these Feasts they made a challenge betwene him that did sacrifice, and him that should bee sacrificed, thus: They tyed the slaue by one foot to a wheele of stone, giuing him a sword and target in his handes to defend himselfe: then stepped forth the other armed in like manner. And if hee that should bee sacrificed, defended himselfe valiantly against the other, hee was freed, and was reputed a famous Captaine: but if hee were vanquished, he was sacrificed on that stone whereto he was tyed.

They euery ycare gaue one slaue to the Priests, to represent their Idoll. At his first entrie into the office, after hee had bene well washed they adorned him with the Idols ornaments and name, as before is said: and if hee escaped before his time of Sacrifice

i Gomara saith, that the ancient persons, & sometimes the King himselfe, would put on this skinne, being of a principal Captaine.

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Sacrifice was expired, the chiefe of his guard was substituted to that representation, and Sacrifice. He had the most honourable lodging in all the Temple, where hee did eate and drinke, and whither all the chiefe Ministers came to serue and honour him: he was accompanied with Noble men through the streets. At night they put him into a strong prison, and at the appointed feast sacrificed him.

The Deuill (*a Murderer from the beginning*) suggested to the Priests, when there seemed defect of these Sacrifices, to goe to their Kings, telling them that their Gods dyed for hunger, and therefore should be remembered. Then assembled they their people to warres to furnish their blou'ie Altars. * Joh. 8. 44

There happened a strange accident in one of these Sacrifices, reported by men worthe of credit, That the Spaniards beholding these Sacrifices, a yong man whose heart was newly plucked out, and himselfe tumbled downe the staires, when he came to the botome, he said to the Spaniards in his language; *Knights they haue slaine mee.* The Indians themselves grew yeaie of these cruell Rites, and therefore they easily embraced the Spaniards Christianitie: Yea, Cortes writ to the Emperour Charles, that those of *Alechoacan* sent to him for his law, being wearie of their owne, as not seeming good vnto them.

Some of the Spaniards ^k were thus sacrificed at Tescuco, and their horse-skinnes ^k *Top. de Gom.* tanned in the haire, and hung vp with the horse-shooes in the great Temple, and next ^{part. 1.} to them the Spaniards garments, for a perpetuall memorie. At the siege of Mexico, they sacrificed at one time, in sight of their Countie-men, fortie Spaniards.

The ^l Mexicans, besides their cruelties, had other vn-beseeming Rites in their Religion: as to eate and drinke to the name of their Idolls, to pisse in the honour of them, carrying them vpon their shoulders, to annoint and besmeare themselves filthily, and other things, both ridiculous and lamentable. 1 Acos. 1. 5. c. 27

They ^m were so deuout in their superstitions, and superstitious in their deuotions, ^m *Gom. pa. 398* that before they would eate or drinke, they would take a little quantitie and offer it to the Sunne, and to the Earth. And if they gather Corne, Fruit, or Roses, they would take a lease before they would smell it, and offer the same: he which did not thus, was accounted neither louing nor loued of God.

The Mexicans in the siege of their Citie, being brought to all extremities, spake thus, as *Lopez* reporteth, vnto Cortes; Considering that thou art the child of the Sunne, why dost not thou intreat the Sunne thy Father to make an end of vs: O Sunne that canst goe round about the world in a day and a night, make an end of vs, and take vs out of this miserable life, for we desire death, to goe and rest with our God *Quetzacoath*, who tarryeth for vs.

CHAP. XII.

Of the Religious places and persons in New Spaine: wherein is also handled their Penance, Marriages, Burialls, and other Rites, performed by their Priests.



WE haue alreadie mentioned the Temple of *Vitziliputzli* in Mexico, which requireth our further description. It was built of great stones in fashion of Snakes tyed one to another: and had a great circuit, called *Coatepanth*, that is, a circuit of Snakes. Vpon the top of euery Chappell or Oratorie, where the Idols were, was a fine pillar wrought with small stones black as iear, the ground raised vp with white and red, which below gaue a great light: Vpon the top of the pillar were battlements wrought like Snailles, supported by two Indians of stone, sitting, holding candlesticks in their hands, which were like Croyfants, garnished and enriched at the ends, with yellow and Greene feathers, and long fringes of the same. Within the circuit of this Court there were many chambers

b Gomara saith that the fourth was not a causeway, but a street of the Citie.

chambers of religious men, and others that were appointed for the Priests and Popes. This Court is so great and spacious, that eight or ten thousand persons did dance easily in a round, holding hands, which was an usuall custome there, howsoever it seemeth incredible. There were foure gates or entrie, at the East, West, North, and South, at euery^b of which beganne a faire causey of two or three leagues long. There were in the midst of the Lake wherein Mexico is built, foure large causes. Vpon euery entrie was a God or Idoll, hauing the visage turned to the cause right against the Temple gate of *Uitzilpuzli*. There were thirtie steps of thirtie fadome long, diuided from the circuit of the Court by a street that went betwene them. Vpon the top of these steps, there was a walke of thirtie foot broad, all plastered with chalke, in the midst of which walke was a Pallisado artificially made of very high Trees, planted in order a fadome a-funder. These Trees were very bigge and all pierced with small holes from the foot to the top, and there were rods did runne from one Tree to another, to which were tyed many dead mens heads. Vpon euery rod were many skulls, and these ranks of skulls continue from the foot to the top of the Tree. This Pallisado was full of dead mens skulls from one end to the other, which were the heads of such as had bene sacrificed. For after the flesh was eaten, the head was deliuered to the Priests, who tyed them in this fort, vntill they fell off by morfells. Vpon the top of the Temple were two stones or Chappells, and in them the two Images of *Uitzilpuzli* and *Tlaloe*. These Chappells were carued and grauen very artificially, and so high, that to ascend vp to it there were an hundred and twentie staires of stone. Before these Chappells there was a Court of fortie foot square, in the midst whereof was a high stone of five hand breadth, pointed in fashion of a Pyramide, placed there for the sacrificing of men as is before shewed.

c Gomara part. 1

d Pet Mart. Dec. 5. l. 4. saith that in largeness the situation of this Temple is matchable with a Towne of five hundred houses.

Gomara^c saith, that this and other their Temples were called *Tencalli*, which signifieth Gods house. This Temple, he saith, was square, containyng euery way as much^d as a Cross-bow can shoot leuell: in the midst stood a mount of earth and stone fiftie fadome long euery way, built Pyramide-fashion, saue that the top was flat; and ten fadome square. It had two such Pyramide stones or Altars for sacrifice, painted with monstrous figures. Euery Chappell had three lofts, one aboue another, sustented vpon pillars: From thence the eie with much pleasure might behold all about the Lake. Besides this Tower, there were fortie other Towers belonging to other inferior Temples; which were of the same fashion: only their prospect was not Westward, to make difference. Some of those Temples were bigger then others, and euery one of a seuerall God.

There was one round Temple dedicated to the God of the Aire, called *Quecalcuatl*, the forme of the Temple representing the aires circular course about the earth. The entrance of that Temple had a dore, made like the mouth of a Serpent, with foule and deuillish resemblances, striking dreadfull horrour to such as entered. All these Temples had peculiar Houses, Priests, Gods, and Seruices. At euery dore of the great Temple was a large Hall and goodly buildings, which were common Armories for the Citie. They had other darke houses full of Idols of diuers metall, all embrewed with bloud, the daily sprinkling whereof makes them shew black: yea, the walls were an inch thick, and the ground a foot thick with bloud, which yelded a lothsome sent. The Priests entered daily therein, which they allowed not to others, except to Noble personages, who at their entrie were bound to offer some man to bee sacrificed to those slaughter-houses of the Deuill. There did continually reside in the great Temple five thousand persons, which had there their meate, drinke, and lodging; the Temple enioying great reuenues and diuers Townes for the maintenance thereof.

e Acos. l. 5. c. 13

Next^e to the Temple of *Uitzilpuzli* was that of *Tescalipuca*, the God of Penance, Punishments (and Providence) very high and well built. It had foure ascents; on the top was flat, an hundred and twentie foot broad; and ioyning to it was a Hall hangd with Tapestry, and Curtins of diuers colours and workes. The dore being low and large was alwaies couered with a vaile, and none but the Priests might enter.

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All this Temple was beautified with diuers Images and Pictures most curiously : for that these two Temples were as the Cathedrall Church, the rest as parishionall. They were so spacious, and had so many Chambers, that there were in them places for the Priests, Colledges, and Schooles.

Without the great Temple, and ouer against the principall doore, a stones cast f *Top. Gom.* distant was the Chatuall house, or that *Golge* (before mentioned;) where vpon poles *part. 1.* or stickes, and also in the walles (two Towers hauing no other stiffe but lime and skulles) *Andrew de Tapia* certified *Gomara*, that he, and *Gonsala de Vmbria* did reckon in one day, an hundred thirtie six thousand skulles. When any walled, supply was made of others in their roome. *g Acost. l. 5. cap. 15.*

Within this great Circuit of the principall Temple were two houses, like Cloisters, the one opposite to the other, one of men, the other of women. In that of women they were Virgins only, of twelue or thirteen yeares of age, which they called the Maids of Penance: they were as many as the men, and liued chastely, and regularly, as Virgins dedicated to the seruice of their God. Their charge was to sweepe and make cleane the Temple, and euery morning to prepare meate for the Idoll and his Ministers, of the Almes the Religious gathered. The foode they prepared for the Idoll were small Loaves, in the forme of hands and feete, as of March-pane: and with this bread they prepared certaine sauces, which they cast daily before the Idoll, and his Priests did eat it.

These Virgins had their haire cut, and then let them grow for a certaine time: they rose at midnight to the Idols Mattins, which they dayly celebrated, performing the same exercises which the Religious did. They had their Abbesses, who employed them to make cloth of diuers fashions, for the ornaments of their Gods and Temples. Their ordinary habite was all white, without any worke or colour. They did their penance at midnight, sacrificing and wounding themselves, and piercing the tops of their eares, laying the blood which issued forth vpon their cheekes, and after bathed themselves in a poole which was within the Monasterie. If any were found dishonest, they were put to death without remission, saying, shee had polluted the house of their God.

They held it for an ominous token, that some Religious man or woman had committed a fault, when they saw a Rat or a Mouse passe, or a Bat in the Idol-Chappell, or that they had gnawed any of the vailes, for that they say, a Cat, or a Bat would not aduenture to commit such an indignitie, if some offence had not gone before: and then began to make inquisition, and discovering the offender, put him to death. None were receiued into this Monasterie, but the daughters of one of the six quarters, named for that purpose: and this profession continued a yeare, during which time, their fathers and themselves had made a vow to serue the Idol in this manner, and from thence they went to be married.

The other Cloyster or Monasterie was of yong-men, of eighteene or twenty yeares of age, which they called Religious. Their crownes were shauen, as the Friars in these parts, their haire a little longer, which fell to the midst of their care, except on the hinder part of the head, where they let it grow to their shoulders, and tied it vp in trusses. These serued in the Temple, liued poorely and chastely, and (as the Levites) ministred to the Priests, Incense, Lights and Garments, swept and made cleane the holy Place, bringing wood for a continuall fire, to the harth of their God, which was like a Lampe that still burned before the Altar of their Idoll. Besides these, there were other little boyes that serued for manuell vses, as to decke the Temple with Boughs, Roses, and Reedes, giue the Priests water to wash, Rasours to sacrifice, and to goe with such as begged almes, to carrie it. All these had their superiours, who had the gouernement ouer them, and when they came in publike, where women were, they carried their eyes to the ground, not daring to beholde them. They had linnen garments, and went into the Citie foure or sixe together, to aske almes in all quarters, and if they got none, it was lawfull for them to goe into the Cornefields, and gather that which they needed, none daring to contradict them.

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* Tobacco.

There might not about fiftie liue in this penance, they rose at mid-night and sounded the Trumpets, to awake the people. Euery one watched by turne, least the fire before the Altar should die: they gaue the center, with which the Priest at mid-night incensed the Idoll, and also in the morning, at noone, and at night. They were very subiect and obedient to their Superiours, and passed not any one point commanded. And at mid-night after the Priest had ended his censuring, they retired themselves apart into a secret place, where they sacrificed and drew blood from the Calues of their legges with sharpe bodkins, therewith rubbing their Temples and vnder their Eares, presently washing themselves in a Poole appointed to that end. These yong men did not annoynt their heads and bodies with * *Petum*, as the Priests did. This austeritie continued a yeare.

The Priests likewise rose at mid-night, and retired themselves into a large place where were many lights, and there drew blood, as the former, from their legges, then did they set these Bodkins vpon the battlements of the Court, stuck in straw, that the people might see. Neither might they vse one bodkin twice. The Priests also vsed great fasts of fure or ten dayes together, before their great Feasts. Some of them to preserve their chastitie, sit their members in the midst, and did a hundred things to make themselves impotent, lest they should offend their Gods. They drunke no wine, and slept little, for that the greatest part of their exercises were by night.

They did vse also (that the selfe-tyrannising Catholike should not out-vie merits) to Discipline themselves with cords full of knots, wherein the people likewise came not behinde in cruell Processions, especially on the Feast of *Texcupua*: h. shing themselves with knotted *Maqueny*-cords over the shoulders. The Priests fasted fure dayes before that Feast, eating but once a day, and abstaining from their Wiues; the whips supplying those delicacies.

i *Iop. de Gom.*
part. 1. pag. 396.

Gomara speaketh of others, besides those yong ones before mentioned, which liued in those Cloysters, some being sick, for their recouerie; some in extreme pouertie, to finde reliefe; some for riches, for long life, for good husbands, for many children, and some for vertue: euery one abode there as long as they had vowed, and after vsed their libertie. Their offices were to spinne cotton, wooll, and feathers, and to weaue cloth for their Gods, and themselves, to sweepe all the holy roomes: they might goe on Procession with the Priests, but not sing, nor goe vp the staires of the Temple: their foode was boiled flesh and hot bread, receined of almes, the smoke whereof was offered to their Gods: they ate and lay all together, but lay in their clothes.

k *Iof. Acost. l. 5*
cap. 14.

Touching their Priests in Mexico^k, there were some high Priests or Popes, euen vnder the same name, called by the Mexicans, *Papas*, as they should say, Soueraigne Bishops: others, as before you haue heard, were of inferiour ranke. The Priests of *Utziliputzli* succeeded by linages of certaine quarters of the Citie, deputed for that purpose: and those of other Idolls came by election, or by being offered to the Temple in their Infancie. The daily exercise of the Priests was to cast incense on the Idolls, which was done foure times in the space of a naturall day: at breake of day, at noone, at sunne-set, at mid-night. At mid-night all the chiefe Officers of the Temple did rise, and in stead of Bells they did found a long time vpon Trumpets, Cornets, and Flutes, very heauily; which being ended, he that did the Office that weeke, stepped forth attyred in a white Robe with a censer in his hand, full of coles, which hee tooke from the hearth, burning continually before the Altar; in the other hand he had a purse full of incense, which hee cast into the censer, and entering the place where the Idoll was, he incensed it with great reuerence; then tooke hee a cloth with the which hee wiped the Altar and the Curtins. This done, they went all into a Chappell, and there did beat themselves and draw blood with Bodkins, as is said: this was alwaies done at mid-night. None other but the Priests might intermeddle with their Sacrifices, and euery one did employ himselfe according to his dignitie and degree. They did likewise preach to the people at some Feasts. They had reuenues, and great offerings.

l *Acost. l. 5. c. 26*

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the foote to the head, and all the haire likewise, which hung like tresses, or a horse-mane, for that they applied this vntion wet and moist. Their haire grew so, that in time it hung downe to their hammes, insomuch, that the weight made it burthen-some: for they neuer cut it vntill they died, or were dispensed with for their great age, or were employed in gouernements, or some honourable charge in the Com-mon-wealth. They carried their haire in tresses of sixe fingers breadth, which they died blacke with the iume of Sapiue, Firre, or Rosine. They were alwayes died with this tincture, from the foote vnto the head, so as they were like vnto shining Ne-gros. This was their ordinat vntion; they had another, when they went to sa-crifice or incense on the toppes of inmountaines, or in darke Caues, where their Idoles were, vsing also certaine ceremonies, to take away Feare, and adde Courage. This Vntion was made with diuerse venomous beasts, as Spiders, Scorpions, Salaman-ders, and Vipers, which the boyes in the Colledges tooke and gathered together: wherein they were so expert, as they were alway furnished when the Priests called for them. They tooke all these together, and burnt them vpon the harch of the Temple which was before the Altar, vntill they were consumed to ashes. Then did they put them in Morters with much Tabacco or *Perun*, which maketh them loose their force, mingling likewise with these ashes, scorpions, spiders, and palmeres aliue. After this, they put to it a certaine seed being grownd, which they called *Ololuchqui*, whereof the Indians made drinckes to see Visions, for that the vertue of this herbe is to deprive men of sense. They did likewise grinde with these ashes blacke and hairie wormes, whose haire onelic is venomous: all which they mingled together with blacke, or the iume of rosine, putting it in small pots, which they set before their God, saying it was his meate, and therefore called it a Diuine merce. By meanes of this oymnt they became Witches, and did see and speake with the Deuill. The Priests, being slubbered with this oymnt, lost all feare, putting on a spirite of crueltie. By re-as-on whereof they did very boldly kill men in their Sacrifices, went all alone in the night time to the mountaines, and into obscure Caues, contemned all wilde beasts, hereof, that Lions, Tygtes, Serpents, and the rest fled from them by vertue

This *Petum* did also serue to cure the sicke; and for children, all resorted to them as to their Saniour, to apply vnto them this Diuine Physicke, as they called it. They vsed manifolde other superstitions to delude the people, in tying small flowers about their neckes, and strings with small bones of Snakes, commaunding them to bathe at cer-tayne times, to watch all night at the Diuine harch, to eate no other bread but that which had beene offered to their Gods, that they should (vpon all occasions) repaire to their wilards, who with certaine graines tolde fortunes, and diuined, looking into keelers and pailles full of water. The Sorcerers & Ministers of the deuill vsed much to besmeare themselves. There were an infinite number of these witches, diuiners, inchan-cers, and the like: and still there remaine of them (but secret) not daring publicly to exercise their superstitions.

m Their wit-ches.

The Mexicans had amongst them a kinde of Baptisme, which they did with cut-ting the eares and members of young children, hauing some resemblance of the Jewish circumcision. This ceremony was done principally to the sonnes of Kings and No-ble men: presently vpon their birth the Priests did wash them, and did put a lit-tle sword in the right hand, in the left, a Target. And to the children of the vul-gar sort, they put the markes of their callings, and to their daughters, instruments to spinne, knit, and labour.

n Their rites vnto infants,

The Priests also had their office in marriages. The Bridegroome, and the Bride stood together before the Priest, who tooke them by the hands, asking them if they would marry: vnderstanding their will, he tooke a corner of the vaile, where with the woman had her head couered, and a corner of the mans gowae, which hee tied together on a knot, and so led them thus tied to the Bridegroomes house, where there was a harch kindled. Then he caused the Wife to goe seuen times about the harch, and so the mar-ried couple sat downe together, and thus was the marriage contracted.

o Their mar-riages.

P Gomara, part.
1 pag 389.

In other parts of New Spaine they used other marriage-rites; at Tlaxcallan the Bridegroom and Bride polled their heads, to signifie, that from thenceforth all childish courses should be laid aside. At Michuacan the Bride must looke directly vpon the Bridegroom, or else the marriage was not perfect. In Mixteopan they vied to carrie the Bridegroom vpon their backs, as if hee were forced; and then they both ioyned hands, and knitt their mantles together with a great knot. The Macatecas did not come together in two itty dayes after marriage, but abode in fasting and prayer all that while, sacrificing their bodies, and annoynting the mouths of the Idoles with their bloud. In Panuco the husbands buy their wiues for a bowe, two arrowes, and a net; and afterwards the father in lawe speaketh not one word to his sonne in lawe for the space of a yere. When he hath a child, he lieth not with his wife in two yeres after, lest she should be with childe againe before the other bee out of daunger; some sucke twelue yeres; and for this cause they haue many wiues. No woman, while she hath her disease, may touch or dresse any thing. Adultery in Mexico was death: common women were permitted, but no ordinate stewes. The deuill did many times talke with their Priests, and with some other rulers and particuler persons. Great gifts were offred vnto him whom the deuill had vouchsafed this conference. He appeared vnto them in many shapcs, and was often familiar with them. He, to whom he appeared, carried about him, painted, the likenes where in he shewed himselfe the first time. And they painted his Image on their doores, benches, and euery corner of the house. Likewile, according to his *Protean* and diuersified Apparitions, they painted him in many shapcs.

q Acost, li. 5. c. 8.

It belonged also to the office of the Priests and religious in Mexico, to interre the dead, and doe their obsequies. The places where they buried them were their gardens and courts of their owne houses: others carried them to the places of sacrifices, which were done in the mountaines: others burnt them, and after, buried the ashes in the temples, burying with them whatsoeuer they had of apparrell, stones & iewels. They did sing the funerall offices like Responds, often lifting vp the dead body, with many ceremonies. At these mortuaries they did eate & drinke; and if it were a person of qualitie, they gaue apparrell to such as came. When one was dead, his friends came with their presents, and faunted him as if he were liuing. And if he were a King or Lord of some towne, they offered some slaues to bee put to death with him, to serue him in the other world. They likewise put to death his Priest or Chaplaine (for euery nobleman had a Priest for his domesticall holies) that he might execute his office with the dead. They likewise killed his cook, his butler, dwarfs, & deformed men, and whosoever had most serued him, though he were his brother. And to preuent pouerty, they buried with them much wealth, as gold, siluer, stones, curtins, and other rich peeces. And if they burned the dead, they vied the like with all his seruants, and ornaments they gaue him for the other world, & lastly, buried the ashes with great solemnitie. The obsequies continued tenne dayes with mournfull songs, and the Priests carried away the dead with innumerable ceremonies. To the noble-men they gaue their honorable ensignes, armes, and particuler blazons, which they carried before the body to the place of burning, marching as in a Procession, where the Priests and Officers of the Temple went with diuers furnitures, and ornaments, some casting incense, others singing, and some making the drums and flutes to sound the mournfull accents of sorrow. The Priest who did the office was decked with the markes of the Idoll which the Noble-man had represented: for all noble-men did represent Idoles and carry the name of some one.

Their Knighthood had these funerall solemnities. They brought the corpse to the place appointed, and environing it, and all the baggage, with pine-trees, set fire thereon, maintaining the same with gummy wood, till all were consumed. Then came forth a Priest attired like a deuill, hauing mouths vpon euery ioynt of him, and many eyes of glasse, holding a great staffe with which he mingled all the ashes with terrible and fearefull gestures. When the king of Mexico sickened, they used forthwith to put a visor on the face of *Tezcatlipuca* or *Unzilvitzali*, or some other idoll, which was not taken away till he mended or ended. If he died, word was presently sent into all his dominions for publike lamentations, and noble-men were summoned to the funeralls. The bodie

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6 ca. 26.
f Lop de Gom.
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was laid on a matte, and watched foure nights, then washed, and a lock of haire cut off for a relike, for therein (said they) remained the remembrance of his soule. After this an Emerald was put in his mouth, & his body throwed in seueenteene rich mantles, costly and curiously wrought. Vpon the vpper mantle was set the Denice or Armes of some Lord, whereunto he had bene most deuote in his life time, and in his Temple should the body be buried. Vpon his face they put a vizor painted with fowle and diuellish gestures, beset with iewels: then they killed the slave, whose office was to light the lamps, and make fire to the Gods of his pallsce. This done, they carried the body to the Temple, some carrying targets, arrows, mases and ensignes, to hurle into the funeral fire. The high-priest and his crew receiue him at the temple gate with a sorrowfull Song, and after hee hath said certaine words, the body is cast into the fire there prepared for that purpose, together with iewels: also a dogge newly strangled, to guide his way. In the meane while two hundred persons were sacrificed by the Priests, or more, to serue him, as is said. The fourth day after, fiteene slaves were sacrificed for his soule, and vpon the twentieth day, five; on the sixtieth, three, &c. The ashes with the Locke of haire was put in a chest, painted on the inside, with diuellish shapes, together with an other Locke of haire which had bene reserved since the time of his birth. On this chest was set the Image of the King: the kindred offered great gifts before the same. The Kings of Mechuan observed the like bloody rites: many Gentlewomen were by the new King appointed their offices in their seruice to the deceased, and while his body was burning, were maled with clubbcs, and buried foure and foure in a graue. Many women-slaves and free Maidens were slaine to attend on these Gentlewomen. But I would not burie my Reader in these direfull graues of men, cruell in life and death. Let vs seeke some Festiuall argument, if that may be more delightfull.

C H A P. XIII.

Of the supputation of times, Festiuall Solemnities, Colleges, Schooles, Letters, Opinions, and other remarkable things in New-Spain

THE Mexicans diuided the year into eightene monethes, ascribing to each twenty dayes, so that the five odde daies were excluded. These five they reckoned apart, and called them *the daies of nothing*: during the which, the people did nothing, neither went to their Temples, but spent the time in visiting each other: the sacrificers likewise ceased their sacrifices. These five daies being past, the first moneth began about the 26. of February. Gomara^b sets downe their monethes names in order. The Indians described them by pecular pictures, commonly taken of the principall Feast therein. They accounted their weekes by thirteene daies: they had also a weeke of yeares which was likewise thirteene. They reckoned by a certaine wheele, which contained foure weekes, that is, two and fittie yeares. In the midst of this wheele was painted the Sunne, from which went foure beames or lines, in crosse, of distinct colours, greene, blew, red, and yellow; and so the lines betwixt these: on which they noted by some picture, the accident that befell any year, as the Spaniards comming, marked by a man clad in Red. The last night when this wheele was runne about, they brake all their Vessels and stuffe, put out their fire and all the lights, saying, that the world should end at the finishing of one of these wheelles, and it might be at that time; and then what should such things neede? Vpon this conceit they passed the night in great feare, but when they saw the day begin to breake, they presently beate many drummes; with much other mirth and musicke, saying, that God did prolong the time with another Age of two and fittie yeares. And then began another wheele: the first day whereof they tooke from fire, for which they went to the Priest and made a solemne Sacrifice and Thanksgiuing. The twenty daies of each moneth were called by seuerall names; the first

a Acos. l. 6. c. 1.

b Gom. p. 317.

first *Cipacilli* which signifieth a Spade, and so the rest a house, a Dogge, a Snake, an Eagle, a Temple, and the like. By this Calendar they keepe things in memory about nine hundred yeares since. The Indians of *Culhua* did beleue that the Gods had made the world, they knew not how: and that since the Creation, foure Sunnes were past, and that the first and last is the Sunne, which now giueth light vnto the world.

The first Sunne (forsooth) perished by water, and all liuing creatures therewith: the second fell from heauen, and with the fall slew all liuing Creatures, and then were many Giants in the country. The third Sunne was consumed by fire: and the fourth, by Tempest of Aire and Winde; and then mankind perished not, but was turned into Apes: yet when that fourth Sunne perished, all was turned into darknesse, and so continued five and twenty yeares: and at the sixteenth yeare, God did forme one man and woman, who brought forth Children, and at the end of other ten yeares appeared this fifth Sunne newly borne, which after their reckoning is now in this yeare 1612, nine hundred and eightene yeares since. Three dayes after this Sunne appeared, they held, that all the Gods did die, and that these which since they worship, were borne in processe of time.

At the end of euery twentie dayes the Mexicans celebrated a Feast called *Tonalli*, which was the last day of euery moneth. The last day of the first moneth was called *Tlacaxipevaliztli*, on which were slaine a hundred captiues in sacrifice, and eaten, others putting on the skinnes (as is before shewed.) Many of them would goe to the slaughter with ioyfull countenance, dauncing, and demanding almes, which besell to the Priests. When the greene corne was a foote about the ground, they vied to goe to a certaine hill, and there sacrificed two children, a Girle, and a Boy, three yeares old, to the honour of *Tlaloc*, god of Water, that they might haue raine: and because these children were free-borne, their hearts were not plucked out, but their throats being cut, their bodies were wrapped in a new mantle, and buried in a graue of stone.

When the fields of Maiz were two foote high, a Collection was made, and therewith were bought foure litle slaues, betwixt the age of five and seuen, and they were sacrificed also to *Tlaloc*, for the continuance of raine: and those dead bodies were shut vp in a Caue appoynted to that purpose. The beginning of this butcherie, was, by occasion of a drought which continued foure yeares, and forced them to leaue the Country. When the Maiz was ripe, in the moneth and Feast *Hueitzozil*, euery man gathered his handfull of Maiz, and brought it to the Temple for an offering, with a certaine drinke called *Atzli*, made of the same graine. They brought also *Copalli*, a sweete gumme, to incense the Gods, which cause the corne to growe. At the beginning of Summer, they celebrated the Feast *Tlaxuchimacco*, with Roles and all sweete flowers, making Garlands thereof, to set on their Idoles heads, and spending all that day in dauncing. To celebrate the Feast *Tecuilhuitli*, all the principall persons of each Prouince, came to the Citie on the euening of the Feast, and apparelled a woman with the attire of the God of Salt, who daunced among a great company of her neighbours, but the next day was sacrificed with much solemnitie, and all that day was spent in deuotion, burning of incense in the Temple. The Merchants had a Temple by themselves dedicate to the God of Gain: they made their Feast vpon the day called *Micailhuitli*, wherein were sacrificed and eaten many captiues, which they had bought, and all the day spent in dauncing.

In the Feast of *Velpaniztli* they sacrificed a woman, whose skinn was put vpon an Indian, which two dayes together daunced with the Townes-men, celebrating the same Feast in their best attire.

In the day of *Hatamutzli* the Mexicans entred into the Lake with a great number of Canoas, and there drowned a Boy and a Girle, in a litle boat, which they caused to be suncke, in such sort, that neuer after that boat appeared againe, holding opinion, that those children were in company with the Gods of the Lake. That day they spent in feasting and annoynting their Idoles cheekes with a kinde of gumme called *Yli*.

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When *Cortés* was gone out of Mexico, to encounter *Pamphilo de Narvaes*, and had left *Alvarado* in the Citie, he in the great Temple murdered a great multitude of gentlemen, which had there assembled in the great Temple, to their accustomed solemnitie, being six hundred, or (as some say) a thousand, richly attired and adorned, where they vsed to sing and daunce, in honour of their God, to obtaine health, children, victorie, &c.

In the midneth of Maie, the Mexicans made their principall feast to *Vitziliputzli*: two dayes before which, the religious Virgins or Nunnes mingled a quantitie of beetes with roasted Maiz, and moulded it with hony, making an Image of the paste, in bignesse like to the Idol of wood, putting in insted of eyes, grains of glasse, green, blew, or white, and for teeth, graines of Maiz. Then did all the Nobles bring it a rich garment like unto that of the Idoll, and being clad, did set it in an azured Chaire, and in a Litter. The morning of the feast being come, an houre before day, all the maidens came forth attired in white with new ornaments, which that day were called the sisters of *Vitziliputzli*: they were crowied with garlands of Maiz roasted and parched, with chaines of the same about their neckes, passing vnder their left arnes. Their cheekes were died with vermilion, their armes from the elbow to the wrist were couered with red Parrots feathers. Thus attired, they tooke the Image on their shoulders, carrying it into the Court, where all the yongmen were, attired in red garments, crowned like the women. When the Maidens came forth with this Idoll, the young men drew neere with much reuerence, raking the Litter wherein the Idoll was, vpon their shoulders, carrying it to the staires foote of the Temple: where all the people did humble themselves, laying earth vpon their heads:

After this, all the people went in procession to a mountaine called *Chapultepec*, a league from Mexico, and there made sacrifices. From thence they went to their second Station called *Atlatenayana*: and from thence againe to a Village which was a league beyond *Cuyoacan*, and then returned to Mexico. They went in this sort about foure leagues, in so many howers, calling this procession *Upania Vitziliputzli*. Being come to the foote of the Temple staires, they set downe the litter vnder the Idoll, and with great obseruance draw the same to the top of the Temple; some drawing aboue, and others helping below; the Flutes and Drummes, Cornets, Trumpets; meane-while increasing the Solemnitie. The people abode in the Court. Having mounted, and placed it in a little lodge of Roses, presently came the yong men, which strawed flowers of sundry kinds, within and without the Temple. This done, all the Virgins came out of their Conuent, bringing peeces of the same paste whereof the Idoll was made, in the fashion of great bones, which they deliuered to the yong men, who carried them vp, and laide them at the Idols feete, till the place could receiue no more.

They called these morsels of paste, the flesh and bones of *Vitziliputzli*. Then came all the Priests of the Temple, euery one strictly observing his place, with Vailles of diuers colours and workes, garlands on their heads, and chaines of flowers about their neckes: after them came the Gods and Goddeses, whom they worshipped, of diuers figures, attired in the same luerie. Then putting themselves in order about those peeces of paste, they vsed certaine ceremonies, with singing and dancing. By these meanes they were blessed and consecrated for the flesh and bones of the Idoll: which were then honoured in the same sort, as their God. Then came forth the sacrificers, who began the sacrifice of men, whereof they now sacrificed more then at other times: for this was their solemnest Festiuall. The sacrifices beeing ended, all the yong men and Maidens came out of the Temple attired as before, and being placed in order and ranke, one directly against another, they daunced by Drummes, which sounded in praise of the Feast, and of their God. To which song, all the ancientest and greatest men did answere, dancing about them, making a great circle as the manner is, the Young men and Maidens remaining stiales in the midst.

All the Citie came to this spectacle, and throughout the whole land, on this day

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of

of *Vitzliputzli* his Feast, no man might eate any other meate, but this paste with Honie, whereof the Idoll was made: and this should bee eaten at the point of day, not drinking till afternoone: The contrarie was sacrilegious: After the ceremonies ended, it was lawfull for them to eate any thing. During the time of this ceremonie they bid the water from their little Children, admonishing such, as had the vse of reason, to abstaine.

The ceremonies, dances, and sacrifices ended, they went to vnclouth themselues, and the Priests and Ancients of the Temple, tooke the Image of paste, and spoiled it of all the ornaments, making many peeces of it, and of the consecrated Rolles, which they gaue to the Communion, beginning with the greater, and continuing vnto the rest, both men, women, and children: who receiued it with teares, feare, reuerence, and other both affects, and effects of deuotion, saying, that they did eate the flesh and bones of their God. Such as had sicke folkes demanded thereof for them, and carried it with great reuerence and veneration: All such as did communicate were bound to giue the tenth part of this seede, whereof the Idoll was made.

The solemnitie of the Idoll beeing ended, an olde man of great authoritie slepe vp into a high place, and with a loud voice preached their lawe and ceremonies. This Historie deserueth the longer Relation, because it doth so much resembleth the Popish *Chimera*, and monstrous conception of *Transubstantiation*, and of their *Corpus Christi* Feast with other their Rites, to which *Apoستا* also the relater compareth it, blaming the Diuell, for vsurping the seruice, and imitating the Rites of their Church, whereas their Church deserueth blame for imitating the Diuell and these his idolatrous Disciples, in their Stupendious monsters of opinion, and ridiculous offices of superstition. But you shall yet see a further resemblance.

Next to this principall Feast of *Vitzliputzli*, e was that of *Texcalipuca*, of chiefe estimation. This fell on the nineteenth day of *May*, and was called *Tozcolt*. It fell euery foure yeares with the Feast of Penance, where there was giuen full indulgence and remission of sinnes. In this day they did sacrifice a captiue which resembled the Idoll *Texcalipuca*.

Vpon the euen this solemnitie, the Noble men came to the Temple, bringing a new garment like to that of the Idoll, which the Priest put vpon him, hauing first taken off his other garments, which they kept with great reuerence. There were in the Coffers of the Idoll many ornaments, iewels, care-rings, and other riches, as bracelets, and precious feathers, which serued to no vse, and were worshipped as the God himselfe. Besides that garment, they put vpon him certaine ensignes of Feathers, with fannes, shadowes, and other things.

Beeing thus attired, they drew the Curtaine from before the doore, that all men might see. Then came forth one of the chiefe of the Temple, attired like to the Idoll, carrying flower in his hand, and a Flute of earth, hauing a very sharpe sound, and turning toward the East, he sounded it, and after that to the West, North, and South, he did the like.

This done, hee put his finger into the aire, and then gathered vp the earth which he put in his mouth, eating it in signe of adoration. The like did all that were present, weeping, and falling flat to the ground, inuocating the darknesse of the night and the winde not to forsake them, or else to take away their liues and free them from the labours they endured therein. Theeues, Adulterers, Murderers, and all other offenders had great feare and heauinesse whiles the Flute sounded, so as some could not hide nor dissemble their offences. By this meane they all demanded no other thing of their God, but to haue their offences concealed; pouring forth many teares, with great repentance and sorrow, offering great store of incense to appease their Gods. All the Martialists, and resolute spirits, addicted to the Warres, desired with great deuotion of *God the Creator, of the Lord, for whom we liue, of the Sunne,* and of other their Gods, that they would giue them victorie against their enemies, and strength

d The New
Catholikes of
old Spaine,
and old Caca-
likes of New
Spaine like
in Supersti-
tion.

e As L. 5. c. 2.

f Mexican In-
biles.

g Their Re-
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h The Mexi-
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strength to take away in my captives for sacrifice. This ceremonious sounding of the Flute by the Priest continued ten daies, from the ninth of May to the nineteenth, with eating of earth, praying every day with eyes lifted vp to heaven, sighes and groanes as of men grieved for their sinnes. Yet did not they beleue that there were any punishments in the other life, but did these things to avert temporall punishments. The last day of the Feast the Priests drew forth a litter well furnished with Curtins and pendants of diuers fashions: this litter had so many armes to hold by, as there were Ministers to carry it: all which came forth besmeared with blacke, and long haire, halie in tresses with white strings, and attired in the Idols luerie. Vpon this litter they set the image of *Tecapipuca*, and taking it on their shoulders, brought it to the foote of the staires. Then came forth the young men and Maidens of the Temple, carrying a great cord wreathed of chaines of roasted Mays, with which they enuironed the litter, and put a chaine of the same about the Idols necke, and a garland thereof on his head.

The young men and Maidens weare chaines of roasted Mays, and the men Garlands, the Maidens Miters made of rods covered with the Mays, their seete covered with feathers, and their armes and cheekes painted. The image being placed in the litter they strewed round about store of the boughes of Manguey, the leaues whereof are pricking. They carried it on procession (two Priests going before with incense) in the circuite of the Court: and every time the Priest gaue incense, they lifted vp their armes as high as they could to the Idoll and the Sunne. All the people in the Court turned round to the place whither the Idoll went, every one carrying in his hand new cords of the threads of Manguey, a fadome long, with a knot at the end, wherewith they whipped themselves on the shoulders euen as they doe here (saith *Acosta*) on holy Thursday. The people brought boughes and flowers to beautifie the Court and Temple.

This done, every one brought their offerings, Jewels, Incense, sweet Wood, Grapes, Mays, Quails, and the rest. Quails were the poore mans offering, which he deliuered to the Priests, who pull off their heads, and cast them at the foote of the Altar, where they lost their blood: and so they did of all other things which were offered. Every one offered meate and fruit, according to his power which was laide at the foote of the Altar and was carried to the Ministers chamber.

The offering done, the people went to dinner: the young men and Maidens of the temple being busied meane-while to serue the Idoll with all that was appoynted for him to eat, which was prepared by other women who had made a vow that day to serue the Idoll. These prepared meates in admirable varietie, which being ready, the Virgins went out of the Temple in procession, every one carrying a little Basket of Bread in her hand, and in the other a dish of these meates. Before them marched an old man like to a Steward, attired in a white Surples downe to the calves of his legges, vpon a red iacket, which had wings in steede of sleues, from which hung broad Ribands, and at the same a small Pumpion sticke full of flowers, and hauing many superstitious things within it. This old man coming neere to the foote of the staires made lowly reuerence. Then the Virgins with like reuerence presented their meates in order: this done, the old man returns leading their Virgins into the Conuent.

And then the young men and Ministers of the Temple come forth and gather vp their meate, which they carry to their Priests Chambers, who had fasted five daies, eating but once a day, not stirring all that time out of the Temple, where they whipped themselves as before is shewed. They did eat of these diuine meates (so they called it) neither might any other eat thereof. After dinner they assembled againe, and then was sacrificed one who had all that yeare borne the habit and resemblance of their Idoll. They went after this, into a holy place appoynted for that purpose, whither the young men and Virgins of the Temple brought them their ornaments, and then they danced and sung, the enise Priests drumming and sounding other instruments. The Noble men in ornaments like to the young men, danced round about them.

They did not vsually kill any man that day, but him that was sacrificed, yet euery

*i Commu wil-
terth otherwise
as followeth
in the end of
this Chapter.*

*k Their blou-
dy processions*

fourth yeare they had others with him, which was the yeare of Iubilee and full pardons. After sunne-set the Virgins went all to their Conuent, and taking great dishes of earth full of bread, mixed with Honey, couered with small Panniers, wrought and fashioned with dead mens heads and bones, carried the same to the Idoll, and setting them down retired, their Steward Vshering them as before. Presently came forth all the yong men in order, with Canes or Reedes in their hands, who began to runne as fast as they could to the top of the Temple-staires; euerie one striving to come first to the Collation. The chiefe Priestes obserued who came first, second, third, and fourth, neglecting the rest, these they praised, and gaue them ornaments, and from thence forward they were respected as men of marke. The said Collation was all carried away by the yong men as great Reliques.

This ended, the yongmen and Maides were dismissed: and so I thinke would our Reader, who cannot but be gluted with, and almost surfet of our so long and tedious feasting. Yet let me intreat one seruice more, it is for the God of gaine, who I am sure will finde followers and Disciples too attentue.

For the Feastuall of this Gaine-God, *Quetzalcoatl*, the Marchants, his deuoted and faithfull obseruantes, forrie daies before, bought a slaue well proportioned to represent that Idoll for that space. First they washed him twice in a lake, called the lake of the Gods, and being purified, they attired him like the Idoll. Two of the Ancients of the Temple came to him nine daies before the Feast, and humbling themselves before him, said with a loude voice, Sir, nine daies heace your dancing must end, and you must die: and hee must answer, (whatsoener hee thinketh) in a good hower. They diligently obserued if this aduertisement made him sad, or if hee continued his dancing according to his wont. If they perceiued him sad, they tooke the sacrificing Rasors, which they washed and clesned from the bloud, which thereon had remained, and hereof with an other liquor made of *Cacao*, mixed a drinke, which they said would make him forget what had been said to him, and returne to his former iollitie. For they tooke this heauinesse in these men to be ominous.

1 P. Mart. Dec.

On the Feast day, after much honouring him, and incensing him, about midnight they sacrificed him, offering his heart to the Moone, and after cast it to the Idoll, letting the bodie fall downe the staires to the Marchants, who were the chiefe worshippers. These hearts of their sacrifices (some say) were burned after the Oblation to this Planet and Idoll. The bodie they sauced and dressed for a banquet about breake of day, after they had bid the Idoll good morrow with a small daunce.

This Temple of *Quetzalcoatl* had Chappels as the rest, and Chambers, where were Conuents of Priestes, yong men, Maides, and Children. One Priest alone was resident which was changed weekly. His charge that weeke, after he had instructed the children, was to strike vp a Drumme at sunne-setting, at the sound whereof (which was heard throughout the Citie) euery one ended his Marchandise and retired to his house, all the Citie being as silent as if no body had bene there: at daybreaking he did againe giue notice by his Drumme: for till that time it was not lawfull to stirre out of the Citie. In this temple was a Court wherein they danced, and on this Idols holyday, had erected a Theater, thirtie foote square, finely decked and trimmed, in which were represented Comedies, Maskes, & many other representations to expresse or cause mirth and ioy.

2 Acos. 1.6. c.7.

The Mexicans had their schooles, and as it were Colleges, or Seminaries, where the Ancients taught the children to say by heart, the Orations, Discourses, Dialogues, & Poems, of their great Orators and chiefe men, which thus were preserued by Tradition as perfectly as if they had been written. And in their Temples, the sonnes of the chiefe men (as *Peter Martyr* reporteth) were shut vp at seuen yeares old, and neuer came forth thence till they were marriageable, and were brought forth to be contracted. All which time, they neuer cut their haire, they were clothed in blacke, abstained at certaine times of the yeare from meates engendring much bloud, and chastened their bodies with often fastings.

3 P. Mart. Dec. 1.4.

And

And altho time, (as is to the right Chinois, from in that men to the circuit In the Prou folded and so ther natural taking for in Mexico, they and Hierogl were reprc ers; and I ha written. As, kneeling on three faces w image-mong Popish Con this cause w they made of ded vp like of the thinne so the aunci are deriued b bookes, com Statues, Sna cords.

There tw ordinarily vfe ly applauded lineffe and Gr mee that the standing, wil rence. The n count six and insuing numb one terme, ter

The Mexic men receiued They held fo chiefeft place slaine in the V of wicked me were dead-bo to another: t executed by o or which flew their Maisters

" *Acosta* and yet sets do haue pierced

Their bur ded, that he Lecherie, call

And although they had not letters, yet they had their wheele for computation of time, (as is said before) in which their writings were not as ours from the left hand to the right, or as of the Easterne Nations, from the right hand to the left, or as the Chinois, from the top to the botome: but beginning below did mount vpwards; as in that mentioned wheele, from the Sunne which was made in the Center, vpwards to the circumference. Another manner of writing or signing, they had, in circle wise. In the Prouince of Yucatan or Honduras, there were bookes of the Leaues of trees, folded and squared, which contained the knowledge of the Planets, of beaſts and other naturall things, and of their Antiquities, which ſome blindly-Zealous Spaniards, taking for inchantments, cauſed to be burned. The P. Indians of Teſcuco, Talla, and Mexico, ſhewed vnto a Ieſuite their Bookes, Hiſtories, and Calendars, which in figures and Hieroglyphicks repreſented things after their manner. Such as had forme or figure, were repreſented by their proper Images, other things were repreſented by Characters; and I haue ſeene, ſaith *Acoſta*, the *Pater-niſter*, *Aue Maria*, and Confefſion thus written. As, for theſe words, *I a Sinner doe confeſſe my ſelfe*, they painted an Indian, kneeling on his knees, at a Religious mans ſecte; *To God moſt mighty*, they painted three faces with their crownes, according to that painting blaſphemie of the popiſh image-mongers, and ſo they went on in that manner of picturing the wordes of their Popiſh Confefſion; where Images failed, ſetting Characters; Their 4 bookes for this cauſe were great, which (beſides their engravings in ſtone, walles, or wood) they made of Cotton-wooll wrought into a kinde of paper, and of Leaues of Mett, folded vp like our broad-cloths, and written on both ſides. Likewiſe they made them of the thinne inner-rinde of a Tree, growing vnder the vpper barke (as did alſo the ancient Latines, from whence the names of *Codex* and *Liber* for a Booke, are deriued by our Grammarians.) They did binde them alſo into ſome forme of bookes, compacting them with *Buſumen*: their Characters were of Fiſh-hookes, Staues, Snares, Files, &c. Thus did they keepe their priuate and publike records.

There were ſome in Mexico, that vnderſtood each other by whiſtling, which was ordinarily vſed by louers and theeuers, a language admirable cūen to our wits, ſo highly applauded by our ſclues, and as deeply deſecting theſe Nations in termes of ſeelineſſe and ſimplicitee. Yea, in *Our Virginia* (ſo I hope and deſire) *Cap. Smith* tolde mee that there are ſome, which the ſpacious diuorce of the wide ſtreame notwithstanding, will by halloves and howps vnderſtand each other, and entertaine conference. The numbers of the Mexicans are ſimple, till you come to ſix, then they count ſix and one, ſix and two, ſix and three; ten is a number by it ſelfe, which in the inſuing numbers, is repeated as in other languages till fifteene, which they reckon in one terme, ten, five, and one, and ſo the reſt to twenty.

The Mexicans did beleue concerning the ſoule, that it was immortall, and that men receiued either ioy or paine, according to their deſerts and living in this world. They held for an aſſured faith, that there were nine places appointed for ſoules, & the chiefeſt place of glory to be neere vnto the Sunne, where the ſoules of good men ſhine in the Warret, and thoſe which were ſacrificed are placed: that the ſoules of wicked men abide in the earth, and were diuided after this ſort: children which were dead-borne, went to one place: thoſe which died of age or other diſeaſe went to another: thoſe which died of wounds or contagion, to a third: thoſe which were executed by order of Iuſtice, to a fourth; but parricides, which ſlew their Parents, or which ſlew their Wiues or Children, to a fiſt. Another place was for ſuch as ſlew their Maſters or Religious perſons.

Acoſta ſeemeth to deny that the Indians beleued any puniſhments after death, and yet ſets downe an Oration made at *Matezumá's* election, wherein hee is ſaid to haue pierced the nine Vaults of heauen, which ſeemes to allude to this of *Gomara*.

Their burialls alſo were diuers, as is ſhewed before: and here may bee added, that hee which died for Adulterie, was throwed like vnto their God of Lecherie, called *Tlaquelcel*: hee that was drowned, like to *Tlaloo*: hee that

died of drunkennes like to the God of Wine, *Ometochili*, the Souldiour, like to *Xulpuhli*. But least you wish mee buried in like manner; which trouble as much my English Reader, with New-Spaines tedious Relations, as Old Spaines fastidious insulting spirits haue sometime done in English Nations, I will aduenture further into the adjoining Prouinces.

CHAP. XIII.

Of Iucatan, Nicaragua, and other places betwixt New Spaine,
and the Straites of Dariene.

a *Top. de Gom.*
part 1. pa. 10. &
gen. hist. c. 52.



b *P. Mart. Dec.*
4. l.

c This towne
was taken by
Master William
Parker.
Anno 1596.

Iucatan^a is a point of Land extending it selfe into the Sea, ouer against the Ile Cuba, and was first discovered by *Francis Hernandes de Cordona* in the yeare 1517. at which time one asking an Indian how this countre was called, he answered *Telleran Telleran*, that is, I vnderstand you not, which wordes the Spaniards corrupting both in the sound and interpretation called it *Iucatan*. *Iames Velasques* Gouvernour of Cuba, sent his Cousin *Iohn de Grihalua* the yeare after, who there fought with the Indians at *Campotan*, and was hurt. The Spaniards^b went to a Citie on the shore which for the greatnes they called *Cayro* of that great Citie in Egypt. Here they found Turreted Houses, Stately Temples, waies paved, and faire market places. The houses were of stone or Bricke, and Lime, very artificially composed. To the square Courts, or sitthabitations of their houses they ascend by ten or twelue steps. The roofo was of Reedes, or stalkes of Hearbes. The Indians gaue the Spaniards Jewells of Golde, very faire and cunningly wrought, and were requited with Vessures of Silke and Wooll, Glasse Beades, and little Bells. Their apparell was of Cotton in manifold fashions and colours. They frequented their Temples much, to the which the better sort paved waies with stone from their houses. They were great Idolaters, and were circumcised, but not all. They liued vnder lawes, and trafficked together with great fidelitie, by exchanging commodities without money. The Spaniards saw Crosses amongst them, and demanding whence they had them, they said that a certaine man of excellent beauty passing by that coast, lest them that notable token to remember him: others said, a certaine man brighter then the Sunne died in the working thereof. The Spaniards sailed thence to *Campechium*, a towne of three thousand houses. Here they saw a square Stage or Pulpit foure cubits high, partly of clammy Bitumen, and partly of smal stones, whereto the image of a man cutt in Marble, was ioined, two toure-footed vnknowne beasts fastning vpon him, as if they would teare him in peeces. And by the image stood a Serpent all besmeared with blood, deuouring a Lyon, it was seuen and fortie foote long, and as bigge as an Oxe. These things I mention as testimonies of their Att in these barbarous places, and perhaps of their deuotion also. *Grihalua* or *Grisalua* seeing a Tower farre off at Sea, by direction thereof, came to an Island called *Cosumel*, agreeing in private and publike manner of life with them of *Iucatan*: Their houses, Temples, apparell, and trade of Marchandise all one: their houses somewhere covered with Reedes, and where quarries were, with slate: many houses had marble pillars.

They found ancient Towers there, and the ruines of such as had been broken down and destroyed: there was one whereto they ascended by eightene steps or staires. The Gouvernour whom they supposed to be a Priest, conducted them to the Tower: in the top whereof they erected a Spanish Banner, and called also the Island *Santa Cruce*. In the Tower they found chambers, wherein were marble Images, and some of Earth in the similitude of Beares. These they inuoked with loude singing all in one tune, and sacrificed vnto them with fumes and sweet odours, worshipping them as their household Gods. There they performed their diuine ceremonies and adoration: they were also circumcised.

GOMARA

Gomara saith, that heere, and at Xicalanco, the Deuill vsed to appeare visibly, and that these two were great in estimation for holinesse; every city had their Temple, or altar, where they worshipped their Idoles, amongst which were many Crosse of Wood and Brass; whereby some conceiue that some Spaniards had recourse hither when *Roderigo* was defeated, and Spaine ouerrunne by the Saracens. In both these places they sacrificed men: which *Cortes* perswaded them to cease. The Temple in Cofumil or Acusamil was built like a square Tower, broad at the foote, with steps round about, and foure windowes and porches. In the hollow place was their Chappell, where stood their Idoles. In a Temple by the Sea side was an vncouth Idoll, great and hollow, fastned in the wall with lime: it was made of earth. Behind this Idoles backe was the Vestrie, where the ornaments of the Temple were kept. The Priests had a little secret doore hard adioyning to the Image, by which they crept into his hollow panch, and thence answered the people that came thither with prayers and petitions, making the simple people beleue it was the voice of the God, which therefore they honored more then any other, with many perfumes and sweet smells. They offered bread, fruit, quails bloud, and of other birds, dogges, and sometimes men. The same of this Idoll & Oracle brought many Pilgrimes to Acusamil from many places. At the foote of this Temple was a plot like a churchyard, well walled, and garnished with Pinnacles, in the midst whereof stood a Crosse of ten fote long, which they adored for the God of raine. At all times when they wanted raine, they would goe thither on proccession deuoutly, and offered to the Crosse, quails sacrificed, no sacrifice being so acceptable. They burnt sweet gumme to perfume him with, besprinkling the same with water, and by this means they thought to obtaine raine. They could neuer knowe, saith *Gomara*, how that God of Crosse came amongst them, for in all those parts of India there is no memory of any preaching of the Gospel that had bin at any time. What others thinke, and what some Indians answered, concerning it, is said before.

Benzo writeth, that they did not eate the flesh of these men which they sacrificed: and that they were first subdued by *Francis Montegius*, whose cruelties were such that *Alquinotep* a Cacique or Indian Lord about an hundred and ten yeares old, and a Christian, told him, That when hee was a yongman, there was a sicknesse of worms, that they had thought all would haue died: (they were not onely eicted by vomite, but did eate out themselues a passage through mens bodies) and not long before the Spaniards arriuall, they had two battells with the Mexicans, in which a hundred and fiftie thousand men perished. But all this was light, in respect of that Spanish burthen.

Guatimala comes next to our consideration, a Province of pleasant aire, and fertile soile, where groweth abundance of their Cacao, which is a fruit that serues the Indians for meate, drinke, and money. The city (which beareth the same name) was first at the foote of a Vulcano or hill which casteth fire, but because in the yeere 1542, on the six and twentieth day of December, a Lake hidden in the bowells of that hill, brake forth in many places, and with a terrible violence ruined the most part of the Citie: it was removed two miles thence, together with the Episcopall Sea, and the kings Councell. But in the yere 1581 there issued from another Vulcan two miles off, or somewhat more, such an irruption of fire, as threatned to consume euery thing. The day following followed such a shouere of ashes that it filled the valley, and almost buried the Citie. And yet were not all the throwes passed of this hills monstrous trauells, but the yeare after, for the space of foure and twenty houres, thence issued a steame of fire, that dranke vp side streames of water, burned the stones and rockes, rent the Aire with thunders, and made it a wauing and mouing Sea of fire. Before that first eruption of waters, some Indians came and tolde the Bishop, that they had heard an vncredible noyse and murmuring at the foote of the hill, but hee reprooued them, saying, they should not trouble themselues with vaine and superstitious feares; about two of the cloeke in the night following happened that deluge, which carried many houses, and whatsoeuer stood in the way, in which, five hundred and twenty Spaniards perished, and scarce any mention of the houses remained.

k H. Benzo lib.
2 ca. 16.
Gomarr. bistor.
gen. ca. 209.

It is worthy recitall which *Benzo* k and *Gomara* have recorded, that *Peter Alvarado* the Governour (whoby licence of the Pope had married two sisters, the Lady *Frances*, and the Lady *Beatrice della Culva*) having perished by a mischance, his wife not onely painted her house with Sorrowes blacke livery, and abstained from meate and sleepe, but in a madde impiety said, God could now doe her no greater euill. Yet for all this her sorrow, shee caused the Citizens to bee sworn vnto her gouernement (a new thing in the Indies.) Soone after, this inundation happened, which first of all assailed the Governours house, and caused this impotent and impatient Ladie now to bethinke her of devotion, and betake her to her Chappell, with eleven of her Maides, where leaping on the Altar, and clasping about an Image, the force of the water ruined the Chappell; whereas if shee had stayed in her bed-chamber, shee had escaped death. They tell of vncouth noyses, and hideous apparitions which then were scene. *Benzo* observed by his owne experience, that this country is much subiect to Earthquakes. The Guatimalans, in manner of life resemble the Mexicans and Nicaraguans.

l Benzo lib. 2.
ca. 15.

Fondura l or Hondura is next to Guatimala, wherein were (saith *Benzo*) at the Spaniards first comming thither foure hundred thousand Indians, but when I was there, scarcely eight thousand were left: the rest being slaine or sold or consumed by the mines; and those which are left, both here, and in other places, place their habitation as farre as they can; where the Spaniard shall bee no eie-for-vnto them. The Spaniards in this prouince planted fise Spanissh Colonies, which all scarcely could number a hundred and twenty houses.

m Chap. 16.

Nicaragua m extendeth it selfe from the Chiulatecan mines of Fondura, toward the South-Sea. This Region is not great, but fertile, and therefore called of the Spaniards *Mahumets Paradise*, for the plentie of all things; yet in the Summer time it is so scorched with heate, that men cannot travell but in the night. Six moneths, from Maie to October, are pestered with continuall showres, which the other six wholly want: The Parrots are here as troublesome as Crowes and Rookes with vs, and they are forced to keepe their corne in like manner from their spoyling. The people are of like condition to the Mexicans; they feede on mans flesh. To their daunces they flocke two or three hundred in a company, which are performed with great varietie of gestures, verses, and passions: Euerie man in, and, every man out of his humour. Thirtie and fise miles from Leon or Lyon, an Episcopall City in this Region, is a Vulcano or flaming hill, the fire whereof may be seene (in the night) about 100 miles. Some had a conceit, that molten gold was the matter of this fire. And therefore a certaine Dominican caused a kettle and long chaine of iron, to be let downe into this fiery concavite, where by the violence of the heat, the kettle & part of the chaine was molten. He makes a bigger and stronger, but returns with like successe, and this added, that himsele and his 2 companions by eruption of fire, had almost bin consumed. *Gomara* n calles this fire *Blaso de Ymesta*, and the hill, *Masaya*. It goes downe two hundred & fifty braces or yards. In this Countrey they vsed sodomie and sacrifices of men. Of this name *Nicaragua*, *Gilgonfals*, that first of the Spaniards discovered these parts, found a King with whom he had much conference, whom he perswaded to become a Christian: although his prohibition of warres, and dauncing, did much trouble him. This *Nicaragua* o demaunded them if the Christians had any knowledge of the Floud, which drowned all the Earth, with men and beasts (as he had heard his Progenitors say) and whether another were to come, whether the earth should be ouerturned, or the heauen fall: when, and how the Moone and Starres should loose their light and motion: who moued those heauenlie bodies, where the soules should remaine, and what they should doe, being freed from the bodie; whether the Pope died, whether the Spaniards came from heauen, and many other strange questions admirable in an Indian. They worshipped the Sunne and other Idoles which *Nicaragua* suffered *Gilgonfals* to take out of the great Temple.

n Gom gen.
bistor. ca. 203.

o P.M. Dec. 6.
lib. 4.

p Gom. ca. 206.

In Nicaragua p there were fise linages, and different languages: the Coribici, Cicoctoga, Ciondale, Oretigua, and the Mexican; though this place was a thousand miles from Mexico, yet were they like them in speech, apparell, and religion; they had also the same figures instead of letters, which those of Culhua had, and bookes a spanne broad,

broad, and ges, so in married, according to the holyd, wherewith many men ple might. The Priest opens his b die. The to the take there for th with they the Count father to se better fare Wights, o of these, as great feasts is of prunes the blood tion and religious ha shoulders t The Lay- bagges with the guide o and honour place of the strew it with the banner b rest follow, from their m noynt the In of their Feast these process vities, and e They may the Priest tal Chamber at are married. Many bring nour. Their armory. Beso played the P Adulterers marry againe others in som dowrie: if a s haue commo whom hee ha sacrificed. Th such a thing

broad, and twelue spannes long, doubled, of many colours. They differ, as in languages, so in religions. Of their religious rites thus writeth *Gomara*: their Priests were all married, except their *Confessors*, which heard Confessions, and appointed Penances, according to the qualitie of the fault: they revealed not the Confession: they appoynted the holydayes, which were eightene. When they sacrificed, they had a knife of flint, wherwith they opened him that was sacrificed. The priells appointed the sacrifices, how many men, whether they were to be women, or slaues taken in battell, that all the people might know how to celebrate the Feasts, what prayers and what offerings to make. The Priest went three times about the captiue, singing in a dolefull tune, and sodainly opens his breast, annoints his face with the bloud, takes out his heart, diuideth his bodie. The heart is giuen to the Prelate, the teete and hands to the King, the buttookes to the taker, the rest to the people. The heads of the sacrifices are set on trees, planted there for that purpose, euery tree hath figured in it the name of the Prouince wherewith they haue warres. Vnder these trees they many times sacrifice men and children of the Countrey, and of their owne people, being first bought: for it was lawfull for the father to sell his children. Those which the Kings bring vp of their owne people, with better fare then ordinarie for sacrifice, are made beleue they shall be some canonized Wights, or heavenly Deities, and therefore take it gladly. They did not eate the flesh of these, as they did of the captiues. When they eate their sacrificed captiues, they made great feasts, and the Priests and religious men drinke much wine and smoke: their wine is of prunes. Whiles the Priest annoynts the cheekes and mouth of the Idole with the bloud, the others sing, and the people make their prayers with great deuotion and teares, and after goe on procession (which is not done in all Feastes.) The religious haue white cotton coates, and other ornaments which hang downe from the shoulders to the legges, thereby to put a difference betweene them and others. The Lay-men haue their banners, with that Idole which they most esteeme, and bagges with dust and bodkins, the yong-men haue their bowes, darts, arrowes; and the guide of all is the image of the Deuill set vpon a lance, carried by the most ancient and honourable Priest. They goe in order, the religious singing till they come to the place of their Idolatry, where being arrived, they spread coverings on the ground, or strew it with roses and flowers, because their Idoles should not touch the ground, and the banner being sticke fast, the singing ceaseth, and the Prelate beginning, all the rest follow, and draw bloud, some from their tongues, some from their eares, some from their member, and euery man as his deuotion liketh best, and with that bloud annoynt the Image. In the meane while, the youths skirmish and daunce for the honour of their Feast: they cure the wounds, with the poulder of herbs and coles. In some of these processions they hallow Mayz, besprinkling the same with the bloud of their priuities, and eate it.

They may haue many women, but one is their lawfull wife, which they marry thus; the Priest takes the Bridegroome and the Bride by the little fingers, sets them in a Chamber at a fire, and giues them certaine instructions, and when the fire is out, they are married. If he take her for a Virgin, and finds her otherwise, he may divorce her. Many bring their wiues to the *Caciques* or Lords to corrupt them, esteeming it an honour. Their Temples were low darke rooms, which they vsed for their treasury also & armory. Before the Temple was an high Altar for the Sacrifices, whereon also the Priest played the Preacher first, and then the Butcher.

Adulterers are beaten, but not slaine; the adulterous wife is divorced, and may not marry againe, and her parents are dishonoured. Their husbands suffer them to lie with others in some Feasts of the yeere. Hee that forceth a Virgin, is a slaue, or payeth her dowrie: if a slaue doe it with his Maisters daughter, they are both buried quicke. They haue common brothels. A thiefe hath his haire cut off, and is made his slaue from whom hee hath stollen, vntill he hath made satisfaction, which if he deferre long, he is sacrificed. They had no punishment for him which should kill a Cacique, for (they said) such a thing could not happen. The riches of Nicaragua consisteth much in a great lake

*Pet. Mart.
dec. 6. lib. 6. c. 67*

*Pet. Mart.
Dec. 6.*

Barro.

x *Bezo lib.*
2. ca. 14.
Gomara part. 2.
ca. 32.

u *Pet. Mart.*
Dec. 3. lib. 8.

lake three hundred miles long, and being within twelue miles of the South Sea, doth disemboque it selfe in the North Sea, a great way off. In this lake of Nicaragua are many and great fishes. One strange kind is that, which the Inhabitants of Hispaniola call *Manati*: as for these Inhabitants of the place, the Spanish iniuries haue chased them thence.

This fish somewhat resembleth the Otter, is 25 foot long, twelue thicke; the head and taile was like a Cowe, with small eyes, his backe hard and hairie, hee hath onely two feet at the shoulders, and those like an Elephants. The females bring forth young, and nourish them with the milke, like a Cowe. I haue seene and eaten of them (saith *Benzo*) the taste is like swines flesh; they eate grasse. There was a King in Hispaniola, which put one of them (being presented him by his Fishermen) into a lake of standing waters, where it lived fine and twenty yeares: when any of the seruants came to the lake and called *Matto Matto*, shee would come and receiue meate at their hands: and if any would be terrified ouer the lake, shee willingly yeelded her backe, and performed this office faithfully, yea shee hath carried tenne men at once singing or playing. A Spaniard had once wronged her, by casting a dart at her; and therefore after that, when she was called, shee would plunge downe againe, otherwise to the Indians shee remained officious. Shee would bee as full of play as a Monkie, and would wastle with them: especially shee was addicted to one young man, which vied to feede her. This proceeded, partly from her docible nature, partly, because being taken young, shee was kept vp a while at home, in the Kings house, with bread. This fish liueth both on land and water. The Riuer swelling ouer his bankes, into the lake, this fish followed the streame, and was seene no more. There was an other strange creature in Nicaragua (they call it *Casny*) like a blacke hogge, with small eyes, wide eares, clouen feete, a short trunk or snout like an Elephant, of so lowde a braying, that hee would make men deafe. An other there is with a naturall purse vnder her bellie, wherein shee putteth her young: it hath the bodie of a Foxe, banded and footed like a Monkie. The Battes in these partes are terrible for biting. The Inhabitants neere the Riuer Suerus are not differing from the rest, but that they eate not mans flesh. Next, is that necke or narrow extent of Land stretching betweene the North and South Seas, and (as it were) knitting the two great *Peninsula's* of the North and South America together.

Nombre de Dios significeth the name of GOD, occasioned by the words of *Diadacus Niquesta*, who after disastrous adventures elsewhere, came hither, and here bade his men goe on shore in the name of GOD; whereupon the Colonie and Plantation there, was so called: It hath a bad situation, and small habitation. *Baptista Antonio* the King of Spaines Surueyours counselled to bring *Nombre de Dios* to *Puerto Bello*. It was remoued from the former seate, in the yeare of our Lord 1584. Sir *Thomas Baskerville* burnt it, and went from thence with his armie towards Panama, in the yeare 1595.

Darien was called *Antiqua Darienis*, because *Ansisus* vowed to our Ladie at Sivill called *Maria Antiqua*, if she would helpe him in those Indian Conquestes, hee would turne the Caciques house into a Temple: there he planted a Colonie.

It would be tedious to tell of the stirres and ciuil vnciuil brawles betwixt the Spaniards in these parts. *Vaques Valboa* imprisoned *Ansisus*, and after recovered his credit by discoverie of the South-Sea. For whiles the Spaniards contended about the weight and shaiing of their gold which a Cacique had giuen them, this Cacique being present, hurled downe the gold, not a little maruelling (as he said) that they would so much contend for that, as if they could eate or drinke it: But if they liked it so well, hee would carry them where their golden thirst should bee satisfied. Hee was deceived in the nature of that dropie thirst, which, as a fire quenched with oyle, receiues thence greater strength: but hee deceived not them in his promise, bringing them to the South-Sea: where *Valboa* named one province, *Golden Casile*. And for that which hee spake of their strife, as if they could eate or drinke those mettalles, the cruelties of the Spaniards

x *Bezo lib.*
2. ca. 23.

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ards were such, as the Indians; when they got any of them, would binde their hands and feete, and laying them on their backs, would poure gold into their mouthes, saying in insultation, Eate gold, Christian. This *Valboa* was put to death by *Arima* his father in law.

But now we haue mentioned the first Spaniards which planted these parts, it shall not be amisse to mention some hardships the Spaniards sustained before they could here settle themselves, which may bee an answer to those nice and delicate conceits that in our Virginian Expedition cast off all hope, because of some disasters. How the Spaniards dealt one with an other, and how the Indians dealt with them, you haue heard; worse hath not followed from any turbulent enuious spirit of our owne, or hostile, of the Virginian, in this Plantation. And as for famine, *Nicuesa's* men were so pinched, that (not to speake of those which perished) one solde 7 an old leane mangie dogge to his fellowes for many castellans of gold: these flayed the dogge, and cast his mangie skinne, with the bones of the head among the bushes. The day following one of them findes it full of maggots, and flinking; but famine had neither eies nor sent: he brought it home, sod, and eate it, and found many customers which gaue a *Castellan a dish for that mangie broth. An other found two toads and sodde them, which a sicke man bought for two fine shirts curiously wrought with gold. Others found a dead man, rotten, and flinking, which purified carkasse they roasted, and eate. And thus from seuen hundred and seuentie men, they were brought so lowe, that scarce fortie (shadows of men) remained to inhabite *Dariena*. Much like to this was their successe at the riuer of Plate.

y *Per. Mart.*
Dec. 2. lib. 10:

* Seuen shillings and six pence.

What *John Oxenard*, *Sir Francis Drake*, *Master Christopher Newport*, and other our worthy Country-men haue atchieued in these parts against the Spaniards, *Master Hackeluyt* in his *Voyages* relateth. It is time for vs to passe beyond these *Darien Straits*, vnto that other great *Chersonesus* or *Peruvian America*.

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RELATIONS OF THE
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AND RELIGIONS, OF THE
NEW WORLD.

OF CVMANA, GVIANA, BRA-
SIL, CHICA, CHILI, PERV, AND
OTHER REGIONS OF AMERICA
PERVIVIANA, AND OF THEIR
RELIGIONS.

THE NINTH BOOKE.

CHAP. I.

*Of the Southerne AMERICA, and of the Countries on the Sea-Coast
betwixt Dariene and Cumana.*



His *Peninsula* of the New World extending it selfe into the South, is in forme somewhat like to Africa, and both to some huge *Pyramis*. In this, the *Basis* or ground is the Northerly part, called *Terra Fir-^{a Gaf. En5, l.32}ma*, from whence it lesseneth it selfe by degrees, as it draweth neerer the Magellan Straits, where the toppe of this Spire may fitly be placed. On the East side it is washed with the North Ocean, as it is termed: On the West with that of the South, called also the Peaceable. It is ^b supposed to haue sixteene thousand myles in compasse, foure thousand in length; the breadth is vnequall. The Easterne part thereof, betweene the Riuer Maragnon and Plata, ^{b Notero, part. 2. l.6.} is chalnged by the Portugalls; the rest by the Spaniard. From the North to the South are Ledges of Mountaines, the toppes whereof are said to be higher then that Birds will visit; the horromes yeld the greatest Riuer in the World, and which most enrich the Oceans Store-house. Orenoque, Maragnon, and Plata seeme to be the Indian *Trimmon*; Generals of those Riuer-Armies, and *Nepinnes* great Collectors of his waterie tributes. Orenoque for Shippes is navigable a thousand myles; for lesse

lesse Vessells, two thousand; in some places twentie myles broad; in some, thirtie. *Berroo* affirmed to Sir *Water Raleigh*, That a hundred Rivers fell into it, marching vnder his name and colours, the least as bigge as *Rio Grande*, one of the greatest Rivers of America. It extendeth two thousand myles East and West, and commaundeth eight hundred myles, North and South. Plata, taking vp all the streames in his way, is so full swolne with his encreased *Rore*, that he seemeth rather with bigge lookes to bidde defiance to the Ocean, then to acknowledge homage, opening his mouth fortie leagues wide, as if he would deuoure the same, and with his vomited abundance maketh the salt waters to recoyle, following fresh in this pursuit, till in salt sweates at last hee melteth himselfe in the Combate. Maragnon is farre greater, whose water hauing surrowed a Channell of six thousand myles, in the length of his winding passage, couereth threescore and tenne leagues in breadth, and hideth his Bankes on both sides from him which sayleth in the middest of his proud Current, making simple eyes beleue, that the Heauens alway descend to kisse and embrace his waues. And sure our more-straitned world would so farre be accessorie to his aspiring, as to style him with the royall title of Sea, and not debase his greatnesse with the meaner name of a River? This Southerne halfe of America hath also, at the Magellane Straits, contracted, and (as it were) shrunk in it selfe, refusing to be extended further in so cold a Climate. The manifold riches of Mettalls, Beasts, and other things, in the beginning of the former Booke haue bene declared; and in this, as occasion moutheth, shall be further manifested. The Men are the worst part, as being in the greatest parts thereof inhumane and brutish. The Spanish Townes in this great Tract, and their Founders, are set downe by *Pedro de Cieza*; I rather intend Indian Superstitions then Spanish Plantations in this part of my Pilgrimage.

c Calum undiq,
& undiq pontus
Nil nisi pontus
& aer.

d *Pedro de Cieza*
de Leon, Chron.
del Peru.

e Eastward fro
this Towne
certain Negro-
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ning with the
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Berroo, l. 2. c. 9.

f *Limchoten*.

g *Marit*, Dec. 3.

l. 6.

h *Gomar*, Gen.

Hist. c. 67.

i *P. M.*, Dec. 3.

lib. 4.

i Tobacco.

k *Ouiedo* calls
these Hard-
heads *Coronati*.

l *P. Cieza* chron.
Per. p. 1. c. 3.

Of the Townes of *Nombre de Dios*, seuentene leagues from Panama, the one on the North Sea, the other on the South, and of Dariene, we last tooke our leaues, as vncertaine whether to make them Mexican, or Peruvian, being borderers, and set in the Confines betwixt both. The moorish soyle, muddie water, and grosse Ayre conspire with the heauenly Bodies to make Dariene vnholefome: the myrie streame runneth (or creepeth rather) very slowly; the water but sprinkled on the house-floore, engendreth Toades and Wormes.

They haue in this Prouince of Dariene store of Crocodiles, one of which kinde, *Cieza* sayth, was found fise and twentie foot long; Swine without tayles, Cats with great tayles, Beasts clouen-footed like Kine, otherwise resembling Mules, sauing their spacious eares, and a trunk or snout like an Elephant: there are Leopards, Lyons, Tygres. On the right and left hand of Dariene are found twentie Rivers, which yeeld Gold. The men are of good stature, thinnely haired; the women weare Rings on their eares and noses, with quaint ornaments on their lippes. The Lords marrie as many wiues as them listeth, other men one or two. They forsake, change, and sell their wiues at pleasure. They haue publike Stewies of women, and of men also in many places, without any discredit; yea, this priuiledgeth them from following the Warres. The young girls hauing conceived, eat certaine herbes, to cause abortion. Their Lords and Priests consult of Warres after they haue drunke the smoke of a certaine hearbe. The women follow their husbands to the Warres, and know how to vse a Bow. They all paint themselves in the Warres. They need no Head-peeses, for their heads are so hard, that they will breake a Sword, being smitten thereon. Wounds receiued in Warre, are the badges of honour, whereof they glorie much, and thereby enioy some Franchises. They brand their prisoners, and pull out one of their teeth before. They will sell their children; are excellent swimmers, both men and women; accustoming themselves twice or thrice a day therunto. Their Priests are their Physicians, and Masters of Ceremonies; for which cause, and because they haue conference with the Deuill, they are much esteemed. They haue no Temples, nor Houses of deuotion. The Deuill they honor much, which in terrible shapes doth sometimes appeare vnto them; as I (saith *Cieza*) haue heard some of them say.

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They beleue, that there is one GOD in Heauen, to wit, the Sunne, and that the Moone is his wife; and therefore worship these two Planets. They worship the Deuill also, and paint him in such forme as hee appeareth to them, which is of diuerse sorts. They offer Bread, Smoke, Fruits, and Flowers. with great deuotion. Any one may cut off his arme which stealeth *Mais*. *Enciso*, with his Arme of Spaniards, seeking to subdue these parts, vsed a Spanish trick, telling the Indians; That hee sought their conuersion to the Faith, and therefore discoursed of one GOD, Creator of all things, and of Baptisme; and after other things of this nature, lesse to his purpose, he told them, That the Pope is the Vicar of CHRIST in all the World, with absolute power ouer mens Soules and Religions; and that he had giuen those Countries to the most mightie King of Spaine, his Master, and hee was now come to take possession, and to demand Gold for tribute. The Indians answered, That they liked well what he had spoken of one GOD, but for their Religion, they would not dispute of it, or leaue it: And for the Pope, he should be liberrall of his owne; neyther seemed it, that their King was mightie, but poore, that sent thus a begging. But what wordes could not, their Swords effected, with the destruction of the Indians.

The soyle of Vraba is so fattened with a streame therein, that in eight and twentie dayes the Seedes of Cucumbers, Melons, and Gourds, will ripen their Fruits. There is a Tree in those Countries, whose leaues, with the bare touch, cause great blisters: the saueur of the Wood is poyson; and cannot be carried without danger of life, except by the helpe of another hearbe, which is an Antidote. This venomous Tree, King *Abibeiba* had his Pallace in a Tree, by reason of the moorish situation and often inundation of his Land. *Vasques* could not get him downe, till he began to cut the Tree, and then the poore King came downe, and bought his freedome at the Spaniards price.

Carthagena was so called, for some resemblance in the situation to a Citie in Spaine of that name. Sir *Francis Drake* tooke it. The Indians thereabouts vsed poysoned Arrowes: the women warre as well as the men. *Enciso* tooke one, who with her owne hands had killed eight and twentie Christians. They did eate the enemies which they killed. They vsed to put in their Sepulchres gold, feathers, & other riches.

Betweene Carthagena and Martha runneth a swift Riuer, called *Rio Grande*, which maketh the Sea-water to giue place; and they which passe by, may in the Sea take in of this water fresh.

In the Vallcy of Tunia, or Tomana, are Mines of Emeralds. The people worship the Sunne for their chiefe God, with such awfull deuotion, that they dare not looke stedfastly vpon it: the Moone also they worship, but in an inferiour degree. In their Warres, in stead of Ensignes, they tie the bones of certaine men (who in their liues had beene valiant) vpon long staues, to prouoke others to the like fortitude. They burye their Kings with golden Neck-laces, set with Emeralds, and with Bread and Wine. The people about *Rio Grande* are Caniballs, as also about *S. Martha*. The Tunians vse poysoned Arrowes: and when they goe to the Warres, they carrie their Idoll *Chiappen* with them; vnto whome, before they enter into the Field, they offer many sacrifices of liuing men, being the children of slaues, or of their enemies, painting all the Image with blood; which done, they eate the flesh. Returning Conquerors, they hold great Feasts, with Dauncing, Leaping, Singing, drinking themselues drunke, and againe besmeare their Image with blood. If they were ouercome, they sought by new Sacrifices to appease *Chiappen*. They demanded counsell of their Gods for their Mariages, and other Affaires. For these consultations they obserued a kind of Lent two moneths, in which they lay not with women, nor eate Salt. They had Monasteries of Boyes and Girles, where they liued certaine yeares. They corrected publike faults, as Stealing, and Killing, by cutting off the eares, and nose; hanging; and if he were a Nobleman, by cutting off his haire. In gathering Emeralds, they first vsed certaine Charms. They vsed to sacrifice Birds, and many other things.

O o o a

S. Martha

p Nic. Monard. Hills, alway crowned with Snow. The Indians here are very valorous, and vse poy-
c. 53. soned Arrowes. They make bread of Iucca, a Root as bigge as a mans arme, or legge,
Gomar. Hist. the iuice whereof is poyson in the Islands, and therefore they presse it betweene two
Gen. c. 71. stones: but in the firme Land they drinke it raw; and both heere and there sodden,
 they vse it for Vineger; and being sodden till it be very thicke, for Honey. This bread
 is their *Casani*, not so good as that of *Mais*. I haue seene a Plant of this herbe grow-
q M. Gerard. ing in *M. Gerard's* Garden, the picture whereof he hath expressed in his Herball. The
 people are abominable Sodomites, a badge whereof they ware about their neckes; a
 chayne, with the resemblance of two men committing this villanie. In Gayra the
 Sodomites were attyred like women, others were shauen like Friers. They had wo-
 men which preserved their Virginitie: these addicted themselves to Hunting, with
 Bow and Arrowes, alone: they might lawfully kill any that sought to corrupt them.
 These people were Caniballs, and eate mans flesh, fresh and pouldered: the young
 boyes which they tooke they gelded, to make them fatter for their Tables, as wee doe
 Capons. They set vp the heads of those they killed, at their gates, for a memoriall, and
 wore their teeth about their neckes for a brauerie. They worship the Sunne and
r P. Messia, l. 5. Moone, and burne thereto perfumes of Herbes, and Gold, and Emeralds. They sacri-
c. 13. fice slaues.

Venezuela is so called, because it is built vpon a plaine Rocke, in the waters of a
 Lake. The women of this Countrey paint their breasts and armes: all the rest of their
 bodie is naked, except their priuie parts. The maid knowne by their colour, and
 greatness of their girdle. The men carrie their members in a shell. There are many
 filthy Sodomites. They pray to Idols, and to the Deuill, whome they paint in such
 forme as he appeareth to them. They paint their bodies in this sort. He that hath kil-
 led one enemy in the Warres, paints one of his armes; the second time his breast; and
 when he hath killed a third, he painteth a line from his eyes to his eares: and this is his
 Knight-hood. Their Priests are their Physicians, who being sent for by a sicke man,
 aske the patient, if he beleue that they can helpe him; and then lay their hands vpon
 the place where they say their paines are: if he recouer not, they put the fault in him,
 or in their Gods. They lament their dead Lords in Songs in the night time, made of
 their prayes: that done, they rost them at a fire, and beating them to poulder, drinke
 them in Wine, making their bowells their Lords Sepulchres. In *Zonpacy* they be-
 lieue their Lords with much Gold, Jewells, and Pearles, and set vpon the graue foure stickes
 in a square, within which they hang his weapons, and many viands to eate.

From the Cape *Vela*, the space of two thousand myles alongst the Coast, is the
 fishing for Pearles, discovered by *Christopher Columbus*, in the yeare 1498, which say-
 led all alongst this Coast. In *Curiana* they receiued the Spaniards with great ioy,
 and for Pinnes, Needles, Bells, Glasses, and such trifles, gaue them many firings of
 Pearles: for foure Pinnes they would giue a Peacocke; for two, a Pheasant; for one,
 a Turtle-doue: And when they asked, What they should doe with this new Merchan-
 dise of Pinnes and Needles, seeing they were naked? they shewed them the vse to
 picke their teeth, and to picke out thornes in their feet. These Indians had Rings of
 Gold, and Jewells made with Pearles, after the formes of Birds, Fishes, and Beasts:
 They had also the Touch-stone for their Metall, and Weights to weigh the same,
 things not elswhere found in India. They make their teeth white with an hearbe,
 which all the day they chew in their mouths.

f P. M. Dec. 1.
lib. 8.
Gomar. c. 74.
to c. 84.



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CHAP. II.

of CUMANA.



CUMANA is a Prouince named of a Riuer, called Cumana, ^a where certaine *Franciscans*, Anno 1516, built them a Monasterie, and the Spaniards were very diligent in the fishing for Pearles. About ^b that time three *Dominicans* went fourescore myles West from thence to preach the Gospell, and were eaten of the Indians, which hindered not, but others of the same Order founded them a Monasterie in Ciribici, neere Maracapan. Both these Orders tooke paines with the Indians to conuert them, and taught their children to write and reade, and to answer at Masse, and the Spaniards were so respected, that they might safely walke alone through all the Countrey: but after two yeres and a halfe, the Indians, whether for their too much employment in the Pearle-fishing, or for other cause, rebelled, and killed a hundred Spaniards, slew the Friers, one of which was then saying Masse, and as many Indians as they found with them; which the Spaniards of Domingo soone after reuenged.

^a *Gem. c. 76.*^b *P. M. Dec. 7. lib. 4.*

The losse of Cumana hindered their Trade for Pearles at Cubagua, and therefore the King sent *James Cafilion* to subdue them by force: which he did, and began the Plantation of New Caliz, for the Spaniards to inhabit there. Cubagua was called by *Columbus*, the Finder, the Island of Pearles, situate in twelue degrees and a halfe of Northerly latitude, and contains twelue myles in circuit. This little Island is exceeding great in commoditie, that accreweith by those pearles, which hath amounted to diuerse millions of Gold. They fetch their Wood from Margarita, an Island foure myles to the North; and their Water from Cumana, which is two and twentie myles thence: they haue a Spring of medicinall Water there in the Island. The Sea there, at certaine times of the yeare, is very redde, which those Pearle-oylters by some naturall purgation are said to cause. There are Fishes, or Sea-monsters, which from the middle vpwards resemble men, with Beards, Haire, and Armes. The people of Cumana goe naked, couering onely their shame. At Feasts and Daunces they paint themselves, or else annoint themselves with a certaine Gumme, in which they sticke feathers of many colours. They cut their haire about the eares, and will not suffer it to grow on any places of their bodies, esteeming a bearded man a Beast: They take great paines to make their teeth blacke, and account them women, which haue them white. They blacke them with the poulder of the leaues of a certaine Tree called *Gay*; these leaues they chew, after they are fifteene yeares olde; they mixe that poulder with another of a kinde of Wood, and with Chalke of white shells burned, in manner as the Easterne Indians vse their *Betele* and *Arecca*, with Chalke of Oylers: and this mixture they beare continually in their mouthes, still chewing it, that their teeth are as blacke as coales, and so continue to their death. They keepe it in Baskets and Boxes, and sell it in the Markets to some, which come farre for it, for Gold, Slaues, Cotton, and other Merchandise. This keepeth them from paine, and rotting of the teeth. The maids goe naked, onely they binde certaine bands hard about their knees, to make their hippes and thighes seeme thicke, which they esteeme no small beautie. The married women liue honestly, or else their husbands will diuorce them. The chiefe men haue as many wiues as they will; and, if any stranger come to lodge in one of their houses, they make the fairest his bed-fellow: These also shut vp their daughters two yeares before they marrie them; all which time they goe not forth, nor cut their haire: After which, there is made a great Feast, and very many bidden, which bring their varietie of cheare; and also Wood to make the new Spouse a house: A man cuts off the Bridgroomes haire before, and a woman the Brides, and then eate and drinke, with much excessse, till night.

^c *Gem. c. 78.*^d *Cap. 79.*

This is the lawfull wife, and the other which they marrie afterwards, obey this. They giue their Spouses to be defloured to their *Paces*, (so they call their Priests) which these reuerend Fathers account their Preheminence and Prerogative; the husbands, their honor; the wiues, their warrant.

The men and women weare Collars, Bracelets, Pendants, and some Crownes of Gold and Pearles; the men weare Rings in their noses, and the women Brooches on their breasts, whereby at first sight the sexe is discerned. The women Shoot, Runne, Leape, Swimme, as well as the men: their paines of trauell are small: they tyll the Land, and looke to the house, whiles the men Hunt and Fish. They are high-minded, treacherous, and thirstie of reuenge: Their chiefe weapons are poysoned Arrowes, which they prepare with the blood of Snakes, and other mixtures. All of both sexes, from their infancie, learne to Shoot. Their meat is whatsoever hath life, as Horleaches, Battes, Grasshoppers, Spiders, Bees, Lice, Wormes, raw, sodden, fried: and yet their Countrey is replenished with good Fruits, Fish, and Fleish. This Diet (or, as some say, their Water) causeth spots in their eyes, which dimme their sight. They haue as strange a Fence or Hedge for their Gardens and Possessions, namely, a thred of Cotton, or *Beauco*, as they call it, as high as a mans Girdle; and it is accounted a great sinne to goe ouer or vnder the same, and he which breakes it (they certainly beleue) shall presently die. So much safer is their thread wouen with this imagination, then all our Stone-walls.

e *P.M.*, Dec. 3.
lib. 7.

The *Cumanois* are much addicted to Hunting, wherein they are very expert, and kill Lyons, Tygres, Hogges, and all other foure-footed Beasts, with Bowes, Nettles, Snares. They take one Beast, which they call *Cupa*, that hath the soles of his feet like a French shoe, narrow behind, broad and round before. Another, called *Aranata*, which for the Physnomie and subletie seemes to be a kinde of Ape: it hath mouth, hands, and feet, like a man; a goodly countenance, bearded like a Goat. They goe in Heards, they bellow loud, runne vp Trees like Cats, auoid the Huntsmans Arrow, and cast it with cleanly deliuerie againe at himselfe. Another Beast hath a long snout, and feedeth on Ants, putting his tongue into a hollow Tree, or other place, where the Ants are, and as many of them as come thereon, he licks in. The Friers brought vp one, till the stinke thereof caused them to kill it, snouted like a Foxe, rough-haired, which voided in the excrements long and slender Serpents, which presently died. This Beast stinking while he liued, and worse now dead, yet was good soode to the Indians. They haue one which will counterfeit the voice of a crying child, and so cause some to come forth, and then deuoure them: The like is written of the *Hyena*, That she will call the Shepheards by their names, and then destroy them when they come forth.

f *Quied* called
it a Beare.

They haue Parrots as bigge as Rauens, with bells like Hawkes, liuing on the prey, and smelling like Muske: Great Battes, one of which was a Physician, by strange accident, to a seruant of the Friers: which being sicke of a Pleurisie, was giuen ouer for dead, because they could not raise a veine wherein to let him blood; in the night a Batte (after the custome of that creature) bit and sucked him, whereby so much blood issued, that the sicke man recovered; which the Friers counted for a miracle. They haue three sorts of Bees, one whereof is little and blacke, and makes Honey in the Trees, without Waxe. Their Spiders are greater then ours, of diuers colours, and weape such strong Cobwebbes, that they aske good strength to breake them. There are Salamanders as bigge as a mans hand: they cackle much like a Pullet: their biting is deadly. I might here hold you too long in viewing these strange Creatures, we will now returne to their stranger customes.

They take great pleasure in two things, Dauncing and Drinking, in which they will spend eight dayes together, especially at the Marriages, or Coronation of their Kings. Many gallants will then meete together, diuersly drest; some with Crownes & Feathers, some with shels about their legges in stead of bells, to make a noise: some otherwise, all painted with 20. colours & figures: he that goes worst, seemes best: taking one

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one another by the hand, they dance in a ring, some backwards, some forwards, with a world of varietie; grinning, singing, crying, counterfeiting the deafe, lame, blind; fishing, weaving, telling of stories; and this continueth six houres, and then they eate and drinke: before, he which danced most, now he which drinke most, is the most complete and accomplished gallant: and now beyond counterfeiting, drunkennesse sets them together in braving, swaggering, quarrelling: others play the fvine, spew vp the former to make way for other liquor: and they adde hereunto the fume of an herbe, which hath the like drunken effect; it seemeth to be Tabacco.

This perhaps will not seeme strange to some, seeing these sauages come of drinking, dancing, smoking, swaggering, so common with vs in these dayes: it might indeed seeme strange to our fore-fathers, if their more ciuill, more sacred ghosts, might returne and take view of their degenerating posteritie: but now he must be a stranger in many companies, that will not estrange himselfe from ciuillrie, from humanity, from Christianity, from God, to become of a man a beast; of an English-man, a Sauage Indian; of a Christian, a fiend, saue that he hath a bodie, in the diuersified pollutions whereof, he hath aduantage, and takes it, to out-swagger the Diuell. These are the Gull-gallants of our dayes, to whom I could wish, that either their Progenitors had bene some Cumanian Indians, or that they would leaue this vsurped gallantrie to those true owners, and resume spirits truly English.

The Gods of the Cumanians are the Sunne and Moone; which are taken for Man and Wife, and for the greatest Gods. They haue great feare of the Sunne when it thunders or lightens, saying that he is angry with them. They fast when there is any Eclipse, especially the women: for the married women plucke their haire, and scratch their faces with their nailes: The maids thrust sharpe fish-bones into their armes, and draw blood. When the Moone is at full, they thinke it is wounded by the sunne, for some indignation he hath conceiued against her. When any Comet appeareth, they make a great noise with Drummes and hallowing, thinking so to scarre it away, or to consume it, beleeuing that those Comets portend some euills.

Among their many Idols and figures, which they honor as Gods, they haue one like a Saint *Andrews* Crosse, which they thought preferred them from night-spirits; and they hanged it on their new-borne children.

They call their Priests *Piaces*, whose maiden-head-rite wee before mentioned. They are their Physitians and Magicians. They cure with roots and herbes, raw, sod and pounded, with the fat of birds, fishes, and beasts; with wood and other things vnknewne to the people, with abstruse and darke words which themselves vnderstand not. They sucke and lick the place where the paine is, to draw out the euill humors. And if the paine encrease, they say that the Patients are possessed with euill spirits: and then rubbe their bodies all-ouer with their hands, vsing certaine words of Coniuration or Charmes, sucking after that very hard, giuing them to vnderstand, that by that meanes, they call out the euill spirits. Presently they take a peece of wood, the vertue whereof none else knoweth but the *Piaces*, & therewith rubbe their mouths and throats, so long till they cast all that is in their bellies, vomiting sometimes blood with the force thereof; the *Piaces* in the meane time stamping, knocking, calling, and gesturing: after two houres there comes from him a thicke flegme, and in the midst thereof of a blacke hard bull, which those of the house carry and cast into the fields, saying, Let the Diuell goe thither. If the sicke-man recover, his goods die and become the Priests; if he die, they say his time was come. The *Piaces* is their Oracle, with whom they consult, whether they shall haue warre, what shall be the issue thereof, whether the yeare will be plentifull. They fore-warne them of Eclipses, and aduertise of Comets. The Spaniards demanded in their necessitie, whether any shippes would come shortly, and they answered, that on such a day a Caruell would come with so many men, and such prouision and Merchandize, which accordingly came to passe.

They call vpon the Diuell in this manner: the *Piaces* entereth into a Cave, or secret place, in a darke night, and carries with him certaine courageous youtnes, that may moue questions without feare. Hee sits on a bench, and they stand on their feet, hee crieth,

crieth, calleth, singeth verses, foundeth shells: and they with a heauy accent say many times *Proromure, Proromure*: if the Duell comes not, all this *Blacke-Sanctus* is renewed with grieuous sighes and much perplexitie. When he commeth (which is knowne by the noise) he fowls lowder, and suddenly falls downe, by visages and varied gesture, shewing that the Duell is entered. The one of those his associates demandeth what him pleaseth. The Friers went one day with their coniuring and coniured holies, the Croffe, Stole, Holy-water: and when the *Piace* was in that distraction, cast a part of the Stole on him, crossing and coniuring in Latine, and he answered them in his native language much to the purpose: at last they demanded whither the soules of the Indians went, he answered to hell.

These *Piaces* by their Physicke and Diuining grow rich: they goe to feasts, and sit by themselves apart, and drinke themselves drunke, and say the more they drinke, the better they can diuine. They learne these Arts when they are children, and are enclosed in the woods two yeares, all that time eating nothing that hath blood, see no women, nor their owne parents, come not out of their Caves or Cells: and the *Piaces*, their Masters, goe to them by night, to teach them. When this time of their solitarie discipline is past, they obaine a testimoniall thereof, and beginne to professe in practise of Physicke and Diuination. Let vs burie the *Commander*, and then we haue done.

Being dead, they sing their praises, and bury them in their houses, or drie them at the fire and hang them vp. At the yeares end (if he were a great man) they reuue the lamentation, and after many other ceremonies, burne the bones, and giue to his best beloued wife his skull to keepe for a relique: they beleue that the soule is immortal, but that it eateth and drinketh about in the fields wher it goeth, and that it is the Eccho which answereth when one calleth.

CHAP. III.

Of Paria, Guiana, and the neighbour Countries, both on the Coast, and within the Land.

a P. Martyr.
Dec. 1. lib. 6.
Com. part. 2.
cap. 84.

IN the year 1497. (some adde a yeare mote) • Christopher Columbus seeking new Discoueries, after the suffering of vn-sufferable heats and calmes at sea, whereby the hoopes of his vessels brake, and the fresh-water not able further to endure the hot indignation of that now-belieued Burning-Zone, fled out of those close prisons, into the lap of that father of waters, the Ocean, for refuge, he came at last to Trinidad. The first Land he encountered; he called by that name; either for deuotion, now that his other hopes were dried vp with the heat, or washed into the sea by the violent showers aboue-board, and the lesse (but not lesse dangerous) which flowed from his Caske within: or else, for the three mountaines which he there descried. Once, this discouery of land so rauished his spirit, by the unexpected deliuey from danger, as easily carried his impotent thoughts into a double error, the one in placing earthly Paradise in this Iland, (to which opinion, for the excellencie of the Tabaco there found; he should happily haue the smokie subscriptions of many humorists, to whom that fume becomes a fooles Paradise, which with their braines, and all, passeth away in smoke) the other was, that the Earth was not round like a ball, but like a pearre, the vpper swelling whereof, he esteemed these parts. Hence Columbus sailed to Paria, and found out the Pearre-fishing, of which *Petrus Alphonsus*, a little after made great commodity by trade with the Sauiages. He was assailed with eighene Canoas of Canibals, b one of which he tooke, with one Canibal, and a hundred Captiue, who with teares shewed them that they had eaten six of his fellowes, and the next day hee must haue gone to pot too: to him they gaue power ouer his shipmate, who with his

b P. Martyr.
Dec. 1. lib. 8.
Of the Canibals, see Chap.
ter 13.

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owne clubbe killed him, still laying on when his braines and guts came forth, and testified, that he needed not further feare him.

In Haraia of Paria, they found plentie of salt, which the Fore-man in Natures shop and her cheefe work-man, the Sun, turned and kernered from water into salt: his work-house for this businesse, was a large plaine by the waters-side; Heere the Sepulchres of their Kings and great men seemed not lesse remarkable: they layed the body on a kinde of hurdle or grediron of wood, vnder which they kindled a gentle fire, whereby keeping the skinne whole, they by little and little consumed the flesh. These dried carcases they held in great reuerence, and honored for their household-Gods. In the year^e 1499, *Vincent Pinzon* discovered Cape Saint *Augustine*, and sailed along the coast from thence to Paria. c Gom. cap. 85.

But why stand we heere pedling on the coast for Pearles, Salt, and Tabacco? let vs rouse vp higher spirits, and follow our English guides for Guiana.

In the year 1595. ^d Sir *Walter Raleigh* hauing before receiued intelligence of this rich and mightie Empire, set forth for the Discouery, and on the two and twentieth of March anchored at Point Curiaipan in Trinidad, and searchd that Iland, which he found plentifull. He tooke the Citie of Saint *Ioseph*, and therein *Antony Kerreo* the Spanish Gouvernour: Leauing his shippes, he went with an hundred men in boats, and a little galley, and with some Indian Pilots passed along that admirable confluence of Rivers, (as by the *Corps du gard*) vnto *Orenoque*, as great a commander of Rivers, as the Emperour of Guiana of fouldiers. And although wee haue before mentioned somewhat thereof, yet this, his peculiar place, requireth some further consideration. This River *Orenoque* or *Baraquan* (since, of this Discouery, called *Raleana*) runneth from Quito in Peru on the East, it hath nine branches which fall out on the North side of his owne maine mouth, on the South side seuen. Thus many armes hath this Giant-like streame to be his purueyers, which are alway filling his neuer filled mouth (seeing by this their naturall officiousnesse incorporate thereunto, and to be but wider gapings of the same spacious iawes) with many Ilands and broken grounds, as it were so many morsells and crummes in his greedie chappes, still opening for more, though he cannot, euen in Winter, when his throat is glibbest, altogether swallow these; yea these force him, for feare of choking, to yauene his widest, and to vomit out, betwene these cleauing morsels, into the Oceans lappe, so many streames, and (so far is it from the Northerne and Southerne extreames) three hundred miles distant. The Inhabitants on the Northerne branches are the *Timitas*, a goodly and valiant people, which haue the most manly speech, and most deliberate (saith Sir *Walter*) that euer I heard, of what Nation soeuer. In the Summer they haue houses on the ground, as in other places: in the Winter they dwell vpon the trees, where they build very artificiall Townes and Villages: for betwene May and September the Riuer of *Orenoque* riseth thirtie foot vpright, and then are those Ilands ouer-flown twentie foot high, except in some few raised grounds in the middle. This waterie store, when the clouds are so prodigall of more then the Rivers store-house can hold, whereby they become violent intruders and inrochers vpon the land, and not the violence of cold, giueth this time the tide of Winter. These *Timitas* neuer eat of any thing that is set or sowne; Natures nurslings, that neither at home nor abroad, will be beholden to the art or labour of Husbandrie. They vse the tops of *Palmitos* for bread, and kill Deere, Fish, and Porke, for the rest of their sustenance. They which dwell vpon the branches of *Orenoque*, called *Capuri* and *Macureo*, are for the most part Carpenters of Canoas, which they sell into Guiana for gold, and into Trinidad for Tabacco, in the excessive taking whereof, they exceed all Nations. When a Commander dieth, they vse great lamentation, and when they thinke the flesh of their bodies is purtified and fallen from the bones, they take vp the carkasse againe, and hang it vp in the house, where he had dwelt, decking his skull with feathers of all colours, and hanging his gold-plates about the bones of his armes, thighs and legges. The *Arwacas* which dwell on the South of *Orenoque*, beat the bones of their Lords into powder, which their wiues and friends drinke. c King *Abibiba* dwelt on a tree, in the Countrey of *Dariena*. *Pet. Martyr: Dec. 3. lib. 6.*

As they pass'd along these streames, their eyes were entertained with a Pageant of Shewes, wherein Nature was the onely Actor; heere the Deere came downe feeding by the waters side, as if they had desired acquaintance with these new-come guests: there, the birds in vnspcakable varietie of kindes and colours, rendering their seruice to the eye and eare: the lands either in large plaines, of many miles, bating their beautifull bosomes, adorned with *Floras* embroidery of vnknowne flowers and plants, and prostrating themselves to the eye, that they might be seene; or else lifting vp themselves in hills, knitting their furrowed browes, and strouting out their goggle eyes to watch their treasure, which they keepe imprisoned in their stony walls, and now, to see these strangers: the waters (as the Graces) dancing with mutuall and manifold embracings of diuers streames, attended with plentie of fowle and fish; both land and water feasting varietie of senses with varietie of obiects: only the Crocodile (a creature which seemeth vassall, now to the land, now to the water, but to make prey on both) well-nigh marred the play, and turned this Comedy into a Tragedie, euen in their sight, feasting himselfe with a Negro of their company.

One Iuell pass'd hence to Cumana, an hundred and twentie leagues to the North, wherein dwell the *Sayma*, the *Assawai*, the *Wikiri*, and the *Aroras*, a people as blacke as Negros, but with smooth haire. Their poisoned arrows, like cruell executioners, doe not only kill, but with vnouth torments make death to be, as the last, so the least of their paine; especially if men drinke after they are wounded.

At the Port of Morequito they anchored, and the King being an hundred and ten yeares old, came a foot fourteene miles to see them, and returned the same day. They brought them store of fruits, and a sort of Paraquitos, no bigger then Wrennes, and an Armadilla, which seemeth to be all barred ouer with small plates, somewhat like to a Rhinoceros, with a white horne growing in his hinder-parts, as bigge as a great hunting horne, which they vse to winde in stead of a Trumpet. They after eate this beast. *Monardus* saith, it is in bignesse and snout like a Pigge, liues vnder the earth as a Moule, and is thought to liue on earth.

They pass'd further, till they came in sight of those strange over-falls of Caroli, of which there appeared ten or twelue in sight, euery one as high ouer the other as a Church-Tower. They had sight at Winicapora of a mountaine of Crystall, which appeared a farre off like a white Church-Tower, of an exceeding height. There falleth ouer it a mightie Riuer, which toucheth no part of the side of the mountaine, but rushing ouer the top, falleth to the ground with so terrible noise, as if a thousand great bells were knocked one against another. No maruell of these roaring out-cries, if we consider that double penaltie of *sense* and *lesse*, which this Riuer seemeth to sustaine, the one in that dreadfull downfall, bruising and breaking his vnited streames into drops, and making it forming and senselesse with this *falling-sickness*; the other in leauing behind his Crystall purchase, further enriched with Diamonds and other iewels, which euen now he embraced in his watery armes, but himselfe (such is the course and curse of couetousnesse) will not suffer himselfe to enioy.

Now for the Monsters of men: there are said to be (not seen by our men, but reported by the Sauages and other) an Amazonian nation further South: which *Comara* thinkes to be but the wiues of some Indians (a thing common, as you haue euen now read) shooting and following the warres, no lesse then their husbands: once, about Iucatan, about Plata, about the Riuer, called of this supposition, *Amazones*: about Monomotapa in Africa; our age hath told, but no man hath seene this Vnimammian Nation. Yet heere they speake not of feare of the breast: and what need they, if there bee such, seeing the women are so good Archers in other places, their breasts not withstanding? Again, & they tell of men with mouthes in their breasts, and eyes in their shoulders, called *Chiparemai*, and of the Guianians, *Ewianomones*, very strong; and of others headed like dogges, which liue all the day time in the sea. These things are strange, yet I dare not esteeme them fabulous: onely (as not to prodigall of faith) I suspend, till some eye-intelligence of some of our parts haue testified the truth.

It were a hard task to mulster all that world of Riuers, and names of Nations in the.

* Oued, in Sum-
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Ba-date.

f Monard. c. 37.

g L. Keymi.

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the parts neere Guiana, which they that will, may finde in Sir *Walter* and Master *Key* their owne relations. As for Guiana, this Sir *Walter* hath written. It is directly East from Peru towards the Sea, and lieth vnder the Equinoſtiall: it hath more abundance of gold then any part of Peru, and as many or moe great Cities. It hath the ſame Lawes, Government, and Religion; as *Manoa*, the Imperiall Citie of Guiana, which ſome Spaniards haue ſcene, and they call it *El Dorado*, for the greatnes, riches, and ſituation, farre exceedeth any of the world, at leaſt ſo much of it as the Spaniards know. It is founded vpon a Lake of ſalt water, two hundred leagues long, like vnto the Caſpian ſea. The Emperour of Guiana is deſcended from the *Inga*, the magnificent Princes of Peru: for when *Francis Pizarro* had conquered Peru, and ſlaine *Atabalpa* the King; one of his yonger brethren fled from thence, and tooke with him many thouſands of thoſe ſouldiers of the Empire, called *Oreones*, with whom and other his followers, he vanquiſhed all that tract which is betweene the great Riuer of *Orenoque*, and *Amazones*.

h The gilded
Citie.

Diego Orda who was one of the Captaines of *Cortez*, in the conqueſt of Mexico, in the year 1531, made ſearch for Guiana, but loſt himſelfe, being ſlaine in a mutiny. Before this, his prouiſion of powder was fired, and one *Iuan Martine*, which had the charge thereof, was therefore condemned to be executed. But at the ſouldiers requeſt his puniſhment was altered, and he ſet in a Canoe alone without victuall, and ſo turned looſe into the Riuer. Certaine Guianians met him, and hauing neuer ſcene man of that colour, they carried him into the Land to be wondered at; and ſo from Towne to Towne, till he came to the great Citie of *Manoa*, the ſeat and reſidence of *Inga* the Emperour. He no ſooner ſaw him, but he knew him to be a Chriſtian (for the Spaniards not long before had conquered his brother) and cauſed him to be well entertained in his Palace. He liued ſeuē monthes in *Manoa*, but was not ſuffered to wander any whither into the Countrey: he was alſo brought thither all the way blindfold, led by the Indians, vntill he came at *Manoa*. He entered the Citie at noone, and trauelled all that day till night, and the next, from the riſing till the ſetting of the Sun; thorow the Citie, ere he came to the Palace of *Inga*. After ſeuē monthes, the Emperour put him to his choiſe, whether to ſtay or goe, and he with the Emperours licence departed. He ſent with him many Guianians, all laden with as much gold as they could carry; but before he entered *Orenoque*, the *Orenogurponi* robbed him of all, but of two bottells of gold-beads, which they had thought had bene his drinke or meate. Thus eſcaped he to *Trinidad*, and died after at *Saint Iuan de Puerto-rico*, where, in his extremes he vttered theſe rhings to his Confefſor. Hee called the Citie *Manoa El Dorado*, the gilded or golden, becauſe that at their drunken ſolemnities (in which vice no Nation vnder heauen excells them) when the Emperour carowſeth with any of his Commanders, they that pledge him, are ſtripped naked, and their bodies annointed with a kinde of white Baſamum, and then certaine ſeruants of the Emperour, hauing prepared gold made into fine powder, blow it thorow hollow canes vpon their naked bodies, vntill they be all ſhining from the foot to the head; and in this ſort they ſit drinking by twēties and hundreds, and continue in drunkenneſſe ſometimes ſix or ſeuē dayes together. Vpon this ſight, and for the abundance of gold he ſaw in the Citie, the Images in the Temples, the Plates, armour, and ſhields of gold vſed in their warres, he gaue the Citie that name.

Iuan de Caſtellanos reckoneth twētie ſeueral Expeditions of ſome or other Spaniards, for this Guianian Diſcovery with little effect, ſaue that diuers loſt their liues therein. How it now ſtandeth, I know not. *Gonzalo Pizarro* ſent a Captaine named *Orellana*, from the borders of Peru, who with fifty men were carried by the violent current of the Riuer, that they could not returne to *Pizarro*, he deſcended not in *Orenoque* the Guianian Riuer, but in *Maragnon*, called of him *Orellana*; which *ſephus Acoſta* writeth, from the relation of one of their ſocietie; who, being a boy, had bene in the Expedition of *Pedro de Orſua* for this diſcovery, and had ſailed the Riuer thorow, that in the middeſt men can ſee nothing but the ſkie (as before is ſaid) and the Riuer, and that it is ſeuē leagues broad vnder the Equinoſtiall. *Martine Fernandez*

i Iuan de Caſtel.
lanos ap. Hak.
k Lopez 172.
ap. Hak tom 3.

1 Acoſta lib. 2.
cap. 6 & 3 c. 30.

n *M. Fernand.* *de Enriez. ap. Hak.* *Fernandez* maketh it seuen degrees and a halfe to the North of the Line, and fifteene leagues broad, and the *Sea of fresh water* to be another Riuer of forty leagues breadth: others haue written otherwise, which varying proceedeth from that varietie of armes or mouthes of Orenoque or Raleana, and Marannon or Amazonas, which since haue beene better discouered, as *Master Keymis*, *Master Masbam* and others employed in this action, haue found by experience. It riseth in Quito, *Orellana* sailed in it six thousand miles. In all these parts *Topinawari* made a heavy complaint, that whereas they were wont to haue ten or twelue wiues, now they had not about three or foure, by reason of the warres with the *Epuremei* their enemies: whereas the Lords of the *Epuremei* had fifty or an hundred, and their warre is more for women, then either for gold or dominion.

Berreo in the search for Guiana, tooke his iourney from *Nuenoreyno de Granada*, where he dwelt, with seuen hundred Horse, but traueilling he lost many of his company and Horse: at *Amapaia* the soile is a low marsh, and the water issuing thorow the Bogges, is red and venomous, which poysoned the horses, and infected the men: at noone the Sunne had made it more holesome for their vie.

p *Lop. Vaz.*

This *New Kingdome of Granada* is two hundred leagues within land, Southward from *Cartagena*. It had that name, because the Captaine that discouered it, was of *Granada* in Spaine. The plenty of Emeralds in these parts, hath made that Gemme of lesse worth. The next Prouince to this is called *Popayan*: in both which the Spaniards haue many Townes. And by the Riuer of Orenoque, both may be invaded.

* *P. Martyr.*
Dec. 7. lib. 10. &
Dec. 3. lib. 4.

From these Countries issueth another great Riuer, * called of the Inhabitants *Dabaiba* (the Spaniards haue named it *Rio Grande*, and the Riuer of *Saint Iohn*) it passeth with a Northerne discouery, into the *Gulfe of Vraba* before mentioned. They which dwell on this Riuer obserue an Idoll of great note, called by the name of the Riuer, *Dabaiba*: whereto the King at certaine times of the yeare sends slaues to be sacrificed, from remote Countries, from whence also is great resort of Pilgrimes. They kill the slaues before their God, and after burne them, supposing that odor acceptable to their Idoll, as Taper-lights, and Frankincense (saith *Martyr*) is to our Saints. Through the displeasure of that angry God, they said that all the Riuers and fountaines had once failed, and the greater part of men perished with famine. Their Kings in remembrance hereof, haue their Priests at home, and Chappels which are swept euery day, and kept with a religious neatnes. When the King thinketh to obtaine of the Idoll, sun-shine, or raine, or the like; he with his Priests gets vp into a Pulpit, standing in the Chappell, purposing not to depart thence till his suit bee granted. They vrge their God therefore with vehement prayers, and cruell fasting: the people meane while macerating themselves also with fasting, in foure dayes space not eating nor drinking, except on the fourth day, only a little broth. The Spaniards asking what God they worshipped thus, they answered, the Creator of the Heauens, Sunne, Moone, and all inuisible things, from whom all good things proceed. And they say *Dabaiba* * was the mother of that Creator. They call them to their Devotions with certaine Trumpets and Bells of gold. The Bells had clappers like in forme to ours, made of the bones of fishes, and yeelding a pleasing sound, as they reported: which no doubt, was a pleasing sound and musike to the Spaniards couetous hearts, howsoeuer it agreeth with the nature of that metall to ring in the eares. One of them, they say, weighed six hundred *Penfa*. Their Priests were enioyned chastity, which vow, if they violat, they were either stoned or burned. Other men also in the time of that fast, likewise contented themselves from those carnall pleasures. They haue an imagination on the male (but know not what substance or name to ascribe vnto it) to which yet they beleueed, was assigned future ioy or woes, according to their demerits, pointing vp to Heauen, and downe to the Center, when they spake thereof. Many of their wiues (for they might haue many) followed the Sepulchres of their husbands. They allow not marriage with the sister, of which they haue a ridiculous conceit of the spot, which they account a man, in the Moone, that for this Incest he was thither confined, to the torments of cold and moisture, in that Moone-prison. They leaue trenches on their Sepulchers, in which they yearly powre Mayes, and

* They say *Dabaiba* was a woman of great wisdom, honored in her life, desired after death; to whom they ascribe thunder and lightning, when she is angry.
* *Penfa* exceedeth the Dutch a fourth part.

and some she giueth ing put the men and seruants & fr uiledge of king, dance of these gr watch all t gainst his e in reuenge be weary, with many ceased into drinks, he shoulders i all the cont with loose sometimes sleeping on middle of t ment with same again they attempt or Wizard To end t the truth) t rible temper of that trag fowles, such that her leg could not b a Kite with Corales, Ofo ter killed, w on the g-ou seized on th think, not b and reward All 9 the ribs or Cani tender for th which some Anzerma, th image of th fey worshi the Diuell, an eaters. At the in deepe vaul wealth. The C ference with the Diuel the Diuel dor is, taken in of them, in Pa

and some of their wine (to the profit) as they thinke of the ghosts. If a mother die while she giueth sucke, the poore nurrling must not be Orphan, but be interred with her, being put there to her breast, & buried aliue. They imagined that the soules of their great men and their familiars were immortal, but not others: and therefore such of their seruants & friends as would not be buried with them, they thought should lose that priuiledge of immortality, & the delights of those pleasant places, where was eating, drinking, dancing, & the former delicats of their former liues. They reueue the funeral pomp of these great men yearly, assembling thither with plenty of wine and meats, and there watch all night (especially the women) singing drery lamentations, with inuocatiues against his enemies, if he died in the wars, yea cutting the image of his enemy in peeces in reuenge of their slaine Lord. This done, they fall to drinking of Mays-wine till they be weary, if not drunken. Yet after this, they resume their songs to his commendation, with many dances and adorations. When day appeareth, they put the image of the deceased into a great Canoa (a boat of one tree, capable of three core oares) filled with drinckes, herbes, & such things as in his life he had loued: which some carry vpon their shoulders in procession about the Court, & set it downe there againe, & burne it with all the contents. After which, the women, filled with wine, and emptied of all modesty, with loose haire, secrets not secret, and variety of *Bacchanall* gestures, sometimes goe, sometimes fall, sometimes shake the weapons of the men, and conclude with beastly sleeping on the ground. The yong men exercise their dances and songs, piercing the middle of their priuy mēber with the sharp bone of the Ray-fish, bedeuiling the paucement with the bloud. And their *Banti*, who are their Physicians, and Priests, heale the same againe in foure daies. The haue in those parts Magicians, without whose aduice they attempt nothing: and neither hunt, fish, nor gather gold, except the *Toquengna* or *Wizard* thinke it fit.

To end this *Dabaiban* Story, *Martyr* saith (for I wil not further engage my credit for the truth) that in *Camara*, which is at the head of this Riuer, there happened most terrible tempests from the East, which threw downe trees and houses, and in the last acte of that tragedy, were brought (not by representation) two foule monsters of monstrous fowles, such as the Poets describe the Harpies with womē's faces; one of them so great, that her legs were thicker then a mans thigh, so heavy, that the boughes of the trees could not beare her, so strong, that she would seize on a man, and fly away with him, as a Kite with a chicken: the other was lesse, & supposed to be the yong one of the other. *Corales*, *Ofor*, & *Spinosia*, told *Martyr* that they spake with many who saw the greater killed, which was done by a stratageme; for they made the image of a man, & set it on the ground, attending in the woods with their arrowes, till she the next morning seized on this prey, and lost her selfe; the yong was neuer seene after; and happily you think, not before neither. But they added, that the killers of her were honored as Gods, and rewarded with presents.

All these parts, from golden Castile, and the Gulfe of *Vraba* to *Pana*, yeeld *Canibes* or *Canibals*, which eat mans flesh, and geld children, to make them more fit and tender for their diet. And all the Inland parts neere *Peru*, and in the hills called *Andes*, which some call *Golden Castile*, they little differ. *Cieza* saith, That in the Valley of *Anzerma*, they keepe certaine tablets amongst the reedes, wherein they carue the image of the *Diuell*, in a terrible shape, also the figures of *Cats* and other Idols which they worship. To them they pray for raime or faire weather: they haue commerce with the *Diuell*, and obserue such superstitions as he enioyneth them. They are great man-eaters. At the doores of their houses they haue small Courts, wherein are their graues in deepe vaults, opening to the East: in which they bury their great men with all their wealth. The *Curies* are not far frō them; they haue no Temple, nor Idol. They haue conference with the *Diuel*. They marry with their neeces & sisters, & are man-eaters. They call the *Diuel* *Xixarama*. They esteem Virginity little worth. In the Province of *Arma* the *Diuel* doth often appeare to the Indians: in honor of whom they sacrifice their captiues, taken in war, hanging them vp by the shoulders & pulling out the hearts of some of them. In *Paucora* they haue like *diuellish* deuotions, & their Priests are their Oracles.

Before the house of the chiefe Lord was an Idoll, as bigge as a man, with his face to the East, and his armes open. They sacrificed two Indians euery Tuesday in the Prouince of the Diuell. In the Prouince of Pozo, in the houses of their Lords, they had many Idols in such resemblance as the Diuell had assumed in his apparitions. And in those Idols he would also speake and giue answers. In Carrapa they are extreame drunkards: when any is sicke, they offer sacrifices to the Diuell for his recovery. In Quimbaya is a bill which casteth forth smoke: but a more hellish smoke is their conference and commerce with the Diuel, like the former. In the Prouince of Cali they likewise conferre with the Diuel: they haue no Temples or houses of Religion. They make deepe pits for Sepulchres of their great men, where their armor, wealth, and food is set about them. Their lust subiecteth the neece and sister to their marriages. In Popayan they are man-eaters, as also in the forenamed Prouinces. They obserue the same Cannibal and Diuellish Rites with the former, framing their superstitions to the Diuels direction in their mutuall colloquies. They bury with their Lords some of his wiues and prouision. Some of them are great Wizards & Sojourners. In Pasto they talke also with the Diuell, a thing common to all these parts of the Indies. But let vs leaue these sleepe and cold hills, these men of the Diuell whom they worship, and diuels to men whom they deuoure, and see if in the lower Countries we can finde higher and nobler spirits.

e Chap. 23.

u Chap 32.

CHAP. III.

Of Brasil.



AS Guiana is bounded with those mightie Riuer of Orenoque and Marannon, so Brasil extendeth it selfe North and South, betwene Marannon & the riuer of Plata or Siluer, which three we haue already shewed to be the greatest Riuer in the World. The Westerne Borders are not so well discovered. The Easterne are washed by the Sea. *Maffius* hath largely described the same, whose words *Bertius*, *Maginus*, and *Gasper Eius* haue transcribed: the summe whereof *Larric* and *Boterus* haue inserted into their French and Italian Relations.

Petrus Aluarius Capralis, being sent by *Emanuel*, King of Portugal, in the yeare 1500. vnto the East Indies, to auoid the calmes on the Guinee shore, fetched a further compass West, and so discovered the Continent, which now of that red wood there plentifully growing, is called Brasil, but by him was named the Land of the Holy Crosse, because he had there erected a Crosse with much ceremony. This Brasil was soone after by *Americus Vesputius*, at the charges of the said King, further discovered. The Region is pleasant and holclome, the hills and valleyes equally agreeing in their vnequalnesse, the soile fat and fertile: there are plentie of Sugar-canes; a kind of Balne expressed out of the herbe *Copaibas*, and many fruits which the Countrey naturally produceth; besides those which our Europe hath communicated. Many sorts there are of beasts, as a kinde of Swine which liue in both Elements, their forefeet, being short in proportion to the hinder, make them slow in running, and therefore being hunted, commit themselves quickly to the water. *Ania*, resembling a Mule, but somewhat lesse; slender shotted, the nether chappie very long, like a Trumpet, with round eares and short taitles, hiding themselves in the day-time, and feeding in the night, the flesh tasteth like Beeffe: there is also the Armadillo; the Tygre, which being hungry, is very hurtfull; being full, will flee from a dogge: there is a deformed beast of such slow pace, that in fiftene dayes it will scarce goe a stones cast. It liueth on the leaues of trees, on which it is two dayes in climbing, and as many in descending, neither shouts nor blowes forcing her to amend her pace. The Tamendoas are as big as a Ram, with long & sharp snouts, a taile like a Squirrel, where-vr der they hide themselves, will put out their tongue two foot, to gather plenty of Ants into their

mouthes,

a P. Maffius
hist. Ind. lib. 2.
P. Bert. Geograph.
Mag. Geog.
G. Enshiff. Ind.
occident.
P. farric. lib. 3.
cap. 22. & d.
Bot. part. 1. lib. 6.

b Which feeds
on grass; sleeps
in the water.
Boterus.
c The Spaniards
call it (of the
contrary)
the light dog.
The Portugals
Sloth. The
Indians, Hay.
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mouthes, having scraped vp the places where they keepe with their pawes. The Portugals haue there raised plenty of horses and sheepe. The men worship no God at all, but are giuen to sooth-sayings. The men and women goe altogether naked, are flat-nosed, make themselves blacke with the fruit Genipapi, weare their haire hanging from the hinder part of the head, not suffering it elsewhere to grow: in their nether lips weare long stones for a gallantrie (which being remoued, they seeme in deformed manner to haue a double mouth) they goe together by companies with great silence, the wife going before her husband. They entertaine and welcome strangers at first with weeping and deepe sighes, pitying their tedious iourney, and presently dry their eyes, hauing teares at command. Women in trauell are deliuered without great difficultie, and presently goe about their household businesse, the husband in her stead keepeth his bed, is visited of the neighbours, hath his broths made him, and iunkets sent to comfort him. They are ignorant of numbering and letters: some Tradition they are said to haue touching *Nes* and the Flood, Vnder the same roofoe (which is like a boat with the keele vpwards) liue many families, they lie in nets or beddes hanging about the ground (which is vsuall in a great part of the Indies) to auoid hurtfull creatures: they minde the day, and are not carefull for the morrow, easily communicate what they haue, are very patient of labour and hunger, fasting if they haue wherewith, from morning till night, and fasting other-whiles, when they want, three dayes together. In swimming they are miraculously skilfull, and will diue whole houres to search any thing vnder the water. They beleeue not any reward or punishment after this life ended, but thinke that as men die, so they goe to the other world, maimed, wounded, sicke or whole: and therefore bury the bodies with a net to lie in, and food for some dayes, thinking that they both sleepe and eat. They are excellent archers, and what enemies they take in their wars, they feed well many dayes, and then kill and eat them for great dainties. They dwell in houses scattered and separated from each other; their language is almost generally the same; they haue no lawes nor Magistrates; the women call certaine things by one name, and the men by another. They haue no vse of three letters *e* in the Alphabet, *I*, *F*, *R*, a reason whereof some haue wittily giuen, because they haue no Law, Faith, nor Ruler. They are vnmindfull of good turnes, and too mindfull of iniuries: impotent of lust and rage, and in summe, more like bestes then men. Thus saith *Massian*.

Let vs in the next place heare such as haue liued in the Countrey: of which *Lerius* and *Thener*, two French-men, and *Ioannes Stadium* a German, haue written seuerall Treatises.

Ioannes Stadium in the year 1554. was prisoner to the *Tuppin Imbar*, and because he serued the Portugals; should haue bene slaine and deuoured. But by Gods mercie he escaped. He was the Gunner in the Fort of *Saint Vincent*, and going into the wood to provide somewhat wherewith to entertaine some friends then come to him, became himselfe a prey to those men-hunters. When they had taken him, they contented which of them had bene the first taker, and that controuersie ended, he was stripped naked and led away. He was giuen to one of their Kings, and this victorie by them was ascribed to their *Tamaraka*, or Idols, which they said had by Oracle prophesied thereof. But their Kings were no other then the chiefe in euery cottage, which consisted of one kindred, and these *Tamaraka* were certaine rattles, as shall after appeare. The manner is, that it gets them a great name, to exhibite this feast of a slaine captiue, and therefore some that haue taken, will credit some other friend with the gift of a captiue to this solemne butchery, on condition to repay him the next captiue he taketh. This was *Stadium* his case, who was thus tossed by exchange from one to another, till at last he escaped altogether. But when he had been newly taken, the women came about him, and one while buffeted him, one saying, this is for such a friend of mine, that the Peros or Portugals had slaine; another fixing on his flesh the memorie of another friend of hers, and then lead him with a rope about his necke, almost strangling him, making him also to dance in the midst of them, with rattles tied to his legs; but he after grew in some credit & respect amongst them, & saw diuers others

d They know no numbers further then five, the rest they supply as they can with their toes and fingers: and if the things numbered exceed, they number by the toes and fingers of many persons assembled together. *Stad. lib. 2. c. 19.*

e It seemes otherwise by *Lerius* his dialogue of that language. c. 20.

f To *Stad. Hist. si cunctis lib. 1. ap. T. de Or. in 3. parte America.*

eaten, while himselfe could not be free from feare of the like destiny. The Sauages, that they take, put on a great shew of resolution, and little regard (in seeming) that their tragedie, supported with this comfort, that their friends will reuenge it. In time of sickness or sudden dangers, they would resort to him to pray to his God for deliuerance; and this conceit of his God, which they obserued in his Devotions, was the principall meanes of deferring his execution. Such as are mortally wounded in their fights, they would spend presently, or at least kill and dresse them, for a feast neere at hand: and one man that had liued long amongst them, and was desperately sicke, left Death should deprive them of their cheere, they slue, and (because of his sickness) hurling away the head and inwards, eat vp the rest. They take great pride in this their cruelty, and when *Konyan Bebo* their King, hauing a basket full of peeces of mans flesh, on which he was feeding, offered *Stadus* a peece, who told him that it was more then beastly, he answered, I am a Tigre, and I delight in these delicacies. This *Stadus* after escaped in a French shippe.

g *Lerius* hist.
2 *Conq. in Amer.*

Nicolas Durantius, & a Knight of Malta, fir-named *Villagagnon*, in the yeare 1555. (malcontent with his estate at home) sailed into Francia Antartica, or the Southerne parts of Brasil, vnder the Tropike of *Capricorne*, and pretended there to worship God according to the purity of the Gospell, and to fortifie, both for the habitation of his owne, and for a Sanctuary vnto such as at home were persecuted for the truth. He fortified & sent thence to Geneva for assistance in this his holy intent: wherupon *Richerius* and *Charterius*, two Ministers, with diuers others, among whom was *Iohn Lerius*, were sent, and landed there in the yeare 1577. *Lerius* hath written his obseruations of these parts, as *Theuet* also, another of *Villagagnons* company, but (as *Lerius* testifieth) in many things falsely. The first Sauages that *Lerius* and his fellowes saw, were the *Margaiates*, which hold friendship with the Portugals, and are enemies to the French, and to the *Tanou Pinambansly*, or *Tuppin Imbau*, confederates of the French, and as deadly enemies to the former. In the meane way they passed by the *Tapemury*, *Parai-be*, *Ouetacates*, all which, howsoever they exercise hostilities, and mutuall disagreements, yet agree in like barbarous and rightlesse Rites. With the *Tanou Pinambansly* he conversed familiarly about a yeare. They are in habit of bodie like the *Europeans*, but stronger, and lesse subiect to sickness, not subiect to our bodily distempers, by like intemperance, or vexation of minde, by turbulent and distracting passions of couetousnesse, enuy, ambition. They are all naked, except sometimes the old men, rather to hide their disease in those parts, then their shame, couer their priuities. They weare in their nether lippe a ^b Pyramidall stone, which brauery weigheth downe their lippe, and subiecteth the face to great deformitie. Some also not content with this, adde two others in their cheekes to like purpose. They presse downe the noses of their Infants to make them flat. They annoynt themselves with a kinde of gumme, which they couer with the downe of feathers sticking thereto. They weare also frontlets of feathers: in their eares they weare bones. They which will excell the rest in gallantry, and would seeme to haue slaine and eaten the most enemies, slash and cut their flesh, and put therein a blacke powder, which neuer will be done away. They vse rattles of the shell of a certaine fruit, in which they put stones or graines, and call them *Maraca*, of which they haue some superstitious conceit. The women differ from the men in nourishing their haire, which the men shauo off before, & make not those holes in their lips; but in their eares weare earrings of the forme and hignes of a meane candle. They paint also their faces with diuers colours, and weare bracelets of little bones, of which the men weare chaines or collars. They would not weare cloaths, pretending their custome of nakednes, and often washing (sometimes ten times in a day) whereto cloaths would be a hinderance: and our captiue women further then the whip forced them, would not accustome themselves to the apparell we gaue them. The women make two Kindes of meale of certaine roots, which they vse in stead of bread, which they doe not put, but hurle, into their mouthes without losse. Their office is also to make their drinke of rootes sliced, and chewed in their mouthes, and thus prepared, boiled, and stirred in a great pot ouer the fire: the like drinke they make of chewed

Mays,

b Great at
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bone: and af-
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Mayes, which they call *Anati*: the men would account it a disgrace to do these things, and that they would not taste so well. They call this drinke *Caonin*, it is thicke, and tastes like milke: I haue seene them continue (saith *Lerius*) drinking this liquor three dayes and nights together: they hold it a disparagement not to be able to hold out at this *Bacchanal* exercise, which they celebrate with dancing and singing, especially at their beastly man-feasts. The women dance apart from the men. One of them reported to our Author, that they had taken a ship of the Peros, or Portugals, and eaten the men: they found therein great vessels, which they could not tell what it was, but dranke so much therof, that they slept three daies after: it is likely that it was Spanish wine. They eat Serpents and Toads (which with them are not venomous) and Lizards: Our Author saw one Lizard as big as a man, with scales on her backe like Oysters. They haue a kind of Monkey called *Sagonin*, of the bignes of a Squirrell, the fore-halfe in shape resembling a Lion: they haue another strange beast, called *Coaty*, as high as a Hare, with a little head, sharp eares, and a snout or beake about a foot long, the mouth so little, that one can scarcely put in his little finger; it feedeth on Ants. They take *Petum* (it is not Tabacco) not in pipes, but put foure or fiew leanes in another greater, and firing it, suck in the smoke, and therewith, in time of warre, will sustaine themselves three dayes together, without other sustenance. They weare this herbe about their neckes.

i The Brasilian *Petum*, is neither in forme nor vertue, the same with Tabacco, as *Lerius* saith. The women take it not.

CHAP. V.

Of the Warres, Man-eating, and other Rites of the Brasilians.

THE Brasilians exercise irreconcilable hostilitie, not to enlarge their dominions, but only to be reuenged for the death of their friends and ancestors, slaine by their enemies. The Elder men, as they sit or lie in their hanging beds, will make an Oration of the vertue of their Predecessors, and of their sustained wrongs, and so excite the yonger to take armes: these Orations last sometimes six houres. Their armes are clubs or wooden swords, fiew or six foot long, and a foot broad, a finger thicke, and very sharpe. One of these men being thoroughly moued, would trouble two of our Fencers. Their bowes are as long as ours, the string made of the herbe *Tacan*, little, yet able to endure the strength of a horse: their arrowes an ell long, which they will shoot twice as fast, as our men: they haue leather shields: Their elder men lead the ranks (if they may be so called, which haue none to marshall or order them) and with great shouts, and shewing the enemies the bones of their slaine-friends, they enter into a fierce battell. Their captiues they conuey in the midst of their armie home to their territories, and thereunto the men will not sticke to giue their sisters or daughters, to performe all the duties of a wife, and feed them with the best, till they redemand the same out of their flesh: the men are employed (if it be long before the slaughter) in hunting, fowling, fishing; the women in gardening, or gathering Oysters. When that dismall day approcheth, knowledge is giuen, and the men, women, and children assemble to the place appointed, and there passe the morning in drinking; and the Captiue (although he knoweth the dreadful issue) danceth, drinketh, and frolickes it with the best. After six or seuen houres thus spent, two or three of the strongest fasten a rope about his middle, leauing his armes at libertie, and so lead him vp and downe the Village in triumph. Neither doth he for all this hang downe his head, as men here going to be hanged, but with incredible courage emblazoneth his owne worthinesse. Thus, thus, saith he, haue I sometimes bound your kindred, and thy father, saith he to one, haue I deuoured, and thy brethren (to another) haue I bound and eaten: and what Innumerable numbers of you *Tanen Pinambausy* haue these hands taken, this throat swallowed? Neither will the *Margaites* suffer this my death vnreruenged. Then they bring him stones, & bid him reuenge his death. He hurleth them at those which stand about him,

a This Clubbe they call *maravaim*, which is consecrated to this mischief by certaine ceremonies of singing and painting.

b This confidence is as well in the women as in the men.

c *Jo. Sted. lib. 2. cap. 24.*

d *Sted. lib. 2. c. 3.*

e *Let. cap. 16.*

whereof there are some foure thousand, and hurteth diuers: I saw one (saith our Author) whose legge I had thought had beene broken by the violence of one of those blowes. After this comes one, which all this while had beene hidden, with the ^a fatal clubbe, and, Art not thou one of the Margaiates? saith he: and hast thou not deuoured our kindred? the other answereth, O how lustily I haue done it, how prompt haue I beene in taking them, how greedy in eating? And therefore, replieth the other, shalt thou be killed and tossed on the *Boucan*. What then? saith he, my death shall not be ^b vireuenged. The club ends their dialogue, with one blow striking him dead. His wife (if he had any, as they sometimes vse to bestow on their captiues) comes to the carcasse, and spends a little time and passion in mourning, but her Crocodiles teares are soone dried, and the humor falls into her teeth, which water for the first morfell. The other women, especially the elder (which are most cruell and greedy) bring hot water and wash the body, and rub it till it looke like the skin of a Pig: then comes the Master of the feast, which owed the captiue, and cuts it out as readily, as any Butcher with vs can doe a Vether. They daub the children ^c with the blood: foure women carry about the armes and legs for a shew, with shouts and cries: The trunk is diuided into two parts, the vpper part being cut and separated from the lower: the inwards are left to the women, which seeth and make broth of them called *Mingan*, which they sup vp, with their children: they eat also the flesh about the head. The braine, tongue, and that which within the head may serue for meat, is the childrens share. The author of the feast hath a new name added to the former (for they haue so many names as they haue slaine captiues, the chiefe of the Cottage branding him on the arme, with an honorable marke for the memory therof) and all that day he must spend in quiet. The *Wayanna* ^d are a kinde of Brasilians, which hold confederacy with no other nation, but kil all which come to their hands, and that so cruelly, that they will cut off their armes and legs while they are aliue. These liue in the mountaines. They cut them with stones, and those which haue trade with the Christians, vse kniues. Their *Boucan* is a grediron of foure cratches, set in the ground, a yard high, and as much asunder, with billets laid thereon, and other stickes on them gratewise. On this they rost the flesh, putting fire vnder, all the people standing about the same, and euery one gets a little peece of him. But me thinkes I see horror expressed in the countenance of him that reads this, and euery one weary of viewing this tragedy, loathing this inhumane feasting with humane flesh: I will therefore leave their shamables, and (which better becommes a Pilgrime) will visit their holies and holy places. But alas, where or what are they? *Maffam* hath already told vs, that they obserue no Gods; and *Lerius* confirms the same, yet sheweth that they acknowledge a Diuell, whom they call *Aygnan*: not that they worship him, but are tormented by him. Euen in speaking of him, ^e they tremble, and the remembrance breeds a compassionat amazenient in the hearer, an amazed passion in the speaker, while he applauds our happinesse, free from such tyranny, deplores his owne miserie: he sometimes in the forme of a beast, sometimes in forme of a bird, and other-whiles deformed in some monstrous shape, doth grienously torment them. Euen whiles the Christians were in conference with them, they would pitiously cry out, *Hei, Hei*, helpe, *Aygnan* vexeth me. Not could this be counterfeited in the iudgement of any that conuersed with them. They beleue the immortallitie of the soule, and that the soules of the vertuous, that is, (in their sense) of such as haue killed and eaten many enemies, shall fly beyond the highest mountains, and be gathered to the soules of their progenitors, and there liue in pleasant gardens, and perpetuall dancings and delicacies. The cowardly ghosts shall be carried vnto torment, by *Aygnan*, without end. They haue no name, whereby to signifie God vnto them, but wondered to heare what the French-men told of the Creator of Heauen and Earth. And because they are afraid of thunder, which they call *Toupan*, they told them that God was author thereof: the foolish Indians reply, that he was then naught which would make them afraid. But the feare of *Aygnan* made them sometimes flexible to embrace the Christian Religion, hearing that this Diuell was inferiour to the Christians God. So that euen in these, the most degenerate of all, which I haue obserued in this long and tedious Pilgrimage, there is some sparke left of Religion, euen in the

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the acknowledgement of a Deuill, and of eternall rewards and punishments.

This is further confirmed by that which is written of certaine Magicians or Priests amongst them : which perswade the people, that they haue dealings with spirits, that by their meanes they haue their rootes and sustentance, and may by them haue fortitude. I (sayth *Lerius*) was present at one of their Assemblies, where six hundred were gathered together, which diuided themselves into three parts; the Men went into one house, the Women into a second, the Children into a third. The *Caribes* forbade the women and children to depart their houses, but to attend diligently to singing : and we (sayth he) were commaunded to abide with the women. Anon the men in one house fell to singing, *He, He, He*, answered by the women in the other with the same. They howled it out for a quarter of an houre, shaking their breasts, and foaming at the mouth, and (as if they had had the falling sicknesse) some falling downe in a swoone, the Deuill (in seeming) entring into them. The children also followed in the same harsh deuotions. After this, the men sung pleasantly, which caused me to goe thither, where I found them singing and dauncing in three seuerall Rings, in the midst of each three or foure *Caribes*, adorned with Hats and garments of feathers, every one hauing a *Maraca*, or Rattle, in both his hands. These Rattles are made of a fruit bigger then an Oltriches egge, out of which they said, that the Spirit would speake, and they continually shooke them, for the due consecration. These *Caribes* daunced to and fro, and blowed the smoake of *Petum* on the standers by, saying, Receiue yee all the Spirit of *Fortitude*, whereby yee may ouercome your enemies. This they did often : the solemnitie continued two houres, the men ignorant of Musicke, and yet rauishing my spirit with the delight I conceiued in their Song. Their wordes founded this, that they were grieued for the losse of their progenitors, but were comforted in the hope, that they should one day visit them beyond the Hills; and then threatened the *Ouaracates* (which dwell not farre from them, and at enmitie with all their neighbours, as swift as Harts, wearing their haire to the buttockes, eating raw flesh, and differing from all others in Rites and Language) and now prophesied their destruction at hand. Somewhat also they added in their Song of the Flood, that once had drowned all the world, but their ancestors, which escaped by climbing high trees. That day they feasted with great cheare.

f Ler. c. 5.

This Solemnitie is celebrated every third yeare; and then the *Caribes* appoint in euery Familie three or foure *Maraca*, to be adorned with the best feathers, and sticked in the ground, with meat and drinke set before them; and the people beleue they eate it. They minister vnto their *Maraca* fiftene dayes; after which, in a superstitious conceit, they thinke, that a Spirit speakes to them while they rattle their *Maraca*. They were exceedingly offended, if any tooke away any of this Prouision, as the French sometimes did; for which, and denying other the *Caribes* lyes, those Priests hated them exceedingly. Yet doe they not adore their *Maraca*, or any thing else.

Stadius tells (as you heard) that they ascribed his taking to the prediction of their *Maraca*. He tells of their consecration, that the *Paygi* (so hee calls them) enioyne that euery one should carrie their *Tamaraka* to the house, where they should receiue the facultie of speech. Euery ones rattle is pitched in the ground by the stele or stake, and all of them offer to the Wizard which hath the chiefe place, arrowes, feathers, and eare-rings; he then breathes *Petum* on euery rattle, puts it to his mouth, shakes it, and saith, *Noc Kora*, that is, Speake if thou be within : anon followeth a queaking voice which I, saith *Stadius*, thought the Wizard did, but the people ascribed it to the *Tamaraka*. Then those Wizards perswade them to make warres, saying, that those spirits long to feede on the flesh of Captiues. This done, euery one takes his Rattle and builds vp a roome for it to keepe it in, where he sets victuals, requireth and asketh all necessities thereof, as we doe of God : and these, as *Stadius* affirmeth, are their Gods. These *Paygi* doe initiate women vnto witchcraft by such ceremonies of smoke, dancing, &c. till they fall as in the falling sicknesse, and then he saith, hee will reuiue her, and make her able to foretell things to come : and therefore when they goe to the

g *Stad. l. 2. c. 23.*
h *Lerius* sayth,
That the *Caribes*
& the *Paygi*
are two kinds:
the first but
one: and *Stad-*
ius mentions
no more but
the *Paygi*.

waite,

i A. Thevet
Antarct.

warre they will consult with these women, which pretend conference with spirits.

Andrew Thevet (which was in France with *Villagagnon*) agreeeth in many of the former reports: he addeth, that for feare of *Aignan* they will not goe out, but they will carrie fire with them, which they thinke is forceable against him: that the *Paggi* exercise poysonings, coniuration, and other things, which I know not with what authority he auereth against the former witnesses, whereas *Thevet*, sometimes taken in lying, deserueth lesse credit in the rest. When there is any tempest in the water, hee sayth they attribute it to the soules of their progenitors, and cast something into the water, to appease it.

k Maff. l. 15.
Pierre du Larric
l. 3. a. c. 22. ad
finem.
l. Ler. c. 17.

They haue a tradition, That one, in habit like to the Christians, had long since told their progenitors of diuine matters, but to so little effect, as he forsooke them; and euer since had those bloudie Warres continued amongst them. How little the Iesuities can preuaile, in bringing the Brasilians to Christianitie, *Maffau* k hath writtne somewhat, and *Pierre du Larric*, a Iesuite, very largely; which is not so pertinent to our present purpose.

In Marriages l they abstaine onely from mother, sister, and daughter: they obserue no Marriage-Ceremonies, but vpon consent of her friends and her owne, take her home. It is a credit to haue many wiues, amongst whom is no *Leach* to enuie *Rachels* greater portion of loue: the husband may kill the Adulteresse; but for their vnmarrried maidens they are not scrupulous. Our Author, hearing a woman cry in the night, thought she had beene in some danger of deuouring by a wilde Beast, but found her husband playing the homely Midwife to her in her trauell, biting off the nauell-string, and pressing downe the nose. The father washeth and painteth him. They vse to put to their male infants little Bowes and Arrows into the bed, and chat out their hope of the child's valour, in being auenged when he shall be a man, vpon his enemies. They name their children at adventure, by the name of a Beast, Bird, or otherwise, as this child was called *Orasacou*, that is, Bow and Arrows. The men are modest, in accompanying with their wiues secretly. The women haue not the ordinarie feminine sickness. *Lerius* thinkes, that humor was diuerted in their youth, seeing the mothers cut their daughters side downe to the thigh, at twelue yeares of age. But twice while he was there, did he see any in priuat brawling, or contention: if such happens, as they began, so they are suffered to end it: if any hurt, or kill other, he sustaineth the like in his owne person, inflicted by the kindred of the partie wronged. They haue their proper peeces of ground, which they husband with their Rootes and *Mais*. When they entertaine a stranger, the *Moussacat*, or good-man, seemes to neglect him a while, and the guest sits him downe silent on the bed, the women sit by on the ground, and hold their hands before their eyes, weeping, with many prayes, that he is a good man, a valiant man, that (if he be a Christian) he hath brought them fine wares. The stranger must eueuour, in some measure, to imitate the like weeping gesture. The *Moussacat* is all this while whittling his arrow, not seeming to see his new guest, till anon he comes: And are you come, sayth he? How doe you? with many termes of his best Rhetoricke: and then askes, if he be hungrie; and if he be, sets his cheare before him on the ground: which kindnesse is repayed with Glasses, Combes, or the like. They are very kind both to their owne, and to such strangers as they are enleagued with. They would carrie burthen, or man, for the space of some myles, when they needed: their loue and hatred are in like extreames; the one to their owne, the other to their enemies. They haue Physicians, called *Pages*. They vse much mourning at the death of any, and making a round pit, burie him vpright therein, six houres after his death, with that wealth they had. In their Villages liue some six hundred persons: they remoue their Villages often, which yet carrie the same name. *Stadium* m sayth, there are few Villages of aboue feuen houses, but those houses are a hundred and fiftie foot long, and two fathomes high, without diuision into pluralitie of Roomes; and therein liue many Families, all of one kindred.

m Stadium. l. 2. c. 5.

What our Countreymen haue done on this Coast, I referre the Reader to *M. Hakluyts* Discoueries.

CHAP.



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CHAP. VI.

*Of the Riuer of Plate, and the Countries adioyning: and
of the Magellane Straits.*



His Riuer wee haue alreadie mentioned; the Indians call it Parana: ^{a Botera.} and *John Dias de Solis* discovering the same in the yere 1512, for some shew it seemed to haue of that Mettall, called it the Riuer of Plata, or Silver. It is fortie leagues wide in the entrance, and preuaileth so farre against the Oceans saltnesse, that the tast of the fresh water sooner discernes his waters, then the eye can see his bankes. It ouerfloweth the Country; as Nilus in Egypt, and Orenoque, Marannon, with the other great Riuers in America. It ebbeth and floweth a hundred miles vp the streame. ^{b Dias,} whome some call the first Discoverer, was, with fiftie of his companions, there slaine and eaten. But he which hath most fully discovered the Nations that dwell nere this Riuer, is *Huldericus Schmidel*, who sayled thither in the yere 1534, and continued in those parts almost twentie yeres. He sayled thither with *Peter Mendoza*, who carried with him fise and twentie hundred men, to discover, conquer, and inhabite those Regions. ^{c Sebastian Cabot may rather be called the first discoverer.}

They built the Citie *Buenas aeres*, so called of the hole some ayre, neere to an Indian towne, named *Carendies*, of three thousand inhabitants; if that may be called a towne, whose inhabitants stay not long in one place. They will drinke the blood of the beasts they kill, for thirst. The Spaniards destroyed them, whose parts Famine seemed to take against that cruell people, which with inuisible darts so pierced their entrailes, that vile and venomous creatures were applied to the curing of their wounded stomackes: and when such medicines failed, three of them stole a Horse, minding to flee from Famine on that dead Beast, but were therefore horsed on a Gibbet; where three others, that by his example were terrified from Horse-flesh, aduентured vpon these carkasses, cutting thence large gobbets, to pay that cruell tyrant, and greediest exactor, Hunger, his tribute. Another, whose brother died, buried him in his owne bodie; halfe their companie were consumed with this plague.

The Indians of *Carendies*, *Bartennia*, *Zeechruvas*, and *Tiembus*, taking this aduantage, assailed their Towne of *Good Aires*, turning it into good fires, by shooting arrows, fired at the end, thertinto. They after passed vp the Riuer, and came to *Tiembus*, where the men are tall and great, their women alway deformed, with scratched and bloudie faces. The *Tiembus* could make fise thousand men. Of the Spaniards were not left fise hundred in a small time; and *Mendoza* dieth, returning homewards. The *Curenda*, the next people, are like the *Tiembus*. The *Macuerendus* liue onely on Fish, and a little Flesh. There they killed a Serpent fise and twentie foot long, and as bigge as a man. The *Saluaisco* goe stark-naked, and liue onely on Fish, Flesh, and Honey. The *Curemagbas* are of huge stature: the men bore a hole in their nose, in which they weare a Parrots feather. The women paint their faces with indeleble lines. The *Carios* Country is large, where to the Brasilians in Rites and Site. They goe naked: they will sell the father, his daughter; the husband, his wife; the brother, his sister: The price of a woman is a Hatchet, Knife, or such like. They eat such as they take in their Warres, and then deuoure them with great solemnitie. The *Laupira* made nere vnto their Towne Pits, with sharpe stakes set vp in them, couered with sticke and earth: these they made for the Spaniards, but in a confused flight fell therein themselves. Here the Spaniards built the Towne of *Assumption*. The King of the *Seberues*, entertained with twelue thousand men, met the Spaniards, and gaue them friendly entertainment, with Dauncing, Musicke, and Feasting. The women goe naked, and paint themselves as artificially as any of our Painters could doe: they weare Carpets of Cotton, with the figure of Indian Beasts.

d These horses so multiplied in these parts, that now they are dispersed in wild troops, and they will hunt and kill them for the Hides, and (which is a great commodity in Angola) for the tails.

The King asked the Spaniards, What they sought? who answered, Siluer and Gold: He then gaue them a siluer Crowne, which he said he had taken in the warres which he had waged with the Amazones, that dwelt two moneths iourney thence. Of these Amazones the Indians told the same things that *Orellana* told of, neere that riuer, which hath receiued name of this supposition.

The Spaniards, with some of the *Schirues* for their Guides, set forth for this Amazonian Discouerie, but were encountred by the way with hote waters, in which they waded vp to the waste, and so continued diuerse dayes, till they came to a Nation called *Orimbese*, who were then infected with a Pestilence, caused by Famine; which Famine the Grasshoppers had effected, two yeares together eating vp all the fruits which Nature or Husbandrie had provided for their sustenance.

Thus the Amazones, the Martiall and Venecean Warres of the Spaniards, wanted fooode to hold out further: if there were any such people, and that they were not, as before I said, the warre-like wiues, or happily some gallant *Viragoes*, that by themselves would let the world see what women could doe: but yet I cannot subscribe to the rest of their Storie.

But I am wearie of leading you any further in this discouerie of this great Riuer and the neere inhabitants, seeing little is obserued in our Author of their Religions. Some of these barbarous Nations, he saith, hanged vp the haire skinne of their slaine enemies in their Temples, or Houses of deuotion: This people is called *Sepers*. To giue you a Catalogue of the names of the Indian Nations that inhabited these parts, would be but tedious: These iourneys of the Spaniards were to see what gold, and not what Gods, the Indians had. They passed vp through the land into Peru.

Betweene Peru and these more Easterly parts, are the Hills *Andes*, or *Andes*, which lift vp their Snowie toppes vnto the Clouds, and reach vnto the Magellane Straits. In them inhabite many fierce Nations, bordering vpon the Nations of Brasil and Plata. The *Ciraguans*, the *Viracans*, the *Toris*, the *Varai*. These last exercise their children vnto Armes beimes, vnto them they commit their Captiues, for tryall of their bloudie forwardnesse; and he which at one blow can kill a Captiue, is of the greatest hopes, and rewarded for his encouragement. To this end they name their children *Tygre*, *Lyon*, that their names might teach them the like bestly furie. At the new and full Moone they wound themselves with sharpe bones, to inure themselves to things of Warre. They weepe in the entertainment of a friend, as the Brasilians doe. In seuentene degrees stands the Spanish Citie of *Holy Crosse* of the Mountaine. The Riuer *Vupas* in those Valleyes riseth and falleth, as Nilus doth. There is a Brooke at *Holy Crosse* of a wonderfull nature: it is but little about two yards broad, and shallow withall, not running about a league, but is drunke vp of the thirstie sands. Yet doth this brooke provide the Citie water, and three sorts of good Fish, and that in great plentie, from the end of Februarie to the end of May. At other times there are few. They vse cliuers meanes of shauing their heads, which, they say, they learned of one *Paucume*. In the womans lying in, the man keeps his bed, as is said of the Brasilians.

More towards the East dwell the *Itatim* people, which call themselves Garay, that is, Warriours; and others, *Tapuis* or *Slaves*. The language of the *Varai* is common to all these Nations with the Brasilians, that as in the other world Latin, Sclaon, and Arabian, so in that New World the *Varay*, *Cuscan*, and Mexican language, will generally seme a mans turne.

The Kingdome of Tucuma stretcheth two hundred leagues betweene Chili, Brasil, *Holy Crosse*, and Paraguay. The Spaniards haue therein six Colonies. It is a plaine Countrie. The Paraguay inhabite along the Riuer, so called, whereof they take name. From Plata Southwards is the great Region of *Chica*, washed on the South, East, and West by the Sea. The inhabitants are called *Paragones*.

The Spaniards which with *Magellane* first discouered the Straits, saw Gyants on this coast, of which he carryed away one with him to Sea, where after for want of sufficient fooode he dyed.

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Edward & Cliffe, that wrote *Master Winters Voyage*, who first, of all others, returned out of the Straits by the same way homewards, because he saw on this Coast men of common stature, he excepteth against that report of Giants, as a Giant-like report, exceeding the stature and measure of Truth. But besides that some of our owne^h at another time measured the print of mens feete eighteen ynches in the Sands, *Oliver & Noort* in his *World-Compassing Voyage*, had three of his men slaine by men of admirable stature, with long haire, not farre from *Port Desire*, about seven and fortie degrees of Southerly latitude, and after, in the *Magellane Straits* discovered a band of Sauages, which neither would yeeld, nor flee from their wiues and children, which were in a Caue iust by, till every man was slaine. Foure boyes the *Hollanders* carried away: one of which, learning their Language, told them of three Families, or Tribes, in those parts of ordinarie stature, and of a fourth which were Giants, ten or eleuen foot high, which warred vpon the former.

Sebast de Weert being detained sixe moneths in the Straits by foule weather, sent his men to fish for their prouision (which exceedingly failed them) who there were suddenly assailed by seven Canoes of Giants, which they guessed to be so high as is mentioned: who being put to flight by their Peeeces, fledde to land, and plucked vp Trees, in their rude manner barricadoing and fortifying themselves against the further pursuit of the *Hollanders*, who were no lesse glad that they were ridde of such companie.

These men, both Giants and others, went either wholly naked, or so clothed, as they seemed not to dread the cold, which is yet there so violent, that besides the Mountaine-toppes, alway covered with Snow, in their very Summers, in the midst thereof, freeth them not from Ice. Yea, at that time of the yeare those *Hollanders* encountered an Island of Ice in the Sea, which the cold Ayre had there mounted and maintained in despite of *Nepinnes* rage, or the Sunnes volley of shot, in his neere approach. The Trees in these parts, and the men (it seemeth) are naturally fortified against those Colds; the one (as is said) alwayes in manner naked, the other alwayes clothed, out-braving the *Winters* violence in their Summer-like Greene Liuerie, seeming to stoupe vnder the burthen of continuall Frosts and Snowes, and in a naturall wisdom cloth themselves, and hold their leaues the surer.

Those Giantly men^k about *Port Desire*, when they die, are brought to the Cliffes, and there buried, with their Bowes, Arrowes, Darts, and all their (almost no) substance. The Sauages about the Straits feede (as both the same Author and the *Hollanders* report) on raw Flesh, and other filthie fooode, and are Man-eaters.

It is no small credit to our Nation and Nauigation, that these Straits haue more enlarged themselves, and giuen oftener and freer passage to vs then to any other. *Drake*^l swamme through; *Winter* both passed and returned; *Candish* passed, but returned (as *Drake* had done) about the World in his Circuit. The *Delight* of *Bristol* entred them, and with small delight spent six weekes in them: and *Captaine Davies*, companion of *Master Candish* in his last Voyage, three times entred the South Sea, which three times forced him backe into the Embracing Armes of the vntrustie Straits. Some others haue attempted, but not attained them, as *Fenton* and *Ward*. and the Voyage set forth 1586 by the Earle of *Cumberland*. The Land on both sides the Straits is very mountainous, the lower Mountaines whereof, although they be for their height wonderfull, yet (as wee haue said of the differing statures of the men) they haue more Giantly ouer-lookers, with Snowie lockes and Cioudie lookes; betweene them may be numbred three Regions of Cloudes. These Straits are fourescore and tenneⁿ Leagues through, of vnequall breadth, in the narrowest place a League ouer. The mouth is in two and fiftie degrees, and⁺

The Voyage of *Sir Francis* so vexed the Spaniard^o that he sent *Pedro Sarmiento* to inhabite there, that he might prohibite other Nations to passe that way: The Voyage of *Sir Francis* so vexed the Spaniard^o that he sent *Pedro Sarmiento* to inhabite there, that he might prohibite other Nations to passe that way: but o *Lopez* *Paz*.

g *Ed. Cliffe*, sp.
Hak.

h *M. T. Candish*
Voyage
47. Hak. to 3.

i *Fr. Prety*
i *Navig. Ol. N.*
in *Seb. W.* in
Additum, 9. part.
Americas.

k *Tb. Candish*.

l See *Hak* 10. 3.

m *Sir F. Drake*.

n *Acosia* saith
160, of which,
70 the North
Sea floweth in,
and the South
Sea 30. 13. 13.

but o *Lopez Paz*.

p. W. Magellan
ap. Hak.

q. John Lane.

but Tempest and Famine hating the Spanish insolence, whose ambitious designs alway aimed at a *Plus ultra*, brought them to a *Plus ultra* indeede, further then euer they had designed, diuerse of the Shippes (which at first were three and twentie, with three thousand five hundred men) perishing in the deuouring iawes of the Ocean, and others in their selfe-deuouring Mawes of Hunger, which ate them vp with not eating. The *Name of Iesvs*, and *Philips Citie* were their two newly erected Colonies, peopled with foure hundred men and thirtie women, which by Famine were brought to three and twentie persons, when Master *Candish* tooke *Hernando*, one of that companie, in his prosperous Voyage; another *P*, who had maintained himselfe by his Peece, and liued in a house alone a long time, was taken by the *Delight* of Bristol, two yeares after. The English gaue a name fitting to this distressed Citie, calling it *Port Famine*.

The last Voyage of Master *Candish* proued vnfortunate, both in the losse of himselfe, and many men: the blacke Pinnace was lost in the South Sea; the *Desire* returned, but lost diuerse of her men, surpris'd (as was *q* thought) and deuoured by the Sauages, neere to *Port Desire*. The Sauages here presented themselves, throwing dust in the Aire, leaping &c. and either had Vizards on their faces, like Dogges faces, or else their faces were Dogges faces indeede.

CHAP. VII.

Of Terra Australis, and Chili.

a. Botre.



S for the Land on the Southerne side of the Straits, it is *a* called the Land of *Fire*, either because the Discouersers saw fire thereabouts, or because that cold Climate so much needeth Fire. More Easterly, against the Cape of Good Hope, is the Land *Terra di Fissa*. This Land about the Straits is not perfectly discouered, whether it be Continent, or Islands. The most take it for Continent, and extend it (more in their imagination then any mans experience, towards those Islands of *Salomon* and New Guinee, esteeming (of which there is great probabilitie) that *Terra Australis*, or the Southerne Continent, may, for the largeness thereof, take vp a fifth place in order, and the first in greatness, in the Diuision and Parting of the whole World.

Lopez Vaz writeth, That the Gouvernours which the King of Spaine sendeth for Peru and New Spaine, haue a custome to discouer New Countries. The Licentiate *Castro* being Gouvernour of Peru, sent forth a Fleet from Lima; which sayling eight hundred Leagues Westward, found certaine Islands in eleuen degrees to the South of the Equinoctiall, with a kinde of people of yellowish complexion, and all naked. Here they found Hogges, Dogges, Hennes, Cloues, Ginger, Cinnamon, and some Gold. The first Island they named *Isabella*, the greatest *Guadalcanal*, on the Coast whereof they sayled a hundred and fiftie Leagues, where they tooke a Towne, and some graines of Gold hanged vp in the houses. They burnt their Towne, because they had in a suddaine surpris killed foureteene of their men. They spent foureteene moneths in this Discouerie, and named them the Islands of *Salomon*, that by that name men might be further induced to discouer and inhabit them, imagining, that *Salomon* had his Gold from thence.

b. Bot. part. 1.
vol. 2.

Nova Guinea was discouered by *Villalobos*, sent from New Spaine in the yeare 1542, going to discouer the Moluccas. The inhabitants are blacke of hue, and witie. The Spaniards haue coasted it seuen hundred Leagues, and yet cannot tell whether it be an Isle or Continent.

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Hesselius Girardus hath largely set forth the Petition or Memoriall of *Peter Fernandez de Quir*, vnto the King of Spaine, about his Discouerie of those Southerne vnknowne Lands, for the Plantation of the same : wherein hee declareth vnto his Maiestie, that foueteene yeares space hee had busied himselfe to no small endamage-ment of his State and Person about the same. The length thereof hee equalleth vnto all Europe, and as much of Asia, as thence extendeth to the Caspian Sea : and for the wealth and riches hee calls it a Terrestrial Paradise.

The Inhabitants, hee affirmeth, are innumerable, some white, some like the Mul-
 atos, and some otherwise, in colour and habite of bodie diuersified. They neither haue
 King, nor Lawes, nor Arts. They are diuided and warre one vpon another, with
 Bowes, Arrowes, and other weapons, all of wood. They haue their Oratories and
 Places of Buriall. Their bread is made of three sorts of rootes. They haue varietie of
 fruits, Cocos, Almonds of foure sorts, Pome-citrons, Apples, Dates : there are also
 Swine, Goats, Hennes, Partridges, and other Fowles ; and as the Indians report,
 Kine, and Buffals. He saw amongst them siluer, and peatles, others added, gold : and
 the Coast-Countries seemed to promise great wealth within Land : Many Riuers, Su-
 gar Canes, Bayes, Hauens, and other commodities of Lands and Seas, making shew
 of another China : the aire very holsome and temperate.

He tooke possession thereof in the name of the King, and set vp a Crosse & a Chap-
 pell, in the name of The Ladie of Loretto. These Regions trend euen as high as the
 Equinoctiall. When this Discouerie was made he mentioneth not ; only hee sueth
 to the King for employment therein. It is rightly called *Terra Australis Incognita*,
 and therefore I will not take vpon me to be your guide : in an other sense one of our
 Countrymen hath wittily and learnedly (according to his wont) described this
 Countrie, and paralleled therewith the Countries of Europe, and hath let vs see
 that we are acquainted in those coasts too much, and neede no Pilot or guide to
 conduct vs.

But let vs come backe to our Streits of Magellane, that wee may coast from
 thence and visit the Countries of Chili and Peru : for of the Westerne borders of
 Chica, girt in betweene the salt waues and cold Hills, little can bee said fitting our
 purpose.

Hauing sayled out of the Streits, we haue a wide Sea before vs, and on our right
 hand the Countrie is so barren and cold, that I would not hold the Reader in any
 cold or tedious Narration thereof. We will hasten rather nearer to the Sunne, where
 we first encounter with Chili. This name some extend euen to the Straits, where
 we haue placed Chica and the Patagones, others straiten it in shorter bounds ; be-
 tweene Chica on the South ; Charchas and Collao, on the North ; Plata, on the East ;
 and the Sea on the West : it is called Chili of the chilling cold, for so the word is sayd
 to signifie. The Hills with their high lookes, cold blasts, and couetous encrochings,
 driue it almost into the Sea : only a narrow Valley vpon lowly submission to her swell-
 ing aduersaries, obtrayneth roome for five and twentie leagues of breadth ; where
 it is most, to extend her spacious length of two hundred leagues on that shore : and
 to withstand the Oceans furie, shee paies a large Tribute of many streames, which
 yet in the night time shee can hardly performe ; the miserable Hills in their Fro-
 zen charitie, not imparting that naturall bountie and dutie ; till that great Arbitrer the
 Sunne ariseth, and sendeth Day with his light-horse troupe of Sunne-beames, to
 breake vp those Icie Dungeons and Snowie Turrets, wherein Night, the Mountaines
 Gaoler, had locked the innocent Waters. Once, the poore Valley is so hampered be-
 twixt the Tyrannicall Meteores and Elements, as that shee often quaketh with feare,
 and in these chill Feuers shaketh off and looseth her best ornaments.

Arequipa one of her fairest Townes, by such disaster, in the yeare one thousand
 five hundred fourescore and two, fell to the ground. And sometimes the neighbour hills
 are infected with this pestilent Feuer, and tumble downe as dead in the plaine, there-
 by so amazing the fearefull Riuers, that they runne quite out of their Channells

P. Fer. de Quir, Detestio Australis Incognita.

d Mercurius Britannicus.

e Retors. G. An. l. 3. 64

g Lep. Vaz.

h L. Apollon. hist. Peru l. 1. The Riuers of Chili in the night time frozen.

k Earthquakes in Chili, and their effects. l Some reckon this Towne to Peru.

to seeke new, or else stand still with wonder; and the motiue heat failing, fall into an vnconth tympanie, their bellies swelling into spacious and standing Lakes: the tides seeing this, hold back their course, and dare not approach their sometime-beloued streames by diuers miles distance, so that betwixt these two stooles the ships come to ground indeede. The sick earth thus hauing her mouth stopp'd, and her stomach ouer-laid, forceth new mouthis whence shee vomiteth streames of oppressing waters.

I speake not of the beasts and men which in these ciuill warres of Nature must needs bee subiect to deuouring miserie. These are the strange effects of cold and earth-quakes, not strange in Chili, where we are now arriued. The people are fierce and cruell, and some (as is reported) Gyants. *Almagro* one of the first Conquerours of Peru, in hope of gold, passed from thence hither: but was deceiued by the Indians which led him the wrong way. In passing the Deserts of Chili, the Aire is so piercing (as before is obserued) ^h that men fall downe dead, or else loose their members suddenly, in manner without feeling. *Ierome Cossila* the Generall, one of *Acosta's* acquaintance, had lost three or foure Toes which fell off without any paine: many of his Armie dyed, whose bodies at his returne hee found lying there without stinke or corruption, and one Boy remayned aliuie which had maintayned himselfe by eating horse flesh.

ⁱ L. Apollon.
bist. Peru. l. 3.

^k Nuno da Silva.

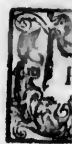
^l Olin. de Noort.

The horses also were found whole as *Apollonius* ⁱ writeth, and the men sitting on them, as if they had bene aliuie, with the Bridles in their hand. In six and thirtie degrees is that famous Valley of Arauco, which defend their persons and freedome, maugre all the force and furie of the Spaniards ^k. These killed two of Sir *Francis Drake's* men, and wounded himselfe: they destroyed also three and twentie *Hollanders*, of the companie of *Cordes*: both which they did in detestation of the Spaniards, of whom they esteemed the English and Dutch, because of their apparell. They haue destroyed many of the Spaniards: they tooke the Citie *Baldiua* in the year 1599. and slew the Spaniards. Take before, if not oftner, they had burnt and spoiled it. Yea *Baldiua* himselfe, the first Conquerour of *Chili*, (for *Almagro* stayed not) and of whom that Citie receiued name, was taken by these Indians, his horse being slaine vnder him. They bid him feare nothing, hee should haue gold enough: and making a great banquet for him, brought in the last seruice; which was a cup full of molten gold, which they forced him to drinke, saying; *New glut thy selfe with gold*. This *Baldiua* had entred *Chili* with foure hundred horse, and easily conquered that part which had bene subiect to the Kings of Peru: but the other which was the richer part held out. The Spaniards sent them word they were the Sonnes of God, and came to teach them the word of God: and if they would not yeeld to them, they would shoot fire among them. The Indians would trie this argument in the field, and there the great Ordinance so well pleaded the cause, that they beleued and subiected themselves. The Spaniards employed them in the Mines, whence they gathered such plenty of gold that others had twentie thousand, but *Baldiua* himselfe had three hundred thousand *Pezos* by the year.

The Indians after perceiuing the Spaniards to be but mortall men, rebelled: and whereas they had vled to carrie grasse into the Fort for the Spaniards horses, they conveyed, in the same, weapons, by which meanes, being assisted of their fellows without, they wonne the Fort, and when *Baldiua* would haue recouered it, he lost himselfe as you haue heard.

Euer since, this hostilitie hath continued, and the Araucans are the lists and barres to the Spanish conquests. Their Countrey (to consider Arauco by it selfe) is but small, about twentie leagues in length: neither could the Ingas or Kings of Peru conquer it: their manner of Warre is much like the Christians, in pitched battells placing their Bow-men among their ranks of Pike-men. To speake of other Townes which the Spaniards haue built in this coast, is not our purpose: when they sacked *Baldiua* 1599. they feasted the Spaniards with the like golden cups powred

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cups powred hot downe their throats: they cut of the Images hee, triumphing over the Spaniards Gods, as they termed them. They were then at the siege of Imperiall, an other Spanish Citie, hauing before taken Baldiuita. They pucked out the hearts of the Spaniards which they kill, and drinke in their skulls.

CHAP. VIII.
*Of the Conquest of Peru by the Spaniards, and of their
Ingua's or Emperours.*



FRANCIS PIZARRO was the Bastard Sonne of *Gonzalo*, a Captaine in the Kingdome of Nauarre: he was borne at Trusiglio, and exposed at the Church dore, and none being found that would giue him the breast, hee was nourished by suckling swine for certaine daies: at last his Father acknowledged him, and when hee was growne, set him to keepe his Swine, which being one day strayed and lost, he durst not returne home for feare, and therefore went to Siuill, and thence passed to the Indies. In this swinish education he had not so much as learned to reade. Hee went to Vraua with *Aloxso de Horeda*; with *Valua*, to the discouerie of the South Sea; and with *Pedrauius de Auila*, Gouvernour of Golden Castile, to Panama. In this Citie were diuers which affected golden discoueries. *Pedrauius* intended *Nicaragua*; but *Diego di Almagro*, *Hernando Luche*, or *Luques*, a rich Priest, and this *Pizarro* now growne rich, agreed to ioyne their purses and best industrie to search Southwards, where they had heard was store of wealth. They provided a Nauie and two hundred and twentie Souldiers, and *Almagro* with *Pizarro*, in the Anno 1525. or (as *Bonzo* hath it) 1526. set forward.

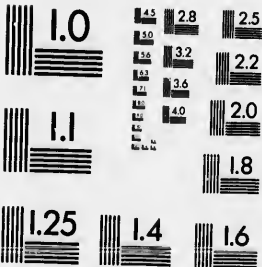
Almagro and he parting companie, *Pizarro*, offering to land his men, was wounded and forced to retire to Panama: *Almagro* in an other place had better successe, the Indians vsing him kindly, and giuing him three thousand Ducats of gold. But seeking to land in that place of *Pizarro's* misfortune, he was set vpon by the Indians, & lost in fight one of his eyes. They meet at Panama, and hauing cured their wounds, repaired their forces, and with two hundred men and many slaues, set sayle, and land in an other place, but are repelled to their ships by the Inhabitants, and goe to Gorgon, a little Island, six miles from the Continent, where *Pizarro* stayed, while *Almagro* went back for better supply. At his returne *Pizarro* and his companie were almost starued, but being refreshed, and all of them now together attempting the Indian shore, were repelled with losse to the Ile, which they called Galli. *Almagro* is againe sent backe for new aide, the Souldiers would haue passed with him, and curle this Land and their countenance. *Pizarro* and his companie agree to search further, and hauing sayled five hundred miles, came to Chira, a Prouince of Peru, and taking some of the Inhabitants to learne them the Spanish tongue, returned to Tumbez.

Hauing learned of the Indians the great wealth of those parts, hee set one *Peter*, a Candian, on shore, who was kindly entertayned of the Gouvernour, who shewed him a Temple dedicated to the Sunne, wherein were inspeakeable riches, which when he related to *Pizarro* at his returne, the Spaniards goe back with these newes to Panama. His two fellowes *Almagro* and the Priest (called after, the foole, because he had spent his estate on this businesse, and was after excluded by his companions) agreed with *Pizarro* to goe to Spaine to get licence for this conquest, and borrowed one thousand and five hundred Ducats, to set him forth. *Pizarro* seekes and obtaines this Facultie only for himselfe, neuer mentioning his Partners, and with letters Patents returneth to Panama with his foure Brethren, *Hernando*, *Gonzalo*, *John*, and *Martin di Alcantara*, his Brother by the Mothers side. His two Partners were not a little grieved when they heard howe things passed, but after much strife,



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Almagro and *Pizarro* became friends and agreed to communicate Purfes and Titles. *Pizarro* goes before with a hundred and fiftie Souldiers (taking order that *Almagro* should follow with all the strength he could make) and lands in Peru, a Riuer so called, which gaue name to those mightie and rich Prouinces, because the Spaniards by this way discovered them. They went by land, enduring much miserie by the way to Coache where they were well refreshed. But a disease worse then the French Poxe there warred vpon them, called *Pari*. Yet did *Pizarro* hold on his resolution; he passed ouer to Puna, where the Gouvernour intreated the Spaniards well, till the abusing of their Wiues caused the Indians to take armes, and so made their riches become a prey to the preuailing Spaniards.

There had *Pizarro* the first intelligence of *Atabaliba*. The Gouvernour of this Island, to satisfie his ieaousie, cut off the noses, the members, and the armes, of his Eunuchs or Keepers of his Women. *Pizarro* sent to *Tumbez* six hundred prisoners, which the Gouvernour of this Island had taken of the partie of *Atabaliba*, who at that time maintayned Warre against his Brother *Guascar* about the Soueraignetic, and this Gouvernour had taken *Guascars* part. This ciuill discord was much to the Spaniards aduantage.

c Gom. c. 112.
Apot. l. 2. "
Ben. l. 3. c. 3.

Pizarro sent three Messengers to *Tumbez* to demand peace and safe entrance, but they (notwithstanding the freedome of their Captiues) deliuered them to the Priests to be sacrificed to their Idoll of the Sunne. He taketh *Tumbez* and sacketh the Temple and Citie.

From thence he proceeded in his way to *Caxamalca*: and *Guascar* sent some vnto him with great promises to demand his aide against his brother *Atabaliba*: soone after *Atabaliba* sent one to him, to charge him to returne to his ships. *Pizarro* answered, That he came not to hurt any, but for their good, as his Emperour had giuen him in charge, nor could he now, (being the Embassadour of the Pope and Emperour, Lords of the World) returne without great dishonour before hee had seene his Royall person, and communicated to him such instructions as might bee good for his bodie and soule.

As he passed the Prouince of Chira, the Lords thereof prouoked him against *Atabaliba*, who had lately conquered their Countries. And on the Riuer of Chira hee founded the Colonie of St. *Michael*, for the safe keeping of his spoiles, and for his ships. He marcheth on to *Caxamalca*, and sendeth Messengers on horse-back, to giue him notice of his comming. This strange beast made the Indians afraide, but *Atabaliba* was nothing moued therewith, more moued to see those bearded men giue him so little reuerence. *Atabaliba* sent *Pizarro* a paire of shooes, cut and gilded, that (as he pretended) he might know him: others thought, that he might be knowne and designed to imprisonment or slaughter.

e Gom. c. 111.
f This he spake according to the Bull of *Alexander* the sixth, which had giuen the Southerne & Westerne world to the Spanish Kings. The hornes of the Bull, and not of the Lambe, are the Popish weapons.

The next day the King was carried, as in solemne triumph, vpon mens shoulders, garded with fise and twentie thousand Indians in rich pompe and magnificence. *Vincennes de Valle-uiridi*, a *Dominican* Frier, hoiding in one hand a Crosse, in the other his Breuiarie, or (as some say) a Bible, came before him with great reuerence, and blessing him with the Crosse, said: *Excellent Lord*, it behoueth you to know, That *GOD* in Trinitie and Vnitie made the World of nothing, and formed a man of the Earth, whome he called *Adam*, of whome we all haue beginning. *Adam* sinned against his Creator by disobedience, and in him all his posteritie, except *I E S V S C H R I S T*: who being *GOD*, came downe from Heauen, and tooke flesh of the Virgine *MARIE*; and to redeeme Mankind, died on a Crosse like to this (for which cause we worship it) rose againe the third day, and after fortie dayes ascended into Heauen, leauing for his Vicar in Earth Saint *Peter*, and his Successours, which we call Popes; who haue f giuen to the most puissant King of Spaine, Emperour of the Romanes, the Monarchy of the World. Obey the Pope, and receiue the Faith of *C H R I S T*; and if yee shall beleue it most holy, and that most false which yee haue, yee shall doe well; and know, that doing the contrarie, wee will make warre on

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on you, and will take away and breake your Idols; therefore leaue the deceiueable Religion of your false Gods. This Preaching of the Fryer might well seeme strange to *Atabaliba*, which it seemes he learned of the Mahumetans, and not of the Apostles. Hee answered, That he was free, and would not become tributarie to any, nor did acknowledge any greater Lord then himselfe: and for the Emperour, hee could be pleased to be the friend of so great a Prince, and to know him: but for the Pope, he would not obey him, which gaue away that which was not his owne, and tooke a Kingdome from him whom hee had neuer seene: as for Religion, hee liked well his owne, and neither would nor ought to call it in question, being so ancient and approued, especially seeing *CHRIST* dyed, which neuer befell the *Sunne* or *Moone*, and how (saith he) doe you know that the *GOD* of the Christians created the World? Fryer *Vincen* answered, That his Booke told it him, and gaue him his *Breniarie*. *Atabaliba* looked on it, and in it, and saying, it said no such thing to him, hurled it on the ground. The Fryer tooke it vp and went to *Pizarro*, crying, hee hath cast the Gospels to the ground, Reuenge it, O Christians, seeing they will not our friendship, nor our Law.

Pizarro commanded to bring forth the Standard and the Ordinance: the Horsemen in three Bands assailed *Atabaliba's* people, and slew many: hee himselfe armed with his foot-men, which layed about with their swords: all charged vpon *Atabaliba*, slaying them which carried him, whose roome was presently supplied by others, till at last *Pizarro* pulled him downe from his litter by the clothes. All this while not one Indian fought, because they had no commandement, and therefore no Spaniard was slaine, and many Indians perished vpon the thrust, for so the Fryer had bidden them fight, for feare of breaking their Swords: neither were any wounded, but only *Pizarro*, by one of his owne, thrusting at *Atabaliba* in his taking, and wounding *Pizarro* therein with the arme. Thus are the Indians chafed, their King with other great spoiles remayning with the Spaniards.

The next day the Spaniards scoured about for spoile, and found fise thousand women of the Kings with much treasure. *Atabaliba* was much grieved with his imprisonment, especially in regard of the chaine which they put vpon him. And when they had spent much reasoning about his ransom, a Souldier named *Soto* (of whom you haue heard in our Historie of Florida) said vnto him, wilt thou giue vs this house full of gold and siluer: thus high ^h lifting vp his sword and making a stroke vpon the wall: *Atabaliba* answered, That if they would giue him libertie to send into his Kingdome, he would fullfill their demand. Whereat the Spaniards much marueiling gaue him three moneths time, but he had filled the house in two moneths and a halfe; a matter scarce credible, yet most true: For I (saith *Lopez Vaz*) know aboute twentie men that were there at that time, who all affirme that it was aboute ten Millions of gold and siluer. Howbeit they killed him notwithstanding, and in a night strangled him. But God the righteous Iudge, seeing this villainous act, suffered none of those Spaniards to die by the course of Nature, but brought them to euill and shamefull ends.

During the time of *Atabaliba's* imprisonment, his Captaines had taken his Brother *Guascar*, who spake with Captaine *Soto*, and promised that if they would restore him to his libertie and to his Kingdome, he would fill vp the roome at *Caximajaca* to the rooffe, which was thrice as much as *Atabaliba* had promised: and added, that his Father *Guaynacapa* on his death bed had commanded him to bee friend to the white and bearded men, which should come and rule in those parts. *Atabaliba* hearing of these things, fained himselfe sorrowfull for the death of *Guascar*, whom he said *Quisquiz* his Capaine had slaine: this hee did to trie how the Spaniards would take his death, which when he saw they little respected, he sent and caused him to be slaine indeede. This was done in the yeare 1533.

The Indians hereupon hid the treasures of gold, siluer, and gemmes, that were in *Cusco* and other places, and had belonged to *Guaynacapa*, which were farre more then euer came to the Spaniards hands,

g *Lop. Vaz*

h *Gomara* saith that it was a great roome, and they made a red line about it: it was all of wrought metall in vessels, &c.

i *Gom.* hath 252000. posids of siluer, and 1326000. pezos of gold.

k *Gom. c. 115.*

The quarrell betweene these two brethren grew about their inheritance : *Guscar* succeeding his Father in the rest, and *Quito* being assigned to *Atabaliba*, who seizing on *Tumbamba*, a rich Province, prouoked his brothers forces against him, who tooke him prisoner. But hee escaping to *Quito*, made the people beleue that the Sunne had turned him into a Serpent, and so he escaped through a hole in the Prison; and on conceit of this miracle drew them into armes against *Guscar*, with which he made such slaughter of his enemies, that to this day there are great heapes of bones of the slaine : hee slew three score thousand of the Canari, destroyed *Tumbamba*, and conquered as farre as *Tumbez* and *Caximalea* : he sent a great Armie with *Quisquez* and *Alencima*, two valiant Captaines, with such successe as you haue heard, against *Guscar*, whom they tooke, and by his direction slew.

Gomara attributeth the death of *Atabaliba* to *Philippus* the Spanish Interpreter, who to enioy one of his wiues, accused him of conspiracie against the Spaniards, but *Benzol* with more likelyhood affirmeth, that *Pizarro* from his first taking had intended it. For he might haue sent him into Spaine as *Atabaliba* requested, if he had feared such secret practises : but his request and purgation were reiected, and foure Negro's which hee vsed for that purpose, strangled him at his command. Hee had many wiues, whereof the chiefe was his Sister, named *Pagha*. He seeing the glasses of Europe, maruailed much that they hauing so faire a thing would goe so faire for gold. His Murderers dyed, as is said, the like bloody ends; *Almagro* was executed by *Pizarro*, and he slaine by yong *Almagro*; and him, *Vacca de Castro* did likewise put to death. *Iohn Pizarro* was slaine of the Indians. *Martin* an other of the Brethren was slaine with *Francis Ferdinandus* was imprisoned in Spaine & his end vnkowne; *Gonzales* was done to death by *Gasca*. *Soto* dyed of thought in Florida; and triuill warres ate vp the rest in Peru.

Before the times of the *Ingua's*, their Gouvernement ^m in these parts was (as still it is in Arauco, and the Provinces of Chili) by Communalities, or the aduise of many. The Gouvernement of the *Ingua's* continued betweene three and foure hundred yeares, although for a long time their Signiorie was not aboue sixe or six leagues compasse about the Citie of *Cusco*, where the originall of their Conquests beganne, and extended from *Pasto* to *Chili*, almost a thousand leagues in length betweene the Andes and the South Sea.

The Canaries were their mortall enemies, and fauoured the Spaniards, and at this day if they fall to comparifons, whether the *Ingua's* or Canari were the more valiant they will kill one another by thousands, as hath hapned in *Cusco*. The practise which they vsed to make themselves Lords, was a fiction, that since the generall Deluge (whereof all the Indians haue knowledge) the world had been preserued, peopled and restored by them : and that seuen of them came out of the Cave of *Pacaricambo*, and that they also were the Authors of the true Religion. The first of these *Ingua's* was *Alangocapa*, which came out of the Cave of *Tambo*, six leagues from *Cusco*. Of him came two Families, the *Hananchisco*, of whom came these Lords, and the *Vrimusco*. *Ingavaca* the first Lord was no great Lord, but was serued in Vessells of gold and silver. And dying, he appointed that all his treasure should be employed for the seruice of his body, and for the feeding of his Familie. His Successour did the like : and this grew to a generall custome, that no *Ingua* might inherit his Fathers goods, but he built a new Palace.

In the time of *Ingavaca*, the Indians had Images of gold. *Yaguaraguaque* succeeded, *Viracocha*, the next successour was very rich. *Gonzale Pizarro* with cruell torments forced the Indians to confesse where his body was, for the report of the treasures buried with him : the body he burnt, and the Indians referred and worshipped the ashes. They tooke it ill that this *Ingua* called himselfe *Viracocha*, which is the name of their God, but he to satisfie them, said, that *Viracocha* appeared to him in a dreame, and commanded him to take his name.

Pachacuti Ingua Yupanqui succeeded him, who was a great Conqueror, Politician, and



and Author of their ceremonies; hee reigned threescore and ten yeares, and fained himselfe sent of *Viracacha* to establish his Religion and Empire.

After him followed *Guaynacapa*, the Father of *Guascar* and *Atabaliba*, which brought this Empire to the greatest height. The Indians opened him after his decease, leauing his heart and entrailles in Quito, the body was carryed to Cusco, and placed in the Temple of the Sunne. Hee was worshipped of his Subiects for a God being yet aliue, which was not done to any of his Predecessours. When he dyed, they saw a thousand persons of his household, to serue him in the other life, all which dyed willingly for his seruice, insomuch that many offered themselves to death, besides such as were appointed. His treasure was admirable. He vsed alwaiesⁿ to haue n Gom. c. 120. with him many *Oregoni*, which were his men of Warre, and ware shooes and feathers, and other signes of Nobilitie: he was serued of the eldest Sonnes and Heires of all his chiefe Subiects, euery one clothed after his owne Countre Rite; he had many Counsellours and Courtiers in differing degrees of honour. Euery one at his entrance into the Palace put off his shooes, and might not looke him in the face when they spake to him.

All the Vessells of his Houfe, Table, and Kitchen, were of gold and siluer, and the meanest of siluer and copper for strength, and hardnesse of mettall. Hee had in his Wardrobe hollow Statues, which seemed *Gyants*, and were of gold: and the figures in proportion and bignesse of all the Beasts, Birds, Trees, and Hearbes, in his Kingdome, and of the Fishes likewise. Hee had Ropes, Budgets, Troughs, and Chests of Gold and Siluer: heapes of Billets of gold, that seemed Wood cut out for the fire. There was nothing in his Kingdome, but hee had the counterfeite in Gold. Yea they say, That the Ingua's had a Garden of pleasure in an Island neere Puna, which had all kinde of Garden-Hearbes, Flowers, and Trees of Gold and Siluer. Hee had also an infinite quantitie of Siluer and Gold wrought in Cusco, which was lost by the death of *Guascar*, which the Indians held (as is said) from the Spaniards. He had two hundred children of diuerse women. *Acoffa* o saith, o Acoff. l. 6. c. 22. 23. That he had (descended from his owne loynes) about three hundred children and grand-children.

When his sonnes *Guascar* and *Atabaliba* were dead, another of his sonnes, called *Mangocapa*, continued the Warres a while with the Spaniards, and after rettyred himselfe to *Vilia Bamba*, where he kept in the Mountaines, and there the Ingua's reigned, vntill *Amaro* was taken, and executed in Cusco. Some remnants of them haue since beene christened. The other Familie of the Ingua's, which descended of the first *Mangocapa*, called *Vrimusco*, had their Successions also and Government; which, here to discourse of, were to my proposed scope impertinent. Leauing therefore the Conquerours and Conquest of Peru, let vs consider the Countrey it selfe, with such obseruations as we shall there finde touching their Religions.

CHAP. IX.

Of the Countrey of Peru, Naturall, Oeconomickall, and Politicall obseruations.



The Kingdome of Peru extendeth a seuen hundred leagues in length, a P. de Cieza. part. 1. c. 36. in breadth a hundred in some places; in some threescore, in others fortie more, or lesse, according vnto the difference of places: Quito and Plata are the vmoost Cities thereof, the one bordering on Popayan, the other vpon Chili. It is not heere meant of that spacious Kingdome of the Ingua's, for that reached twelue

b *Acoft. lib. 3.*
ca. 20.

twelue hundred leagues, whereof this of Peru was but a part. *Acofta* b numbred diuerse strange specialties, excepted from the generall Rules of Natures wonted course.

The first, that it blowes continually on all that coast with one onely winde (and that also differing from that which vsually bloweth betweene the Tropikes) namely, the South and South-west. The second, that this winde (in other places vnhealthfull) is heere so agreeable, that otherwise it could nor be habitable. The third, that it neuer raines, thunders, snowes, nor hailes in all this coast: And yet (which is a fourth wonder) a little distance from the coast, it snowes and raines terribly. Fifthly, there are two ridges and mountaines, which both runne in one altitude; and the one in view of the other, almost equally, aboue a thousand leagues: and yet on the one part are great forrests, and it raines the greatest part of the yeare, beeing very hote; the other is all naked, and bare, and verie colde. So that Peru is diuided into three parts, which they call *Llanos*, *Sierras*, and *Andes*: the first runne alongst the Sea-coast; the *Sierras* be hilles with some vallics, and the *Andes* bee steepe and craggie mountaines. The *Llanos* or Plaines on the Sea-coast haue tenne leagues in breadth, in some parts lesse, and in some a little more. The *Sierra* containeth with equall inequality twenty leagues: and the *Andes* as much, sometimes more, and sometimes lesse. They runne in length from North to South, and in breadth from East to West: and in this so small a distance it raines almost continually in one place, and neuer in the other. In the Plaines neuer, on the *Andes* in a manner continually, though some times it be more cleare there then other. The *Sierra* in the middes are more moderate, in which it raines from September to Aprill, as in Spaine, but in the other halfe yeare, when the Sunne is further off, it is more cleare. The *Sierras* yeelde infinite number of *Visaques*, which are like wilde Goates; and *Pacos*, a kinde of sheepe-sses, profitable for fleecie and burthen: the *Andes* yeelde Parrots, Apes, and Monkeys. Some report that monstrous births doe sometimes proccede (as by Natures vnwilling hand) from the copulation of these Barbarians and these Monkeys. The *Sierra* opening themselves, cause vallics, where are the best dwellings in Peru, and most plentifull of Maiz and Fruits. It is strange d that in the valley of Pachacama, neither the higher Element yeeldeth raine, nor the lower any streame, and yet there is plenty of rootes, Maiz, and fruits. They haue large and deepe ditches, in which they sowe or set, and that which groweth is nourished with the dew: and because the Maiz will not grow, except it first die, they set one or two Pilchards heads (which fish they take with their Nettes verie plentifully in the Sea) therewith, and thus it groweth abundantly. The water which they drinke, they drawe out of deepe pittes. e Comming from the Mountaines to the Vallics they doe vsually see (as it were) two Heauens, one cleare and bright, the other, obscure, and (as it were) a grey vaile spread vnderneath, which couers all the coast: and although it raines not, yet this mist is wonderfull profitable to bring forth grasse, and to raise vp and nourish the seede; and where they haue plenty of water, which they draw from the Pooles and Lakes, yet if this moisture faileth, there followeth great defect of graine. And (which is more worthie of admiration) the drie and barren sands in some places, as in the sandie Mountaine neare the *Cau. de Loy Reges*, are by this dew beautified with grasse and flowers. In some places they water their fields out of the riuers.

c *Botero.*

d *Cieza. pa. 1*
ca. 72.

e *Acoft. lib. 3.*
ca. 21.

f *Acoft. lib. 16.*
Cieza. pa. 103

Beyond the Citie of Cusco the two ridges of Mountaines separate themselves, and in the middest leaue a plaine and large champaine, which they call the Province of *Cal-lao*, where there are many Rivers, and great store of fertile Pastures. There f is also the great Lake of Titicaca, which containeth foure score leagues in compasse, and robbeth tenne or twelue great riuers of their waters, which they were carrying to the Sea, but heere are drunke vp (by the way) of this Lake. They saile in it with shippes and barques: The Water is not altogether sowre nor salt, as that of the Sea, but is so thicke, that it can not bee drunke. Vpon the Bankes of this Lake are Habitations as good as any in Peru. The great Lake passeth by a Riuer into a lesse Lake called *Titilago*, from whence it hath no manner of passage, excepte there

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there be any vnder the earth. There are many other Lakes in the Mountaines, which seeme to arise rather from Springs then from Raines or Snowes, and some of them yeeld Rivers. At the end of the Vallie of Tarapaya neare to Potozi, there is a round Lake, whose water is very hot, and yet the Countrie is very cold: they bathe themselves neare the bankes, for further in, it is intolerable. In the middest is a boyling aboute twentie foot square: it neuer encreaseth nor decreaseth, although they haue drawne from it a great streame for mettall-mills.

But to returne from this plentie of water in lakes to that want thereof in the plaines of Peru. The Naturall reason which some yeeld of this want of Raine, is, partly their sandie and drie qualitie, which of themselves can yeeld no further exhalations, then to produce those milks or dewes: partly the height of the Hills, which shadow the plaines, and suffer no winde to blow from the Land vpon them, but intercept them wholly with their vapours and clouds; so that their winde is only from the Sea, which finding no opposit, doth not presse nor straine forth the vapours which rise to engender raine. This seemeth the rather to bee probable, for that it raines vpon some small Hills along the coast which are least shadowed. In the same coast also, where the Easterly or Northerly windes bee ordinarie, it raineth as in Guayaquill. The South winde in other places is accompanied a causer of raine, which here reigneth without rayning.

As strange is the difference of seasons, after the Indians accompt. For in the *Sierras* their Sommer beginneth in Aprill, and endeth with September: October beginneth their Winter, which not the absence, but the presence of the Sunne doth cause. Contrarywise in the Plaines, iust by in site, they haue their Sommer from October to Aprill, the rest their Winter.

The raines in the Hills are cause why they call it Winter, and the dewes or mists in the Plaines, so that when the raines fall most in the Hills, it is cleare weather in the Plaines, and when the dew falleth in the Plaines, it is cleare on the Hills: and thus it cometh to passe, that a man may trauell from Winter to Sommer in one day, hauing Winter to wash him in the morning, and ere night a cleare and drie Sommer to scorch him.

About the point of *St. Helena* in Peru, they tell that sometimes there liued Gyants of huge stature, which came thither in Boats, the compasse of their knee was as much as of another mans middle: they were hated of the people, because that vsing their women they killed them, and did the same to the men for other causes^k. These Gyants were addicted to Sodomic, and therefore, as the Indians report, were destroyed with fire from heauen. Whether this bee true or no, in those parts are found huge and Gyanlike bones. Contrarywise, in the Valley of *Chincha* they haue a Tradition, that the Progenitors of the present Inhabitantes destroyed the native people, which were not aboute two cubits high, and possessed their roomes: in testimonie whereof they alleage also that bone-argument.

Concerning the Indians conceit of their owne originall: we haue mentioned their opinion of a flood, and the repeopling of the World by them, which came out of a *Caucas*. They haue an other Legend that all men being drowned, there came out of the great Lake *Titicaca*, one *Vnacocha*, which stayed in *Tiaguanaco*, where at this day is to be seene the ruines of very ancient and strange buildings, and from thence came to *Cusco*, and so beganne mankind to multiply. They shew in the same Lake a small Island, where they saie that the Sunne hid himselfe, and so was preserued: and for this reason they make great sacrifices vnto him in this place, both of sheepe and men. They held this place sacred, and the *Inguas* built there a Temple to the Sunne, and placed there women and Priests with great treasures.

Some learned men are of opinion, that all which the Indians make mention of is not aboute four hundred yeares; which may be imputed to their want of writing. Instead of writing they vse their *Quipos*. These *Quipos* are memoriales or registers made of cords, in which there are diuers knots and colours, signifying diuers things: these

g Tellus Nubibus assiduis pluuia, madescit ab Austro, Ouid. l. 6. c. 59.

i Ciera. c. 25.

k The like doth Apollodorus, & the Poets tell of Typhon, and other Gyants. Ap. de Deor. Orig. l. 1. & Hyginus, fab. 152. l. Ciera. c. 74.

m Acost. l. 1. c. 25.

n Ciera. pag. 1. cap. 103.

o Acost. libid.

p dc. l. 6. c. 8.

these were their bookes of Histories, of lawes, ceremonies, and accounts of these affaires. There were officers appointed to keepe them called *Quipucamayos*, which were bound to give account of things as Notaries, and Registers. They had according to the diuersitie of businesse, sundry cords and branches, in euery of which were so many knots little and great, and strings tyed to them, some red, some Greene, and in such varieties, that euen as we deriue an infinite number of words from the letters of the Alphabet, so doe they from these kindes and colours. And at this day they will keepe account exactly of them. I did see (saith *Acosta*) a handfull of these strings, wherein an Indian woman did carry (as it were) written a generall confession of all her life, and thereby confessed her selfe, as well as I could haue done in written paper, with strings for the circumstances of the finnes. They haue also certaine wheelles of small stones, by meanes whereof they learne all they desire, by heart. Thus you shall see them learne the *Paternoster*, *Credo*, and the rest: and for this purpose they haue many of these wheelles in their Churchyardes. They haue another kinde of Quippos, with graines of Mays, with which they will cast vp hard accounts which might trouble a good Arithmetician with his pen in the diuisions. They were no lesse wittie, if not more, in things whereto they apply themselves then the men of these parts. They taught their young Children all Artes necessarie to the life of men, euery one learning what was needefull for his person and family, and not appropriating himselfe to one profession, as with vs, one is a Tailor, another a Weauer, or of other trade. Every man was his owne Weauer, Carpenter, Husbandman, and the like, But in other Artes, more for ornament then necessitie, they had Gold-Smithes, Painters, Potters, and Weauers of curious workes for Noble men, and so of the rest. No man might change the fashion vsed in his owne countrey, when he went into another, that all might be knowne of what countrey they were.

For their marriages, they had many wiues but one was principall, which was wedded with solemnitie, and that in this sort. The Bridegroome went to the Brides house and put *Ottoyá*, which was an open shooe, on her foote: this, if she were a Maide, was of Wooll, other wise, of Reedes: and this done, hee led her thence with him. If shee committed Adulterie, she was punished with death; when the husband died, she carried a mourning weede of black a yeare after, & might not marry in that time which befell not the other Wiues. The *Inguá* himselfe with his owne hand gaue this woman to his Gouvernours and Captaines, and the Gouvernours assembled all the young men and Maides in one place of the Citie, where they gaue to euery one his Wife, with the aforesaid ceremonie in putting on the *Ottoyá*: the other wiues did serue and honour this. None might marry with his Mother, Daughter, Grandmother or Grand-child: and *Tupangui*, the Father of *Gnaynacapa* was the first *Inguá* that married his Sister, and confirmed his fact by a decree, that the *Inguas* might doe it, commanding his owne children to doe it, permitting the Noble men also to marrie their Sisters by the Fathers side. Other incest, and murder, Theft, and Adulterie were punished with death. Such as had done good seruice in warre were rewarded with lands, armes, titles of honour, and marriage in the *Inguas* lineage.

They had *Chasquis* or Posts in Peru, which were to carry tidings or Letters: for which purpose they had houses a league and a halfe a sunder, and running each man to the next, they would runne fiftie leagues in a day and night.

When the *Inguá* was dead, his lawfull heire borne of his chiefe wife succeeded. And if the King had a legitimate brother, hee first inherited, and then the sonne of the first. He inherited not the goods (as is said already) but they were wholly dedicated to his Oratorie or *Gnaca*, and for the entertainment of the Family he left which, with his off-spring, was alway busied at the sacrifices, ceremonies, and seruice of the deceased King: for being dead, they presently held him for a God, making images and sacrifices to him. The Ensigne of royalty was a red rowle of Wooll finer then silke, which hung on his forehead, which was as a diademe that none else might

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might weare in the midst of their forehead; at their eare the Noble-men might. When they tooke this roll, they made their Coronation feast, and many sacrifices with a great quantitie of Vessell, of Gold, and Silver, and many Images in the forme of Sheepe of gold and silver, and a thousand others of diuers colours. Then the chiefe Priest tooke a yong child in his hand of the age of six or eight yeares, pronouncing these words with the other Ministers to the Image of *Viracocha*; Lord, we offer this vnto thee, that thou mayest maintayne vs in quiet, and helpe vs in our warres: maintaine our Lord the Ingua in his Greatnesse and Estate, that hee may alway increase, giuing him much knowledge to gouerne vs. There were present at this ceremonie, men of all parts of the Realme, and of all Guacas and Sanctuaries. It is not found that any of the Inguas subiects euer committed treason against him. Hee placed Gouvernours in euery Prouince, some greater, and some smaller. The Inguas thought it a good Rule of state to keepe their Subiects alway in action, and therefore there are scene to this day long Causeis of great labour, diuiding this large Empire into foure parts.

Hauiug conquered a Prouince, they presently reduced them into Townes, and Communalities, which were diuided into Bands: one was appointed ouer ten, another ouer a hundred, and another ouer a thousand, and ouer ten thousand another. Aboue all there was in euery Prouince a Gouvernour of the house of the Inguas, to whom the rest gaue accompts of what had passed, who were either Borne or Dead. At the feast called *Raymer*, the Gouvernours brought the Tribute of the whole Realme to the Court at Cusco. All the Kingdome was diuided into foure parts, *Chinchasuyo*, *Collasuyo*, *Andesuyo*, and *Condesuyo*, according to the foure wayes which went from Cusco, East, West, North, and South. r Ciczo, pag. 1. cap. 92.

When the Ingua conquered a Citie, the Land was diuided into three Parts, the first for Religion, euery Idoll and Guaca hauiug his peculiar Lands appropriated to their Priests and Sacrifices; and the greatest part thereof was spent in Cusco, where was the Generall and Metropolitan Sanctuarie, the rest in that Citie where it was gathered, which all had Guacas, after the fashion of Cusco, some being thence distant two hundred leagues. That which they reapt on the Land was put into Store-houses built for that purpose. r Acos. l. 6. c. 13

The second part of that diuision was for the Ingua for the maintenance of his Court, Kinsmen, Noblemen, and Souldiers: which they brought to Cusco, or other places where it was needfull.

The third part was for the Comminaltie for the nourishment of the people, no particular man possessing any part hereof in proper. As the Familie encreased or decreased, so did the portion. Their Tribute was to till and husband the Lands of the Ingua, and the Guacas, and lay it vp in store-houses, being for that time of their labour nourished out of the same Lands. The like distribution was made of the Cattell to the same purposes, as that of the lands, and of the wooll, & other profits that thence arose. The old Men, Women, and sick Folks, were reserved from this Tribute. They paid other Tributes also, euen whatsoever the Ingua would choose out of euery Prouince. The *Chicas* sent sweet woods; the *Lucanas*, Brancars to carrie his litter; the *Chumtilbias*, Dancers: others were appointed to labour in the Mines: and all were slaues to the Ingua. Some he employed in building of Temples, Fortresses, Houses, or other works, as appeareth by the remnants of them, where are found stones of such greatnesse that men cannot conceiue how they were cut, brought, and laied in their places, they hauiug no yron or Steele to cut, Engines to carrie, nor mortar to lay them: and yet they were so cunningly laied that one could not see the ioynts; some of eight and thirtie foot long, saith *Acosta*, eight broade, and six thick, I measured, and in the walls of Cusco are bigger.

They built a Bridge at Chiquitto, the Riuer being so deepe, that it will not admit Arches: they fastned bundles of reedes and weeds, which being light, will not sinke, which they fasten to either side of the Riuer, they make it passable for men and beast: it is three hundred foot long. Cusco their chiefe Citie standeth in seuenteen degrees:

Gom. c. 125. 136

it is subiect to cold and snow, the houses are of great and square stone. It was besieged by *Soto*, and by *Pizarro* and him entred, where they found more treasure then they had by the imprisonment of *Atabaliba*: *Quito* is said to haue beene as rich as *Cusco*. Hither *Ruminagus* fled with five thousand Souldiours, when *Atabaliba* his Mr. was taken by the Spaniards, and slew *Illescas* his brother, that withstood his tyrannicall proceedings, flaid him, & made a Drum of his skin; slew two thousand souldiours that brought the body of *Atabaliba* to *Quito* to be interred, hauing in shew of Funerall pompe & honour, before, made them drunke; and with his forces scoured the Prouince of *Tumbamba*: he killed many of his wiues for smiling when hee told them they should haue pleasure with the bearded men, and burnt the Wardrobe of *Atabaliba*: that when the Spaniards came and entred *Quito*, which had almost dispeopled *Panama*, *Nicaragua*, *Cartagena* and other their habitations in hope of *Peruvian* spoiles, they found themselves disappointed of their expected prey, and in anger set fire on the towne. *Aluaro* with like newes came from *Guatemala* into those parts, with 400. Spaniards, but was forced to kill his horse to feede his famished company (although at that time horses were worth in *Peru* about 1000. ducats a peece) was almost killed with thirst, was assaulted with showers of Ashes, which the hote Vulcane of *Quito* dispersed 240. miles about, (with terrible Thunders, and lightnings, which *Pluto* had seemed to steale from *Jupiter*, & here to vent them) and after with snowes on the cold hills, which exacted 70. Spaniards for tribute in the passage, found many men sacrificed by the inhabitants, but could finde no gold, till *Pizarro* bought his departure with 100000. ducats. He gaue, thanks (he said) to God for his deliuerance, but that tract, by which hee had passed, to the Duell. This was he that after ward being bruised with the fall of his horse, (whereof he died) & asked where he was most pained, & said, *in his soule*, as guilty to himselfe of his former cruelties & couetousnes. Let vs adde one thing more (adde perhaps & more somewhat then truth) of the riches of these parts. *Francis Xeres* writeth that in *Cusco* there were houses, whose floores, walles, and rooffe were couered with plates of golde. *Girana* saith, that the inhabitants of *Anzerma*, were in their warres armed with coplete harness of Gold: and that about *Quito* there were mines, whence more gold was taken then earth. I tye no mans credit to these reports, but sure it is, that they had these metalls in abundance, which the Spanish warres haue made our European world to seele, more managed and maintained by Indian wedges, then Spanish blades.

But let vs come from their Mines, to their Mines, which for heavenly things were as full of drosse, as the other were of purer metalls.

CHAPTER. X.

Of the Gods or Idols of Peru, and other their opinions.

a Arosl. l. 1. c. 3.

b No name in the Cuscan or Mexican songues to signifye God.

c Benzo l. 3. c. 21

THe Peruvians acknowledged a supreme Lord and Author of all things, which they called *Viracocha*, and gaue him names of great excellence, as, *Pachacamac*, or *Pachayachachic*, which is, the Creator of Heauen and Earth, and *Vsapi*, that is, admirable, and other the like. Him they did worship as the chiefest of all, and honoured him in beholding the heauens. Yet had they no proper name for God no more then the Mexicans, but such as in this sort might signifye him by his attributes or workes, & therefore are forced to vse the Spanish name *Dios*. In the name of *Pachacamac*, or Creator, they had a rich Temple erected to him, wherein they worshipped notwithstanding the Diuinitie and certaine figures. The name of *Viracocha* was of the greatest sound in their deuotions, and so they called the Spaniards, esteeming them the sonnes of heauen. *Benzo* allegeth another cause of that name given to the Spaniards. It signifyeth (saith hee) the froth of the Sea, (*Vira* is froth, *Cochie* the Sea) because they thought them ingendered of Sea-froth and nourished therewith, in regard of couetousnesse and cruelty deuouring all things; applying that name to them in respect of their wicked praides, and not for Diuine Originall. Yea, they curse the

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the Sea, which sent such a cursed broode into the land. (The Spaniards came thither by Sea, as you haue heard.) If I, saith *Bene*, asked any of them for any Christian by that Title, they would neither looke on me nor answer, but if I enquired for them by the name of *Viracocha*, they would presently make answer. And there (would the father point to the Child) goes a *Viracocha*.

To reconcile these two wholly, is impossible; not so, to shew some reason why the same name might be given both to their Idoll, and the Spaniards. These might be so termed, as coming thither at first by Sea: and haply because at the first they thought somewhat more then humane to be in them, and that which at first they gaue for honour may now be continued in an Ironie, or *Antiphrasis*, whiles they thought them better then men, and found them little inferiour to Diuels.

Viracocha their great Author of Nature, may be called by this Sea-name, for some especiall Sea-rites obserued in his honour, or for the same cause that the Mythologians ascribe to *Venus* her Sea-generation. For they pictured *Venus* swimming on the Sea (as *Albrius* affirmeth) and the Poet singeth, *Venus, Orta Mari*: which the Mythologians apply to the motion and moisture required to generation, and to that frothie nature of the Sperme. So saith *Pharnutius*: *Venus e Mari nata perhibetur quod ad omnium generationis causam molis & humiditate opus sit; Et forte quod spuma salsi animantium lamina*: therefore (saith *Enigentinus*) she is called *Aphrodite*: for *aepe* is froth, and so is lust, in regard of the vanitie: and so is seed, in regard of naturall qualitie. Perhaps also the first Maister of *Viracochas* Mysteries, which taught them first in Peru, came thither by Sea.

But to returne to *Acoffa*, he telleth that the *Inga Tupangui* (to make himselfe more respected) deuised, that being one day alone, *Viracocha* the Creator spake to him, complaining, that though he were vniuersall Lord and Creator of all things, and had made the Heauen, the Sunne, the World, and Men, and ruled all, yet they did not yeeld him due Obedience, but did equally honour the Sunne, Thunder, Earth, and other things: giuing him to vnderstand, that in Heauen where he was, they called him *Viracocha Pachayachachia*, which signifieth vniuersall Creator: promising also that he would send men inuifibly to assist him against the *Changuas*, who had lately defeated his brother.

Vnder this colour, he assembled a mighty armie, and ouerthrew the *Changuas*: and from that time commanded that *Viracocha* should be held for vniuersall Lord, and that the Images of the Sunne and Thunder should doe him reuerence. And from that time they set his image highest: yet did he not dedicate anything to him, saying, that he being Lord of all had no neede. As for those inuifible Souldiours (a conceit like that which wee haue mentioned of the Turkes) hee said that no man might see them but himselfe: and since they were converted into stones: and in that regard gathered a multitude of stones in the mountaines, and placed them for Idols, sacrificing to them. He dalled them *Pururanas*, and carried them to the warres with great deuotion, making his souldiours beleue, that they had gotten the victorie through their help. And by this meanes he obtained goodly victories.

Next to *Viracocha* they worshipped the Sunne: and after him the Thunder, which they called by three names, *Chuquilla*, *Casulla*, and *Intiyllapa*, supposing it to be a man in heauen with a Sling and a Mace, in whose power it is to cause Raine, Haile, Thunder and other effects of the aery Region.

This *Guaca* (so they called their Idols) was Generall to all the Indians of Peru: and in Cusco they sacrificed to him Children, as they did to the Sunne. These three, *Viracocha*, the Sunne, and Thunder, had a more especiall worship then the rest: they put as it were a Gantlet or Gloue vpon their hands, when they lifted them vp to worshipspe them. They worshipped the earth in the name of *Pachamama*, & esteemed her the Mother of all things: the Sea also, and called it *Mamasocha*: and the Raine-bow, which with two Snakes stretched out on each side, were the armes of the Ingas. They attributed diuers offices, to diuers Starres, and those which needed their fauour worshipped them: so the Shepherd sacrificed to a Starre, by them called *Uranhillay*, which

d See cap. 12.

e *Albrius de Imag. deorum.*f *Phornuti de Nat. diu. Speculum.*g *Fu. gentii Mytholog. l. 2.*h *Ac. l. 6. c. 21.*

i So haue some reasoned in Temples quid facit aurum & Pers.

they hold to be a sheepe of diuers colours, and two other starres called *Catachillay* and *Vrenchillay*, which they fained to be an Ewe and a Lambe. Others worshipped a starre which they name *Maebacway*, to which they attributed the power ouer Snakes and Serpents, to keepe them from hurting them. To another Starre called *Chugwinchimbey* (which is as much as Tigre) they ascribed power ouer Beares, Tigres, and Lyons. They haue generally beleued that of all the beasts in the earth, there is one like vnto them in heauen, which hath care of their procreation and increase. Many other Starres they worshipped, too tedious to rehearse. They worshipped also Riuers, Fountaines, the mouthes of Riuers, entrees of mountaines, Rocks or great stones, Hills, and the tops of mountaines, which they call *Apachitas*. They worshipped all things in Nature, which seemed to them remarkeable and different from the rest.

k Act. 1. 5. 4. 5.

They shewed me, (it is *Acoftas* speech) in *Cazamalca*, a Hill or Mount of sand, which was a chiefe Idoll or *Gusca* of the ancients. I demanded what Diuinitie they found in it; they alledged the wonder, it being a high mount of Sand in the midst of the chicke mountaines of stone. In the Citie *delos Reyes*, for the melting of a Bell, we cut downe a great deformed Tree, which for the greatnes and Antiquitie thereof had been their *Gusca*. They attributed the like diuinitie to anything that was strange in this kinde, as stones, or the Rootes *Papas* & *Lallatrecas* (which they kissed & worshipped) Beares also; Lions, Tigres and Snakes, that they should not hurt them. And such as their Gods be, such are the things which they offer vnto them in their worship. They haue vsed, as they goe by the way, to cast in the crosse-waies on the hills and topps of mountaines, old shooes, Feathers, and Coca chewed. And when they had nothing else, they cast a shooe as an offering, that they might passe freely and lustily; hence it is, that they finde in the high-waies great heapes of stones offered, and such other things. They vsed the like ridiculous offering in pulling off their haire of the eye-browes to offer to the Sunne, hills, windes, or any other thing which they feare. They report of one of the *Inguas* that said he did not take the Sun to be a God, because he laboureth so much in his daily journey. In fine, * euery one worshipped what liked him best. The Fishers worshipped a Sharke or some other Fish: the Hunter, a Lyon, Foxe, or other Beast, with many birds; the country-man, the water, and Earth. They beleued that the Moone was Wife to the Sunne: when they sweare they touch the earth, and looke vp to the Sunne. Many of their Idols had Pastorall staves and Miters like Bishops, but the Indians could tell no reason thereof: and when they saw the Spanish Bishops in their *Pontificalibus*, they asked if they were *Guscas* of the Christians.

1 Gen. 1. 12. 1.

They worshipped also (as before is said) the dead bodies of the *Inguas*, preferring them with certaine Rosin, so that they seemed aliv. The body of *Tupangui*, the Grandfather of *Atabaliba*, was thus found, hauing eyes made of a fine cloth of Golde so Artificially set, as they seemed naturall, hauing lost no more haire then if hee had died the same day, and yet hee had bene dead threescore and eightene years. There also the Spaniards found his seruants and *Mamacomas*, which did seruice to his memorie.

on Circa. c. 50.

In some Prouince ^m they worshipped the image of a Bull, in an other of a Cocke, and in other, others. In the principall Temple of *Pachicama*, they kept a she-Foxe and worshipped it. The Lord of *Manta* kept a great and rich Emerald, as his ancestors also before him had holden it, in great veneration: on some daies it was brought forth in publike to be worshipped. They which were sicke came in Pilgrimage to visit it, and there offered their gifts, which the Cacique and Ministers turned to their owne profit. The Diuell in many places did appeare vnto them, and he indeed was Author of all these superstitions.

n Gen. 1. 12. 1.
Apollon. 1. 1.

They haue a Tradition concerning the Creation, ^a that at the beginning of the world there came one from the North, into their countrey, called *Con*, which had no bones, went very light and swift, cast downe mountaines, lift vp the hills, onely with his will and word: He said he was the sonne of the Sunne, and filled the earth with men and women which they created, giuing them fruits and bread & other things necessarie for humane life. But being offended with some, he countermanded all

all

that former good, and turned it a fruitfull lands into barren sands, as they are now in the Plaines, and tooke away the water that it should not raine (hence it came that there it raines not) onely leaving them the Rivers, of pure compassion, that they should maintaine the selves with labour. Afterwards came another from the South, called *Pachicama*, the sonne also of the Sunne and Moone, who banished *Cow*, and turned his men into Cats, Monkeyes, Beares, Lyons, Parrats, and other Birdes, and created the Progenitors of the present Indians, and taught them to husband the earth and the Trees. They againe to gratifie him, turned him in their imaginations and superstitions vnto a God, and named the province foure leagues from Lima of his name. Hee continued till the Christians came to Peru. Hee was their great Oracle, and as some Indians affirme, hee still continueth in secret places with some of their old men and speaketh to them. Of this Temple we shall after speake.

They hold opinion also, that on a time it rained so exceedingly, that it drowned all the lower Countries, and all men, save a few, which got into caues vpon high hilles wher they shutte vp themselves close, that no raine could get in: there they had stored much prouision and living creatures. And when they perceiued that it had done raining, they sent forth two Dogges, but they returning all myrie and soule, they knew that the waters had not yet ceased: after that they sent forth more Dogges, which came backe againe dry. Then did they goe forth to people the Earth: but were mightily afflicted with multitudes of great Serpents which had sprung vp out of those mirie Reliques of the Floud: but at last they killed them. They beleue also that the world shall haue an end, but before the same, shall goe a great drought, and the Sunne and Moone, which they worship, shall bee consumed: and therefore they make grieuous lamentations when there is any Eclipse, especially of the Sunne, fearing the destruction of it and the world. They beleue the immortalitye of the soule, as wee shall more fully see when wee come to their Buriall-rites.

CHAP. XI.

Of the Religious Persons, Temples, Confections, and sacrifices in Peru.

NO man might come to the *Gnacas* or Idolls but Priestes. These were clothed in white, and when they came to worship, they prostrated themselves on the ground, and holding in their hands a white cloth, did speake to their God in a strange language, that the people should not vnderstand. These haue the authoritie in their holies, and consecrate both the things liuing, and the offerings of other things. In the sacrifices they diuined by inspection of the inward parts, especially by view of the heart, if it were of a man. And if they finde not signes answerable to their expectation, they neuer cease off from sacrificing till they doe finde them, beleeuing, and making the people beleue, that God is not till then pleased with their sacrifices. They bare incredible shew, and were had in great reputation, of holines. When they were to sacrifice they abstained from women, and if they had committed any trespasse, they did expiate and purge the same with fasting: in sacrificing they did binde, and binde their eyes, and were sometimes so transported with Zeale, that with their nailes they scratched or pulled out their eyes, as hath bene scene. Neither did the people alone admire their holinesse, but the Princes also, who would doe nothing of moment without their aduise. They also without feare or flatterie, declared vnto them what they had receiued from their Oracles. The manner of their diuell

b Acost. l. 5. c. 12 consultation was this. In the night time (commonly) they entred backward to their Idoll, and so went bending their bodies and heads after an vgly manner, and thus consulted with him. The answer hee made was for the most part like unto a fearefull hissing, or to a gnashing, which did terrifie them: These Oracles are now ceased.

c Len. Apoll. l. 2. *Apollonius* speaks of two mighty Princes, not farre from *Chili*, one of them named *Lychengormes*, they are able to bring into the field two hundred thousand men, and are very rich: but the cause why I heere mention them is that number of Priests which he saith are reported to belong to one of their Temples to the number of two thousand.

d Gom. l. 121. In every Prouince of Peru, there was one principall house of adoration. The ruines of the Temple of *Pachacama* are still to bee seene. That, and the Temples of *Colla*, and *Cusco* were lined within with Plates of Gold and Siluer, and all their seruice was of the same, which proued great riches to the conquerours. In *Pachacama* the Sunne was worshipped with great deuotion: There were kept in the same many Virgins. *Francis Pizarro* sent his brother *Hernando* (when he had taken *Atababta*) to spoile this Temple, but the Priests and chiefe men had carried away aboue foure hundred burthens of Gold before he came, and none doth know what became of it: Yet did he finde there some quantitie of Golde and Siluer remaining. They sacked the Sepulchers also, and thence drew abundance of the said metalls. From that time hitherto, the Temple went to ruine.

f Acost. l. 5. c. 12. The Temple of *Cusco* was very sumptuous, the pavement and Stones yet remaine witnesses of the auncient splendor and magnificence. This Temple was like to the *Pantheon* of the Romanes: for that it was the house and dwelling of all the Gods. For the *Inguas* did there behold the Gods of all the Nations and Prouinces they had conquered, every Idoll hauing his proper place; whither they of that Prouince came to worship it, with excessiue charge for the same. And thereby they supposed to keepe safely in obedience those Prouinces which they had conquered, holding their Gods as it were in hostage. In this house was the *Pinchao*, which was an Idoll of the Sunne, of most fine Golde wrought with great riches of Stones, the which was placed to the East with so great Arte, as the Sunne at his rising did cast his beames thereon, which reflected with such brightnes, that it seemed another Sunne. They say that at the spoile of this Temple, a Souldiour had for his part this goodly *Pinchao*, and lost the same in a night at play; whence grew a prouerbe of Gamesters in Peru, *They play the Sunne before sunne-rising*. In some parts of Peru, as at Old Port and Puna, they vsed the detestable sinne against Nature: yea, the Diuell so farre preuailed in their beastly deuotions, that there were boyes consecrated to serue in the Temple; and at the times of their sacrifices and solemne Feastes, the Lordes and principall men abused them to that detestable filthinesse. And genetally in the hill-countries the Diuell vnder shew of holinesse had brought in that Vice. Every Temple or principall house of adoration kept one man or two or more, which went attired like women, euen from the time of their childehood and spake like them, imitating them in euery thing. Vnder pretext of holinesse and Religion, their principall men, on principall daies, had that hellish commerce. A Frier dealt with two of these *Ganimedes*, about the filthinesse of this Vice, and they answered that they held it no fault; for from their childehood they had bene placed there by their *Caciques*, both for that employment, as also to be Priests and to keep the Temple. Thus farre had they banished Nature, to entertaine Religion; and thus farre had they exiled the soule of Religion, retaining onely a stinking carcasse.

g Circa. c. 64. At *Ganada* in *Caximalca* the *Inguas* built a Temple in honour of the Sunne. There were Virgins kept which intended nothing but to weaue, and Spinne, and Dye clothes, for their Idolatrous seruices. The like was in other places, in *Guanuco* was a stately pallace of great stones, and a Temple of the Sunne adjoining

* Tantum Religio potuit suadere malorum.

h Circa. c. 77. & 80.

adjoining, with a number of Virgins and Ministers, which had thirtie thousand Indians for the service thereof. The service vvhich most of them did is like to bee the tilling of the ground, feeding of Cattell, and such like before mentioned, which they were bound to doe for the *Inguas*, and also for the *Gnucas*, that is, Idols, and Idoll-houses. But it were a wearisome Pilgrimage to goe and leade my Reader with me, to euery of their Temples, which for the most part had the same rites, according to that proportion of maintenance which belonged to them.

*Gomara*¹ reporteth that their houses of women were as Cloisters or Monasteries, enclosed, that they might neuer goe forth. They gueldded men, which should attend on them, cutting off also their noses, and lippes, that they should haue no such appetite. It was death for any to be found false and incontinent. The men that entred in to them were hanged vp by the seete. These made robes for the Idols, and burned the ouerplus with the bones of white sheepe, and hurled the Ashes into the aire towards the Sunne. If they proued with child, and sware that *Pachacama* did it, the issue was preserved.

Of these Monasteries or Nunneries thus writeth *Acofta*. There were in Peru, many Monasteries of Virgins,² but not any for men (except for their Priests and Sorcerers) at the least one in euery Prouince. In these were two sorts of women; one ancient, which they called *Mamacomas*, for the instruction of the yong; the other of yong Maidens, placed there for a certaine time, after which they were drawne forth, either for the Gods, or for the *Inguas*. They called this house or Monasterie *Aclagnagi*; that is, the house of the chosen. Euery Monasterie had his Vicar, or Gouverneur, called *Appopana-ca*, who had libertie to choose whom he pleased, of what qualitie soeuer, being vnder eight yeares of Age, if they seemed to be of a good nature and constitution. The *Mamacomas* instructed these Virgins in diuers things needfull for the life of man, and in the customes & ceremonies of their Gods.

Afterwards they tooke them from thence, being aboute fourteene, sending them to the Court with sure guards, whereof some were appointed to serue the Idols, & Idoll-Temples, keeping their Virginitie for euers: some other were for ordinarie sacrifices that were made of Maidens, and other extraordinary sacrifices, they made for the health, death, or warres of the *Inguas*: and the rest serued for Wiues and Concubines to the *Inguas*, or such as he gaue the to. This distribution was renewed euery yeare. These Monasteries possessed rents, for the maintenance of these Virgins. No Father might refuse his daughter, if the *Appopana-ca* required her: yea, many fathers did willingly offer their Daughters, supposing it was a great merit to be sacrificed for the *Inguas*. If any of these *Mamacomas* or *Aellas* were found to haue trespassed against their honor, it was an in-
evitable chastisement to bury them alieue, or to put them to death, by some other cruell torment.

The *Inguas* allowed a kinde of Sorcerers or Sooth-sayers, which (they say) tooke vpon them what forme and figure they pleased, flying farre through the ayre in a short time. They talke with the Diuell, who answereth them in certaine stones, or other things, which they reuerence much. They tell what hath passed in the furthest parts, before newes can come. In the distance of two or three hundred leagues, they would tell what the Spaniards did or suffered in their euill warres. To worke this diuination, they shut themselves into a house and became drunke; till they lost their senses: a day after, they answered to that which was demanded. Some affirme they vse certaine vnctions. The Indians say that the old women doe commonly vse this office of Witch-craft; especially in some places. They tell of things stolne or lost. The *Amasnas* (which are the seruants of the Spaniards) consult with them, and they make answere, hauing first spoken with the Diuell in an obscure place; to as the *Amasnas* heare the sound of the voice, but vnderstand it not, nor see any body. They vse the Herbe *Villas*, with their *Chica* (drinke made of Mays) and therewith make themselves drunke, that they may be fit for the Diuels conference. The conference with these Witches is one of the greatest lets to the proceeding of the Gospall amongst them.

¹ Gom. c. 121.

² Acoft. l. 5. c. 15.

* The yong
Virgin-
Nunnes.

¹ Acoft. l. 5. c. 26.
Sorcerers.

m Idem c. 14.
Confessions.

Tchuyri.

Among their Religious persons, I may reckon their Confessours. They m helde opinion that all Aduerſities were the effects of ſinne: for remedy whereof they vſed ſacrifices. Moreouer, they confeſſed themſelues Verbally almoſt in all Prouinces, and had Confessors appointed by their ſuperiours to that end, with ſome Reſeruation of Caſes for the Superiours. They receiued Penance, and that ſometimes very ſharply, when they had nothing to giue the Confessor. This office of Confessor was likewise exerciſed by women. The manner of the *Tchuyri* was moſt generall in the Prouinces of *Collasuo*. They diſcouered by lotts, or by the view of ſome beaſts, if any thing were concealed, and puniſhed them vvith many blowes of a ſtone vpon the ſhoulders, vntill they had reuealed all: after that they enioyned them Penance, and did ſacrifice. They likewise vſed Confession, when their Children, Wiues, Huſbands or Caciques were ſicke, or in any great expleyt. When the Ingua vvas ſicke, all the Prouinces confeſſed themſelues, chiefly thoſe of *Collao*. The Confessors were bound to hold their Confessions ſecret, but in certaine caſes limited. The ſinnes vvwhich they chiefly confeſſed were, killing one another out of warre, ſtealing, to take another mans Wife, to giue poiſon, or Sorcerie, to doe any harme, to bee forgetfull in the reuerence of their *Gnacas*, not to obſerue Feaſts, to ſpeake ill off, or to diſobey the Ingua. They accuſed not themſelues of ſecret ſinnes. The Ingua confeſſed himſelfe to no man, but to the Sunne, that hee might tell them to *Viracocha*, of him to obtaine forgienefſe: vvwhich done, hee made a certaine bath to clenſe himſelfe in a running Riuer, ſaying; *I haue told my ſinnes, to the Sunne, receive them then Riuer, and carry them to the Sea, where they may neuer appeare more.* Others that confeſſed vſed likewise thoſe bathes. When any mans Children died; hee was holden for a grieuous ſinner, ſaying, that it was for his ſinnes, that the ſonne died before the Father. Such therefore, after they vv ere conſiſſed, were bathed in the ſaid bathe, and then came a deformed perſon, to whippe them with certaine Nettles. If the Sorcerers or Inchanters by their lotts or diuinations affirmed that any ſicke body ſhould dye, the ſicke man makes no difficultie to kill his owne ſonne, though he had no other, hoping by that meanes to eſcape death, ſaying that in his place he offered his ſonne in ſacrifice. The Penances enioyned them in Confessions were, to faſt, to giue apparell, gold or ſiluer, to remaine in the mountaines, and to receiue many ſtripes vpon the ſhoulders.

n Gom c 121

Acob. 1. 5. c. 18.

Sacrifices and offerings.

The Sacrifices of the Indians may be reduced into three kindes; of inſenſible things; of beaſts; of men. Of the firſt ſort vv ere their ſacrifices of Coca (an Herbe of much eſteeme) of Mays, Feathers, Gold, and Siluer, in figures of little beaſts, or in the forme of that vv which he ſought for: alſo of ſweet vvood, and diuers other things, vv whereby their Temples became ſo rich. They made theſe offerings to obtaine a good vvind, health, faire vv weather and the like.

Of the ſecond ſort of Sacrifices, were their *Cuyes*, vv which are like Rabbits, and for rich men in matters of importance, *Pacos* (the great Camell-faſhioned ſheepe) vv with curious obſervation of the numbers, colours, and times. The manner of killing their Sacrifices, is the ſame vv which the Mores now vſe, hanging the beaſt by the right fore-legge, turning his eyes toward the Sunne, ſpeaking certaine vv words, according to the qualitie of the ſacrifice. For if it were coloured, they directed their vv words to the Thunder, that they might want no vv water; if vv white, to the Sunne, that he might ſhine on them; if gray, to *Viracocha*. In Cusco they did euery yeare kill and ſacrifice vv with this ſolemnitie, a thorne ſheepe to the Sunne, and did burne it, clad in a red vv Waiſtcoate, caſting ſmall vv baskets of Coca into the fire. They ſacrificed alſo ſmall vv birds on this manner: they kindled a fire of Thornes, and caſt the ſmall vv birds in, certaine officers going about vv with round ſtones, vv wherein were carued or painted Snakes, Lyons, Toads, Tygers, & ſaying *Vſachum*, that is, let the vv victory be giuen vv vs, vv with other vv words. They drew forth certaine vv blacke ſheepe, vv called *Vra*, vv which had bene kept certaine vv dayes vv without meate, and therefore vv vſed theſe vv words: *So let the hearts of our enemies*

be weakened as these beasts. And if they found, that a certayne peece of flesh behind the heart were not consumed by fasting, they tooke it for a bad signe. They sacrificed also certayne blacke dogges, which they slew and cast into a Plaine, with certaine ceremonies, causing some kind of men to eat the flesh, which they did, lest the Ingua should be hurt with poyson. And for this cause they * fasted from morning till the starres were vp, and then glutted themselves. This was fitting to withstand their enemies gods. They offered shelles of the Sea to the Fountaines, saying, that the Shelles were the Daughters of the Sea, the Mother of all waters. These shelles they vied (in manner) in all Sacrifices. They offered Sacrifice of whatsoeuer they did sowe, or raise vp. There were Indians appointed to doe these Sacrifices to the Fountaines, Springs, and Riuers, which passed through their Townes or by their Farmes, that they might not cease running, but alwayes water their grounds. *Gomara* * saith, that their Priests married not, went little abroad, fasted much, although no Fast lasted above eight dayes; and that was in their Seede time, and in Haruest, and in gathering of golde, and making warre, and talking with the Deuill: yea some of them (I thinke) for feare, because they are blindfolded when they speake with him, put out their eyes; they enter into the Temples weeping and lamenting, which the word * *Gnaca* signifieth. They touch not their Idoles with their hands without cleane and white linnen, they burie in the Temples the offerings of Golde and Siluer, in their Sacrifices they cry aloud, and were neuer quiet all that day nor night: they annoynted with blood the faces of their Idoles and doores of their Temples; they sprinkle also their Sepulchres. The Sorcerers did coniure, to know what time the Sacrifices should bee made, which beeing ended, they did gather of the contribution of the people what should bee sacrificed, and deliuered them to such as had charge of the Sacrifices. In the beginning of Winter, at such time as the Waters increased by the moysture of the weather, they were diligent in sacrificing to the Waters. They did not sacrifice to the Fountaines and Springs of the Deserts. And euen to this day continueth this their respect to these Springs and Riuers. They haue a special care to the meeting of two Riuers, and there they wash themselves for their health, first annoynting themselves with the flower of Maiz, or some other things, adding thereto diuerse ceremonies, which they doe likewise in their baths.

Their third kind of Sacrifices was the most vnkinde and vnnatural, namely of men: Wee haue shewed before of their butcheries, at the burials of their great Lords. Besides this they vsed in Peru to sacrifice young children, from foure or six yeares olde to ten: the greatest part of Sacrifices were for the affaires that did import the Ingua, as in sickenesse for his health, for victorie in warre, at the Coronation or giuing him the *Royall Roll*. In this solemnitie they sacrificed two hundred children. The manner of the Sacrifice, was to drowne and bury them with certaine ceremonies: sometimes they cut off their heads, annoynting themselves with the blood from one eare to the other. They did likewise sacrifice Virgins, of such as were brought from their monasteries. The common sort (as you haue heard) being like to die, would sacrifice their owne sonnes to the Sunne or *Viracocha*, desiring him to be so content, and spare the fathers life.

When they sacrificed, they observed the heart and other the inward parts for diuination, and if they saw a good signe (after their baticlustration) they daunced and sung with great merriment; if a bad, they were very heauie: but, good or bad, they would be sure to drinke deepe. They ate not their humane Sacrifices, but sometimes dried them and preferred them in coffins of siluer.

It were an endlesse toyle, to reckon vp all the superstitions of Peru; in which were so many Nations, agreeing in disagreeing from truth, yet disagreeing in their diuersified errors. To let passe *Pangura*, which fatte, sacrifice, and eate their captiues, and euery tuesday offer two Indians to the Deuill; and the drunken Province of Carrapa, where they eate little, and drinke much, at once drinking in, and pissing out; the Mitimaes which are earely at their meate, and make but one drinking in the day (which lastes from morning till night) by *Bacchu* Priuiledge enioying without controll any

* Fasting.

* *Gom. quo supra.** *Gnaca* signifieth Mourning.p *Aroba quo supra.*q *Gomara*
r *Sansobin*
Selua pa. 9.

Woman

woman they like: The Canari put their wiues to the drudgery abroad, whiles themselves spinne, weaue, tricke vp themselves, and performe other womanish functions at home: The Galani make their Captiues drunke, and then the chiefe Priest cutteth off their heads, and sacrificeth them. Generally, in the mountaines they were more cruell, but all obserued bloodie, beastly, diabolicall ceremonies, the recounting whereof must needs weary the patientest Reader.

CHAP. XII.

Of their supputation of Times, of the Feasts, Sepulchres, and other Peruvian superstitions.

BEfore we speake of the Peruvian Festiual times, it is not amisse to take some more generall view of their Calendar. They diuided their yeare into so many dayes iust as wee doe, and into so many Moneths or Moones. To make the Computation of their yeare certayne, they vsed this industrie: Vpon the mountaine about Cusco there were twelue pillers set in order, and in such distance, as euery moneth one of these pillers did note the rising and setting of the Sunne. They called them *Saccanga*; by meanes whereof, they taught and shewed the Feasts, and the seasons fit to sowe, and reape, and for other things. They did certayne Sacrifices to these Pillers of the Sunne. Every moneth had his peculiar name and Feasts. They sometimes beganne the yeare in Ianuarie: but since, an Ingua called *Pachacuto*, which signifieth a Reformer of the Temple, beganne their yeare in December, by reason, as it seemeth, of the Sunnes returne from *Capricorne*, their neereſt Tropicke. I reade not of any weekes they obserued: for which they had not so certayne a rule, as the Sunnes course was for the yeare, and the Moones for the moneth.

They obserued in Peru two kindes of Feasts: some ordinary, which fell out in certayne moneths of the yeare, and others extraordinary, which were for certayne causes of importance. Euerie moneth of the yeare they made Feasts and Sacrifices: and had this alike, the offering of a hundred sheepe, but of vnlike colour and forme, according to the moneth. In the first moneth they made their first and principall Feast, therefore called *Capacayme*, that is to say, a rich and principall Feast. In it they offered a great number of Sheepe and Lambes in Sacrifice, and burnt them with sweete wood: then they caused Gold and Siluer to bee brought vpon certayne Sheepe, setting vpon them three Images of the Sunne, and three of the Thunder, the Father, the Sonne, and the Brother. In these Feasts they dedicated the ^b Ingua Children, putting the *Gnarus* or Ensignes vpon them, and they pierced their eares: then some old man did whippe them with slings, and annoynt their faces with blood, in signe that they should bee true Knights to the Ingua. No stranger might remayne in Cusco during this moneth, and this Feast, but at the end thereof they entred, and were made partakers of the Feasts and Sacrifices after this manner. The *Mamacomas* or Nunnes of the Sunne made little loaves of the flower of Maiz, died and mingled with the blood of white Sheepe, which they did sacrifice that day: Then they commaunded that all Strangers should enter, who set themselves in a certayne order: and the Priests which were of a certayne linage, descending from *Lingui Yupangui*, ^d gaue to euery one a morsell of these small loaves, saying that they gaue it them to the end they should bee vnitd and confederate with the Ingua: and that they ^a taught them not to speake or thinke any euill against the Ingua, but alwayes to beare him good affection: for that this peece should bee a witnesse of their intentions, and, if they did not as they ought, would discouer them. They carried these small loaves in great platters of golde and siluer, appoynted for that purpose; and all did receiue and eate those peeces, thanking

^a Acosta lib. 6. ca. 3.

^b Knights of Peru.

^c Acosta lib. 7. ca. 23.

^d A rite resembling the Christians Communion in a deuillish Apishness.

thanking the *Sunne* and the *Ingua*. This manner of communicating they vsed likewise in the tenth moneth called *Coyarame*, which was September, in the Feast called *Cyana*. They likewise sent of these loaves to all the Guacas of the Realme, whither the people assembled to receive them: to whom they said that the *Sunne* had sent them that, in signe that he would haue them honour him, and the Caciques. This continued from the time of *Ingua Yupangui*, whom wee may call the Perovian *Numa*, till the Spaniards substituted in place thereof their Masse, a masse of * more monstrous absurdities, (in their transubstantiation; bread-worshipping, God-eating, which they can also vse to combine subiects, not to their Ingvas or lawfull Princes, but against them, as our Powder-traitours did) then the former, notwithstanding the fairer pretexts of Christian and Catholike titles.

* *Corruptio optimi pessima.*
Powder traitors.

But to returne to our *Capacayme*, it is strange that the Deuill hath not only brought in an apish imitation of Christian Sacraments; but of the Trinitie also in their Pagan rites. For the *Father, Sonne, and Brother*, called *Apomti, Churumti* and *Intiguagui*, that is, Father Sun, Son Sun, Brother Sun, had some shew of that great mysterie. In like manner they named the three Images of the *Chinquilla*, or God of the Aire, whence are thunders, raines, and snowes. They had one Guaca where they worshipped an Idoll called *Tangatanga*, which they said was one in three, and three in one. Thus doth the Deuill despise the truth, which he would seeme to imitate. In the second moneth, called *Camey*, besides the sacrifices which they made, they cast the ashes into the Riuer, following five or six leagues after, praying it to carrie them into the Sea, for that the *Vinacocha* should there receive this present.

In the third, fourth, and fifth moneth, they offered a hundred sheepe, blacke, speckled; and grey, with many other things. In the sixth moneth they offered a hundred sheepe more, of all colours: and then made a Feast; bringing Maiz from the fields into the house; which they yet vse. This Feast is made, coming from the farme to the house, saying certaine songs, and praying that the Maiz may long continue. They put a quantitie of the Maiz (the best that groweth in their Farmes) in a thing which they call *Pirua*, with certaine Ceremonies, watching three nights. Then doe they put it in the richest garment they haue, and being thus wrapped and dressed, they worship this *Pirua*, holding it in great veneration, and saying; it is the mother of the Maiz of their inheritances, and that by this meanes the Maiz augments, and is preserved. In this moneth they make a particular sacrifice, and the Witches demand of this *Pirua*, if it hath strength enough to continue vntill the next yeare. And if it answers no, then they carry this Maiz to the Farme whence it was taken, to burne, and make an other *Pirua* as before: and this foolish vanitie still continueth. In the seventh moneth they made the Feast *Intirayms* and sacrificed a hundred Guanacos in honour of the *Sunne*: they made many Images of *Quinva*-wood carued, all attired with rich garments, they daunced, and cast flowers in the high wayes, and thither came the Indians painted and singing.

In the eight moneth they burned a hundred sheepe, all grey, of the colour of *Viscacha* with the former solemnities. In *Yupangui* their ninth moneth, they burnt a hundred sheepe of Chesnut colour: and likewise a thousand *Cuyas* (a kinde of Rabbits) to the end the frost, aire, water, and *Sunne*, should not hurt their Farmes. In the tenth moneth called *Coyarame*, they burnt a hundred white sheepe that had fleeces: and then they made the Feast *Suna* in this manner. They assembled together the first day of the Moone before the rising thereof, carrying Torches in their hands: and when they saw it, they cried aloud, saying, *Let all harme goe away*, striking one another with their Torches: which being done, they went to the common Bath, to the riuers and fountaines, and euery one to his owne Bath, setting themselves to drinke foure daies together. In this moneth also the *Manacomai* made their loaves (as is said) of communicating with the *Sunne*, and the *Ingua*. The bathes, drunkenesse, and some reliques of this feast *Suna* remaine still, with the ceremonies a little different, but very secretly. In the eleuenth moneth they offered also their hundred sheepe. And if they wanted

d They which did this were called *Pancot-cot*.

e Acos. libr. 4.
ca. 16.
Chica, what
it is.

red water to procure raine, they set a blacke sheepe tied in the middelt of a Plaine, powring much Chica about it, and giuing it nothing to eate till it rained. This Chica is a drinke or wine made of Maiz, steeped and boyled, and will sooner make one drunke then wine of grapes: they haue an other way to make it, by champing the Maiz, which they hold then best, when it is done (after the beastliest manner) by olde withered women. This drunken people will spend whole dayes and nights in drinking it, and it is therefore forbidden by the Lawe. But what Law can preuaile against the Deuill and the drunkard? We neede not goe to Peru to prooue this.

The twelfth and last moneth they sacrificed a hundred sheepe, and solemnised the Feast called *Raymacanlar Rayguis*. In this moneth they prepared what was necessarie for the children that should be made Nouices: the moneth following, the oldemen made a certaine shew, together with the Children, in Rounds and Turnings, which they commonly doe, when it raineth too much, or too little, and in the time of Plague.

f Procession.

Among the extraordinary Feasts (which were many) the most famous was that which they called *Ym*. This had no time prefixed, but by Necessitie or Distresse. And then the people prepared themselves thereto, by fasting two dayes; during which they did neither companie with their wiues, nor eate any meate with salt or garlick, nor drinke any Chica. All did assemble together in one place, where no stranger, nor any beast might be admitted; they had garments and ornaments which serued only for this Feast. They marched very quietly in Procession, their heads couered with their vailles, sounding of drummes, without speaking one to an other. This continued a Day and a Night: The day following they daunced and made good cheere for two dayes and two nights together, saying that their prayer was accepted. Euen still they vse one which is somewhat like this, called *Ayma*, with garments onely seruing to that end, and make procession with their Drummes, hauing fasted before, concluding with good cheere. And although the Indians forbear sacrifices because of the Spaniards, yet they vse many ceremonies still, which had their beginning from their Ancient superstitions.

g Acos. l. 5. ca. 7

h Funeralls.

Now concerning their funeralls. The Indians of Peru beleue commonly, that the soule liued after it, and that the good were in glorie, and the bad in paine. They vse a wonderfull care to preferue the bodies, which they honoured after death: their successours gaue them garments, and made sacrifices to them, especially of the Inguas, of whom we haue spoken before. In their bloudie funeralls the woman he loued best was slaine, and multitudes of other attendants of all sorts for his new familie in the other world, and that, after many songs and drunkennesse. They sacrificed to them many things, especially young children, and with the bloud they made a stroke on the dead mans face, from one eare to the other. This cruelty is common through a great part of the East and West Indies, as in their places this Historie doth shew you: wittily auoyded once by a Portugall, who was a captiue, and to be slaine at the funeralls of his Lord, and hauing but one eie, saw better to saue his life then if hee had had both. For he told them that such a deformed and maimed fellow would bee a disgrace to his Maister in the other life, and so perswaded the Executors, or Executioners (if you will) to seeke a new choice. The Indians haue another ceremonie more generall, which is to set meate and drinke vpon the graue of the dead, imagining they did feede thereon. At this day, many Indian Infidells doe secretly draw their dead out of the Churchyard, and burie them on hills, or vpon passages of mountaines, or else in their owne houses. They haue also vse to put Gold and Silver in their mouth, hands, and bosome, and to apparell them with new garments, durable, and well lined. They beleue, that the soules of the dead wander vp and downe, induring cold, thirst, hunger, and trauell: and for this cause they vse their Anniversaries, carrying them clothes, meate, and drinke.

k Cieza pa. 1.
ca. 62.

Pedro de Cieza reporteth, that in Cenu in the Province of Cartagena (which we heere mention for proximitie of rites, rather then of place) neere to a Temple built in honour

honour of the Deuill, there was taken forth an innumerable quantitie of Sepulchres, more then a million of them, old and new. Himselfe was there present. Much treasure is found in the graues. *Iuan dela Torre* tooke forth of one Sepulchre more then five hundred thousand pezos. The great men adorned their Sepulchres with Vaults and Towers, and had with them interred their women, servants, meat, chicha, armes and ornaments. He addeth, that the Deuill (in the shape of some principall person deceased) would sometimes appeare, and shew them newes out of that other world, how hee liued and fared there. And hence (it seemes) came that spoyle of so much wealth, and so many persons, for their funeralls. But take heed (Reader) that you doe not beleuee it was the Deuill that was wont to appeare in some habite of afflicted foules, and demanded Dirges and Masses for their manumission out of Purgatorie: alas the Deuill was confined to the Indies, and would neuer haue beene so good a Puruey for the Popes kitchen. And certes, if our Christian auncesters had not their wiues and goods buried in their graues, with foode, rayment, and ornaments: yet these things were also buried with them, whiles the feates of Purgatorie made them willing to endow the Priests and Monasteries, and bestow on Lights, and other rites, that which should haue maintained their houses, their wiues, and children. But how come wee from Peru to Rome? Nay, how comes Rome, if not from Peru; as more lately discovered, yet with Peru, and with, and from, other heathen nations in the world, in her manifold ceremonies and superstitious rites? as this Relation of Peru, for their Confessions, Processions, and many other rites will shew, and one day I hope more fully to acquaint the world, when we come in our Pilgrimage to visite Christian-Antichristian Rome.

And thus we take our leave of this Continent, and must into the adioyning Sea, to obserue matters of principall note we shall there find.

1 Rich Sepulchres.

CHAP. XIII.

Of the Islands adioyning to America.



Now I must obey the Spaniards Law, which will admit no strangers trafficke in Peru, and are iealous of any corriuall, which shall holde longer and more familiar discourse with America, although they haue rather forced her to their lusts, then wooed her to their loues. I also beginne to grow weary of this trauell in an other World, willing to looke homewards; and therefore am now embarked on the Peruvian coast, where the *Peaceable Sea* may free me of those former dangers whereto my Pilgrimage was subiect, in passing along snowie and fierie hills, deceitfull vnwholesome bogges, scorching sandie plaines, wildernesses, inhabited with wilde beasts, habitations peopled with wilder and more beastly men; and now by this commoditie of my Paper-barke, I may both direct my course homewards*, and yet walke, as intending another contrary, or diuers voyage. And euen as those heauenly Planets^b in their *Wandering* and yet most constant course, are guided by the generall motion of that vniuersall Wheele, and yet forget not their owne peculiar: so I, in my wandering Discoueries propound all and euery Place of the World, to be the place of my exercise and subiect of my Labour, but yet the *smoke of Ithaca* is sweetest, and my knowing all would be but a melancholy maze, if I should not come home to fill English eares with the newes. The Reader also, by this time wearied, will be glad to heare of an end.

In this Sea we may see many Islands which Nature hath seemed to set, as Centinells, along the coast, to holde their watch, as skowts to espie, and as Garrisons to defend their Soueraigne, Earth, lest the Ocean (by secret underminings, or by violent and tempestuous force, should be too busie an inroacher,

* To Leigh & London too. *Siluest. in Die Barta.*

^b Planet signifieth a wanderer.

^c Ithaca was the place where *Ulysses* dwelt, which (after many yeares trauell) he so much desired to see.

The

d The rides
are stronger
on the South
Sea then on
the N. r. and
higher by ma-
ny degrees.
Pet. Mar. dec. 3. l. 2
e Terra Au-
stralis.

f The Ladro-
nes or Ilands
of Theeues.
g A Pigaleia.
Pe. Mar. dec. 1. l. 6
h Navig. Thom.
Cand. sp. ap. Hac.

i Navig. Ol. N.
in Additament.
p. pa. Americ.

The Earth also on this side finding her selfe more strongly assailed then on the other, hath summoned the small home to her borders, and placed them for her better defence in stations neere hir, not suffering them to stray abroad, as in other Seas is usuall: so that there are almost no Ilands in this widest of Seas, the Peaceable; but neare the maine. If there be any, they are obscure, small, and not worthy our relation. As for those of *Salomon* and *New Guinea*, with their neighbours, they are reckoned to another Continent; if they be not Continent themselves; and for the Archipelago of *Saint Lazzaro*, these Ilands may be reckoned vntuely borderers, which while it is vncertaine, whether they should acknowledge the soueraignetic of Asia, *Terra Australis*, or America, are loyall to none; and therefore, where they are best knowne, are knowne by the name of *Theeues*; a name fitting their nature and disposition. Thus did *Magellan* find them, from whom (besides other things) they stole his boate, which by force he was forced to recover. Such did our Country-men in *Maister Candishes* renowned Voyage finde them, who saw also their Images of wood in the head of their boates, like the Images of the Deuill, Temple, and Saint, best fitting their deuotions; and such did *Oliver Noors* finde them, who came crying about him, *yron, yron*, offering him fruits in exchange for peeces of yron, and if any opportunitie offered it selfe, stealing closely, or openly, any thing they could lay holde on. They shot at them in vaine, so active were they in diving vnder the water, and continuing there, as if they had bene fitted alike to both Elements. The women also, no lesse then the men. They are a beastly people, polluting themselves in promiscuous lusts, and branded (many of them) with the markes of their intemperance; the pockes hauing eaten their noses and lippes. They are browne, fatte, long of stature: the men goe naked; the women weare a leafe before them, so that they beare some resemblance to the Pictures of *Adam* and *Eue*. Their boates are twentie foote long, and but a foot and halfe broad, cunningly wrought. They are extremely greedie of yron, of which mettall the Hollanders cast five peeces into the Sea, to trie them, and one of them fetcht them all out. But lest these *Theeues* robbe vs of our intended Deuotions, and our Reader of patience in longer stay here, wee will looke backe towards the Straits, and so compasse the other side of America. Many Ilands we may see heere neare the shore, all along as wee passe. But what should we trouble the Reader with names? I haue small deuotion to them, vnlesse I had some intelligence of some deuotion in them, further then that wherein they agree with the Peruvian rites, wherewith you were last tired.

In the Straits are some Ilands of small quantitie, of smaller dignitie: and who would stay there, where the Penguins* are your best Hosts: the rest are Giants or Man-eating Savages: and in the next, out of the Straits, but seales, who all can yeeld but an inhospitable hospitality. Neither hath provident Nature in all those coasts of *Chica*, or *Brasil*, bin prodigall of her Iland-store, foreseeing that they would, either be vsurped by Seales and Sea-monsters, or other more vnnatural and monstrous in humane shape, of deuillish inhumanitie, from the land. It seemes she hath bene the more sparing in the numbers, noblenesse, or quantity of Ilands in all those Seas, which we haue most swiftly furrowed, that she might in the great Bay more bountifullly impart her plenty, and shew her excellence in that kind. This is a great field, as it were, sowne with Ilands of all sorts; the Earth seemes a louing mother, which holdes open her spacious lappe, and holdes out her stretched armes betwene *Paria* and *Florida*: the Ocean also, as ialous of the earths more naturall inheritance and claime vnto them, seemes to neglect his course to the Southward, and here sets in with a violent current, alway forcing his waterie forces to walke (or rather to runne and flie) these rounds, to see that the Continent keepe her hand off, and not once touch his conquered possessions; that though (like *Tantalus*) she seemeth all wayes to be closing her open hands, and mouing vpon them; yet are they kept by this officious watchfulnesse of the Sea, that shee can neuer incorporate and vnite them to her selfe. Easily can they vnfolde this myserie, that are acquainted with the sit of the Earle, and the swiftnesse of the Current in this vast space of Earth and Sea, setting in at *Paria*, and asiet out againe at *Florida*, with admirable and incredible violence.

* Certaine
fowles which
breed on the
Ilands.

† The
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‡ The
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‡ Pet. Mar. dec.
3. lib. 6.

To begin then at Paria: (for of Orenoque and his mouth-full of Islands, and of *Trinidad*, that hath escaped the River, and betaken her selfe wholly to *Neptunes* Loues; we haue already spoken.) Here two rowes and ranks of Islands make shew and muster of themselves: the one extending East and West, the other North and South. Of the former is *Margarita*, which (like many a Gallant, whose backe robbeth his belly, whose bowells emptie of necessities, alway are croaking and complaining of superfluitie in ornament and fashion) so hath shee a *World* of Pearles to adorne her, but wanteth water to satisfie her thirst: store of Pearles shee can communicate of her plentie; water shee is faine to borrow of her neighbours.

Mundus maris libris.

The like wee may say of *Cubagua* her next neighbour, that by her store of Pearles hath wonne suiters from our, and the American world, whom shee can neither bidde eate or drinke of her Land-hospitalitie, where Grasse and Water are wanting. But as it usually comes to passe with these Fashion-mongers, which neglecting necessities, must at last be neglected of their ornaments too: So this Island which sometime was so rich, notwithstanding all her Pearles, shee pawned for her diet; that the Kings' fist amounted ordinarily to fiftene thousand duckats a yeare, yet now seemes almost beggered; her Pearle-fishes and Pearle-fishers, most of them gone: and now it is time for vs to be gone from her too.

Botero del sole, 43.

Little businesse can wee finde any further, in following that Western ranke, *Orchilia*, *Oruba*, and the rest, and therefore will looke Northwards, to that other Ranke wee spake of: where leauing *Tobago* on the right hand, wee see before vs *Granata*, *Saint Vincent*, *Saint Lucia*, *Dominica*; and then circling to the North-west, *Desiderata*, *Saint Christopher*, *Holy Croffe*, and others, whose names, without other matter of Historie, would be but tedious to the Reader. These, and a multitude of others vnmencioned, are called the Islands of the *Caribes*, or *Cannibals*. The inhabitants ^m eate mans flesh, and passe to other Islands with their Boates to the hunting of Men, as other Hunters doe for Beasts. *Carib* signifieth stranger; for so the more innocent Indians esteeme them. At home they onely couer their priuities, but in time of Warre they vse many ornaments. They are nimble, beardless (vsing little Pincers to pull out the haire) shoot poysoned Arrowes, bore holes in their eares and nostrills for elegancie, which the richer sort decke with Gold, the poorer with shells. From the tenth or twelfth yeare of their age they carrie leaues, to the quantitie of Nuts, all the day in either cheek, which they take not out, but when they receiue meat or drinke. With that medicine they make their teeth blacke: they call other men *Women*, for their white teeth, and *Beasts* for their haire. Their teeth continue to the end of their liues without ach or rottenesse. When the men went on man-hunting, (which they did sometimes in long and farr expeditions) the women manfully defended the coast against their Enemies: and hence it is in *Martins* judgement, that the Spaniards tell of Islands inhabited only with women: which may be ^o the true interpretation, happily, of I know not how many places in *America*, besides those of Asia and Africa, reported *Amazonian*. *Pontinus* would warre vpon the *Cannibals*, but on the Island of *Guadalupe* his women were taken, his men slaine, himselfe forced to depart from that both Place and Enterprise: *Colambus* in his second Voyage landed on this Island, where he saw their round houses, hanging-beddes of Cotton, and certaine Images, which hee had thought had bene their Gods: but by interpreters after learned, that they were but for ornament, and that they worshipped nothing but the Sunne and Moone, although they make certaine Images of Cotton, to the similitudes of such phantasies as (they said) appeared to them in the night. They found earthen Vessells, like ours, also in their Kitchens, Mans flesh, Duckes flesh, and Goose flesh, all in one pot; and other on the Spits, ready to be layd to the fire. Entering into their inner lodgings, they found faggots of the bones of mens armes and legges, which they reserue to make heads for their Arrowes. They found in their Villages one Hall, or Pallace, to which they assemble, as to their Theatre, or Playing place. The inhabitants at the sight of the

m P. Mart. Dec. 8. 16.

n P. Mart. Dec. 3. 19. o Paleophilus feb. 1. 1. faith the Amazonas were Thracian men, close shaven, in long garments, and therefore called women: but demetrius, that there was cuer any such Amazonian Expedition, as Historics speake of.

P. P. Mart. Dec. 10.

Spaniards were fledde. In their houses they found about thirtie children Captiues, which were reserued to be eaten, but they tooke them for their Interpreters. Here they had Parrots bigger then Pheasants, with backs, breasts, and bellies of Purple colour. They vied to prey on *Hispaniola*, and *S. Iohns* Island, or *Boriquen*: and if these, in their warres with the Caniballs, tooke any of them, they were sure to goe to pot (euen in the first sence) and to be eaten.

q *Nau. M. John Hawkins, ap. Hak. 10. 3.*

r *Botero, vol. 2.*

A little before Master *Hawkins* was there, in the year 1564, a Spanish Caruell comming to water at *Dominica*, one of the Caniball Islands, the Sauages cut her Cable in the night, and so shee draue on shore, and all her companie was surpris'd and eaten by them. In Tortuga they tolled certaine Spaniards a shore, vnder pretence of Traffique, and then ate them. *Boriquen* is three hundred myles long, and threescore and ten broad, trauesed with a rough Mountaine, which yeelds many Riuers. The Spaniards haue there some Townes. These Islands are not so well peopled as in former times: and many of them are retyring places of Rebels and Fugitiues, which take this shelter against the Spanish cruelties. *Hispaniola* is the next Island of name, but shall haue a place by it selfe, as a Mappe and Summarie of all the other.

f *Mar. Dec. i. l. 2.*

Jamaica is almost as large as *Boriquen*. It is extreamely subiect to the *Vracani*, which are such terrible gusts of Winde, that nothing can resist them. They turne vp Trees, ouer-turne Houses, transport the Shippes from Sea to the Land, and bring with them a most dreadfull and horrible confusion. They raigne, or tyrannize rather, in August, September, and October. The inhabitants are of quicker wits then the other Islands.

e *Ortel. Theat.*

Cuba is more Northerly, and extendeth it selfe three hundred Leagues in length, and twentie in breadth, full of Mountaines, Woods, Fennes, Riuers, Lakes, both salt and fresh. This Island hath had many names giuen by the Spaniards; *Firmandina*, *Ioanna*, *Alpha* and *Omega*. The Woods are replenished with Swine and Kine; the Riuers yeeld golden Sands. It hath six Spanish Colonies. *Saint Iago*, a Bishops See, is the chiefe Towne in the Island; and *Havana* is the chiefe Port of all the Indies. *Quiedo* reckons two things most admirable therein: one a Valley, trending betweene two Hills three Leagues, which produceth abundance of Stones, enough to lade many Shippes, of a perfect round forme, like Bullets: The other a Fountaine, whence *Bitumen*, or a certaine Pitchie substance, floweth and stoteth euen to the Sea, excellent for pitching of Shippes. In this Island the common people were prohibited the eating of Serpents, as being reserued for Royall dainties, and the Prerogatiue of the Kings Table.

u *Mar. Dec. i. l. 2.*

Columbus sayling by this Island, lighted into a Nauigable Riuer, the water whereof was so hote, that none might endure his hand long therein. He espied also a Canoe of Fishermen; which after a strange fashion vsed to hunt Fish, and take them by the helpe of another Fish, which they kept tyed in a cord by the Boates side; and when they espied a Fish, loosed the cord; this hunting Fish presently layes hold on the prey, and with a skinn like a purse growing behind her head, graspeth it so fast, that by no meanes it can be taken from her, till they draw her vp about the water, and then not able to abide the ayre, she resigneth her prey to the Fishers, which leape out into the water, and take it; in recompence whereof they giue her part of her purchase. He found also in this Coast Waters, for the space of fortie myles, white and thicke like milke, and as though Meale had beene strewed through that Sea: other Waters hee found spotted with white and blacke, and others all blacke. An olde man of fourescore yeares being a Gouvernour in this Island, came to *Columbus*, and with great grauitie saluted him, and counselled him to vse his victories well; remembering, that the Soules of Men haue two Iourneyes, after they are departed from their bodies: The one soule and darke, prepared for iniurious and cruell persons; the other pleasant and delectable, for the peaceable, and louers of quiet.

x *Botero.*

Many

Many other Islands might be here mentioned, and but mentioned: little to our purpose I finde in them. Of Acusamil, neere Iucatán, is already spoken. Of the *Lucania*, or *Lucania*, the greatest thing is their great number, which some y esteeme aboute foure hundred. *Lucania* is a generall or collectiue name, as *Zeland*, *Leguis*, *Malucco*. The Spaniards had carried the inhabitants, as *Mariy* testifieth, into seruitude, to satisfie their insatiable desire of Gold. The women of these Islands were chiefe this for their loue. These women weare nothing till the time of their menstruous purgation, at which time the parents make a Feast, as if shee were to be married; and after that, shee weareth before those parts Nets of Cotton, filled with leaues of herbes. They obey their King so strictly, that if he commaund them to leape downe from an high Rocke, alledging no other reason then his will, they performe the same. But they are now, and were long since, desolate, being wasted in the Mines of Hispaniola and Cuba, or by diseases and famine, to the number of twelue hundred thousand.

But I am loth to wilder my selfe further in this Wildernesse of Islands (for so haue the Spaniards made them:) * *Columbus* in one Voyage gaue name to seuen hundred Islands; of which I can report little, fitting this our Pilgrimage. *Hispaniola* is Ladie and Queene of them all, and (as it were) the common Storehouse of all their excellencies: and therefore wee will there make some longer stay.

CHAP. XIII.

Of Hispaniola: and a touch homewards at Bermuda.



*H*ispaniola or *Spagniola* is Eastward from Cuba. It was of the first Inhabitants called *Quisqueia*, afterwards *Haiti*, & by *Columbus* *Cipango* and *Ophir*. The Spaniards call it as we first mentioned, & also *S. Domingo* or *Domingo* of the chiefe Citie an Archiepiscopall See. It containeth in compasse five hundred and fifty leagues. They called the Island *Quisqueia*, which signifieth *Great & All*, thinking that the Sunne gaue light to no other world then this and the other Islands adioining. *Haiti* signifieth *Craggie*, and such is the Island in many places, with high Craggie Hilles, overlooking the deepe and darke Valleys. But in many places it is most beautifull and flourishing. It seemeth to enioy a perpetuall spring, the trees alway flourishing, and the medowes clothed in Greene. The aire and the waters are hollome. It is in manner equally diuided with foure great Rivers descending from high mountaines, whereof *Tunna* runneth East; *Atibunicu*, West; *Nabiba*, to the South; and *Labe*, Northward. Some diuide it into fise Prouinces, *Caiximu*, *Huaba*, *Cababa*, *Bama*, *Gnacciarima*. In the first of these there is a great Caue, in a hollow Rocke, vnder the root of a high Mountaine, about two furlongs from the Sea; the entrie is like the doores of a great Temple. Many Rivers stole their waters from the sight of the Sunne, the vie of men, and the ordinarie officers of *Neptunes* Custome-house, and by secret passages came and hidde themselves in this Caue. So the Islanders imagined, seeing diuerse Rivers swallowed vp of the Earth, after they had runne fourescore and ten miles; and such a Sinke or Channell of waters in the Caue. The Islanders beleueed, That the Island had a vitall Spirit, and that there it doth breathe: and a hole therein is the female pature thereof (for of that sexe they deeme it) euen as Antiquitie conceited the ebbing and flowing of the Sea to be the breath of *Demogorgon*.

e Dec. 7. 8.

Andreas Moral entered in with his Shippe, which was almost swallowed with the Whirl-pool, and bogling of the water. Cloudes, engendred of those waterie conflicts, and Darknes, layed hold on his eyes; terrible noyse, as of the falls of Nilus, made deafe his eares, that when with labour he had gotten out, he seemed to haue escaped the bakings of *Cerberus*, and the obscure Vaults of Hell. Vpon the toppes of high Mountaines, the same *Moralis* saws Lake, three myles in compasse, into which many little Riueres ranne, without any other apparant issue.

In *Baños* is a Lake of Salt water, notwithstanding it receiue th foure great fresh Riueres, from the East, West, North, and South, and twentie smaller: and within a furlong of the Lake, on the North side, are two hundred fresh Springs. It is thought to haue a large entercourse with the Ocean, because there are Sharkes (great Sea-fishes, which deuoure men) in the same. Here are stormes and tempests, which seeme to be the Caters and Purueyours for those Fishes, in drowning many. Diuerse other Lakes are mentioned in this Island; one whereof, partly salt, partly fresh, is five and twentie myles long, and eight broad. They are all in a large Plaine, a hundred and twentie myles in length and breadth, betweene eightene and five and twentie. There is another Vale two hundred myles long, and broader then the former: and another as broad as that, which is a hundred and fourescore myles long.

Bart. de las Casas telleth of a Kingdome in Hispaniola, called *Magna*, which signififieth a Plaine, compassed about with Hills, which watered the same with thirte thousand Riueres and Brookes; twelue of them were very great: and all which come from the West (twentie thousand in number) are enriched with Gold.

Corobi is a Plaine on the toppes of Hills, so high, that it is subiect to the foure seasons of the yeare. There is also another Region of the same name, most barren, and yet most rich; full of Mines, otherwise vnfruitfull; a thing common in Nature, that great Mines vndermine fertilitie; and not strange amongst men, that the greatest hoorders of Treasures are the most vnfruitfull, and barren in good workes. The Gold (they say) is as a liuing Tree, which rooting in the centre of the Earth, sendeth forth branches vnto the vppermost face of the Earth, and there sheweth forth certaine beautifull colours in stead of Flowers, round stones of golden Earth in stead of Fruits, and thinne plates in stead of Leaues. From this Island^d was yearly brought foure or five hundred thousand duckats of Gold yearly. They imagine some diuine nature to be in Gold, and therefore neuer gather it, but they vse certaine religious expiations, abstaining from women, delicate meates and drinkes, and all other pleasures.

There is an Island a little from Hispaniola which hath a Fountaine in it, comming by secret passages vnder the Earth and Sea, and riseth in this Island: which they beleeue, because it bringeth with it the leaues of many Trees, which grow in Hispaniola, and not in this Island; the Spaniards call the Isle, *Arcthusa*.

e R. Tomson ap.
Hak. 10. 3.

The Isle of Hispaniola is much infested with Flyes, or Gnats, whose pricking causeth wonderfull swelling: also there is a Worme which creepeth into the soles of mens feet, and makes them grow as bigge as a mans head, with extremitie of paine; for which they haue no remedie, but to open the flesh sometimes three or foure yatches, and so digge them out. The Gnats^f are so troublesome, that the inhabitants doe therefore build low houses, and make little doores, which they keepe close, and forbear to light Cardles. Nature hath to this disease ordained a remedie, namely, certaine creatures, called *Cucuij*, which is a kinde of Beetles. These haue foure lights, which shine in the night; two in the seat of his eyes, and two which hee sheweth when he openeth his wings. The people get these and bring them to their houses, which there doe them double seruice: they kill the Gnats, and giue so much light, that men may see to read letters by the light of one; and many of them seeme as so many candles. They haue also three sorts of four-footed Beasts, & those very little.

f Mart. dec. 7. 9.

Now

Now men are exhaust, and Beasts multiplied, in so strange manner, that one *Deane* of the Conception, carrying a Cow thither, she was alive six and twentie yeares after, and her fruitfull generation was multiplied in the Island to eight hundred. They are now growne wilde, as their dogges also. They kill their Kine for the Hides: five and thirtie thousand were transported to Spaine when *Acosta* returned 1587.

Before the discoverie of this Island by *Columbus* and the Spaniards, these Islanders of Hispaniola were fore-warned thereof by Oracle. Their *Caciques* and *Boatuij* (that is, their Kings and Priests) reported to *Columbus*. That the father of *Garienezus*, the present King, and another *Cacike*, would needes be importunate demanders of their *Zemes*, or Gods, of future events, and therefore obtained five dayes together from all meat and drinke, spending the time in continuall mourning. The *Zemes* made answer, That there would come, not many yeares after, vnto that Island a strange Nation, clothed, bearded, armed with shining swords, that would cut a man asunder in the middle; which should destroy the auncient Images of their Gods, abolish their Rites, and slay their children. To remember this Oracle, they composed a mournfull Dittie, which they call *Areno*, which on some solemne dayes they vsed to sing.

§ Mart. Dec. 1. 159.

Now concerning these *Zemes* (which could fore-tell that which they could not auert) and the superstitions of Hispaniola, the Spaniards had beene long in the Island before they knew, that the people worshipped any thing but the Lights of Heaven; but after, by further conuersing and liuing amongst them, they came to know more of their Religion, of which, one *Ramonus*, a Spanish Heremite, writ a Booke, and *Martij* hath borrowed of him to lend vs. It is apparent by the Images which they worshipped, that there appeared vnto them certaine illusions of euill spirits. These Images they made of Gossampine cotton hard stopped, sitting, like the pictures of the Deuill, which they called *Zemes*; whome they take to be the mediators and Messengers of the Great God, which they acknowledge One, Eternall, Infinite, Omnipotent, Inuisible. Of these they thinke they obtaine raine, or faire weather, and when they goe to the Wartes, they haue certaine little ones which they bind to their foreheades. Euery King hath his particular *Zemes*, which he honoureth. They call the eternall God by these two names, *Iocauua*, and *Guaiaonocou*, as their predecessors taught them, affirming, That he hath a father called by these five names, *Atabena*, *Mamona*, *Gnacarapita*, *Liella*, *Gnimaxoa*.

h Mart. ibid. i They worshipped the Sunne, and prayed to it at Sunne-rising.

They make the *Zemes* of diuerse matter and forme: some of Wood, as they were admonished by certaine Visions appearing to them in the Woods: others, which had receiued answer of them among the Rockes, make them of Stone: some of Rootes, to the similitude of such as appeare to them when they gather the Rootes; whereof they make their bread, thinking, that the *Zemes* sent them plentie of these Rootes. They attribute a *Zemes* to the particular tuition of euery thing; as sometimes the Pagan and now the Popish Romanes: some assigned to the Sea, others to Fountaines, Woods, or other their peculiar charges. When the *Boatij* consult with the *Zemes*, they goe into the house dedicated to him, and with the poulder of the hearbe *Cohobba*, snuffed into their nostrills, are distracted; after which, returning as out of a trance, he telleth, That the *Zemes* had spoken to him, and vttereth his reuelations. They say, That a certaine King, called *Guaiaresus*, had a *Zemes*, whose name was *Corochoum*, which often vsed to descend from the toppe of the house, where *Guaiaresus* kept him close bound: the cause of his breaking loose was either to hide himselfe, or to goe seeke for meat, or else for the act of generation: and that sometimes being offended, that the King *Guaiaresus* had not honoured him diligently, hee was wont to lye hid for certaine dayes. In this Kings Village were some children borne with two Crownes; which they supposed to bee the issue of this *Zemes*. And when this Village was burnt by the enimie, this *Zemes* brake his bands, and was found a furlong off; without any harme. Hee had another *Zemes*, called *Epileguanira*, made of Wood, being in shape like a foure-footed Beast, which went often from the place where he was honoured, into the Woods.

When they perceived that he was gone, a great multitude gathered together to seeke him, with devout prayers: and when they had found him, brought him home religiously on their shoulders, to the Chappell dedicated vnto him. But after the Spaniards comming into the Island, he fledde for altogether, and could neuer be found, whereby they diuined the destruction of their Countrey.

They honoured another *Zemes*, in the likenesse of a woman, on whome waited two other, like men. One of these executed the office of a messenger to the *Zemes*, that had authoritie of Clouds, Windes, and Raine, and are at command of this woman: the other performed the like to the *Zemes* of the Waters, that fall from the Hills, that being loosed, they might breake into Flouds, and ouerflow the Countrey, if the people doe not giue due honour to her Image.

k Mart. Dec. 3.
1.6.

Let vs adde to this relation of the *Zemes* of Hispaniola an accident in ^k Cuba. A Mariner being sicke, was there left on shore, who recouering; grew into fauour with the King, and was employed in his warres with great successe against the enemy: He attributed his victories to the Virgine *Marie*, whose picture he had in his bosome. The King by his persuation reiected his *Zemes*, and dedicated a Chappell and Altar to this Picture, whither he and all his familie resorted a little before the Sunne-set, bowing their heads, and saying, *Aue Maria, Aue Maria*, further they could not say. They beset the same with Jewels, and many earthen pots, some with sundry meates, some with water, round about the Tabernacle, which they offered in stead of sacrifice, as before they had done to their *Zemes*. Being demanded, why they did thus, they answered, least it should lacke meat, for they beleue, that Images may hunger, and doe eate and drinke.

They told of this picture, That being carried with them into the Warres (as they vse to bring their *Zemes* with them into the battaile) this made the *Zemes* of the enemy turne his backe, yea, a woman (a lye, or a Deuill) descended in the sight of them all to play the *Bellona* for her followers; and in a contention betwixt them, whether the *Zemes* or this Ladie were more excellent, two young men of each side were bound, and whether Deitie should loosen her partie, that should be their God. Both inuoke, the Deuill appeared in vgly shape, and by and by a faire Virgin, whereat the Deuill vanished (doe you beleue it?) and the Virgine with touch of a rod loosed her mans bands, which were found on the other aduerser partie, being now double-bound. Thus can the Deuill transforme himselfe into an Angell of Light at Loretto, in Hispaniola, and where else soeuer he can be entertained; the name of Saints, and promise of Heauen, shall further his hellish designs.

1 Dec. 7. 10.

They had festiuall Solemnities in Hispaniola to their *Zemes*, whereunto the Kings summoned their subiects by publike Criers: and they, neatly dressed after their manner, and painted with diuerse colours of hearbes, resorted thither, with their armes, thighes, legges, adorned with shells, to make Musicke in their dauncing. Thus they presented themselves before the King, who sat drumming at the entrance of the gate. When they were to sacrifice, they purged themselves first, thrusting downe a sacred hooke into their throat, and by vomit emptied their bodies. After, they went into the Kings Court, and all fate in a ring about the Idoll, crosse-legged like Taylors, and wry-necked for reuerence, praying, that their sacrifice might be accepted. The women in another place, when the Priests gaue warning, fell to dauncing and singing the prayse of their *Zemes*, and offered Cakes in baskets, concluding with Songs in praise of their ancient Kings, & prayers for future prosperitie. After this, both sexes kneled downe, and offered their Cakes; which the Priests receiuing, cut in peeces, giuing to euery man a portion, which he kept vntoucht the whole yeare, for a holy Relique; esteeming that house in danger of Fire and Whirlewinds, that is not preferred with this reserved peece of Cake. They seemed sometimes to heare a voice from their *Zemes*, (whether by the illusion of the Priests, or the Deuill) which the Priests interpreted by their behavior: for if they daunced and sung, all was well: but if they went sorrowfully, the people went forth sighing, and gaue themselves to fasting, euen to extreme faintnesse with weeping, vntill they thought their *Zemes* reconciled.

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Tou-

Touching the originall of Man, thus they fable. There is in the Island a Region called Caunana, where they faine that mankind came first out of two Caues of a Mountain called Cauta: and that the biggest sort of men came forth of the mouth of the biggest Caue, and the least sort out of the least Caue: this Caue they name *Amaiana*, the greater, *Caxibaxagna*. Before men might come out of the Caue, the mouth thereof was kept and watched nightly, by a man whose name was *Machoshael*, who departing further to looke abroad, was by the Sunne (the sight of whom he was forbidden) turned into a stone. They faine the like of others turned into trees, for going so farre a fishing in the night, that they could not returne before the rising of the Sunne. A certaine Ruler also, called *Vagoniona*, sent one forth of the Caue a fishing, who by the Sunnes surprisall, was turned into a Nightingale, which therefore in the night bewaileth his misfortune. *Vagoniona* fore troubled with this losse, leauing the men in the Caue, brought forth the women and sucking children, and leauing the women in an Island of that Tract, called *Matimmo*, carried the children away with him, which being oppressed with famine, fainted; and remained on the bankes of a certaine River, where they were turned to Frogges, and cried *toa, toa*, as children with them vse to crye for the dugges. And hence also come those pitifull cryings of the Frogges in the Spring-time. As for *Vagoniona*, he by speciall priuiledge was not transformed; wandering in diuers places, he descended to a certaine faire woman, whom he saw in the bottome of the sea, and receiued of her bright plates of Laten, and a kinde of stones which their Kings greatly esteemed. Another Caue they had (for the former tale is endlesse, as superstition commonly is) called *Iouana baina*, adorned with pictures of a thousand fashions. In the entrance were two grauen *Zemes*, whereof one was called *Binthaitel*, and the other *Marohn*. Out of this Caue they say the Sunne and Moone first came to giue light to the world. They made religious concourse to these Caues, as men goe on Pilgrimage to Rome, Compostella, or Ierusalem.

They had a superstitious conceit of their dead: who (they thought) walked in the night, and eat the fruit *Gnamaba* (which is like to a Quince) and that they would deceiue women, in taking the shape of men; making, as though they would haue to doe with them, and suddenly vanish away. If any feeling a strange thing in his bed, made doubt whether it were a dead body, he might be resolved by feeling on his belly, because these ghosts could take all other members of mans body, but not the nauell (as some, with vs imagine that the Diuell can take the whole shape of a man, onely his clawes excepted): these dead men, they say, often met them by the way, and if a man were not afraid, they vanished; but if he were afraid, they would assault him, and many hereby haue beene taken with the losse of their limbes. These superstitions were left them by tradition in richmes and songs from their forefathers, which it was lawfull for none to leaue, but onely the Kings sonnes. They sung them before the people on solemne Feasts, playing on an instrument like a Timbrel. Their *Boiij* or Priests instruct them in these superstitions: these are also Physicians, making the people beleue that they obaine health for them of the *Zemes*. They tie themselves to much fasting, and outward cleanlinesse and purging; especially where they take vpon them the cure of great men: for then they drunke the powder of a certaine herbe, which brought them into a fury, whereint they said they learned many things of their *Zemes*.

Much adoe they make about the sicke partie, deforming themselves with many gestures, breathing, blowing, sucking the fore-head, temples, and necke of the patient; sometimes also saying that the *Zemes* is angry for not erecting a Chappell, or dedicating to him a Grove or Garden, or the neglect of other holies. And if the sicke party die, his kinne-folkes by witchcraft enforce the dead to speake, and tell them whether he died by naturall destiny, or by the negligence of the *Boiij*, in not fasting the full due, or ministring conuenient medicine: so that if these Physicians be found faultie, they take reuenge of them. They vsed in ministring their Physicke, to put certaine stones or bones in their mouthes, which if the women can get, they keepe religiously, beleeuing them to be profitable for them in trauell, and honor them, as they doe their

Zemes.

When

When their Kings died, they buried the best beloved of their concubines with them, who also had other women buried for their attendants, together with their jewels and ornaments. They had in the sepulchre beside them a cup full of water, and some of their *Casavi*-bread.

Having thus wearied you with this long stay in Hispaniola (by which ye may guesse of the neighbouring Ilands) we will halt homeward, and not touching in any Iland by the way (for we could but touch and away) we may adventure, notwithstanding the wonted danger, vpon Bermuda. Danger hath made it now not so dangerous: *nocuments* haue benee *documents*. For while some haue bin wracked there, they haue made vertue of Necessity, and so well obserued the coast, that skill hath almost secured that which Nature had seemed to set there in defiance, both of Habitation and Navigation, to both which it is now subiect by our Nation. It was called Bermuda of that ship which first discovered it: ^m it is also called the Iland of Duels, which they suppose inhabit there; and the Inchanted Iland: but these are inchanted conceits. Sir *George Sommers* hath deserued that it should beare his name, by his endeouours thereabouts testified in life and death. He with Sir *Thomas Gates*, as before is said, were wracked on the Iland, which losse turned to some gaine, as if *G o d* would giue them this into the Virginia-bargaine. Before in the yeare 1593. *Henry n May*, an Englishman, in a French ship was wracked thereon, and hath giuen vs some discourse thereof: more fully hath *Syluester o Jourdan*, one of that Virginian Company, one of the company of those worthy Knights, in a Treatise of that ship-wracked, and the discourry of Bermuda. The commodities whereof he reckoneth, variety of fishes, plenty of hogges (which it seemeth haue escaped out of some wracks) diuers fruits, Mulberries, Silke-wormes, Palmitos, Cedars, Pearles, Amber-grise: But the most strange thing seemes the variety of fowle, of which they tooke a thousand of one sort in two or three houres, being as bigge as a Pigeon, and laying speckled egges, as bigge as Hens egges, on the sand, where they come and lay them daily, although men sit downe amongst them. When Sir *Thomas Gates* his men haue taken a thousand of them, Sir *George Sommers* men haue staid a while by them, and brought away as many more. Another fowle there is, that liueth in holes like Cony-holes; their egges like in quantitie and qualitie to Hen-egges. Other birds were so gentle, that whistling to them, they would come and gaze on you; while with your stick you might kill them. Other egges they had of Tortoises, a bushell in the belly of one, very sweet: they tooke fortie of them in a day: and one would serue fiftie men at a meale. Two were there borne, and other two married, to take the most naturall possession thereof for our Nation; which now in hope of good-successe hath there planted an habitation. That wracked company built there a shippe and a pinace, and set saile for Virginia. From hence and thence I am now passing in an English ship for England; where to passe away tediousnesse of the Voyage, I will entertaine my Reader with a discourse of the more then tedious and fastidious Spanish cruelties.

CHAP. XV.

Of the Spanish cruelties in the West-Indies: and of the peruerse conuersion of the Indians vnto Christianitie.



INASMUCH as the Papists doe vsually glorie in the purchase of a new World vnto their Religion, and would haue men beleue, that since this Scripture-Heresie hath made new Rome to tremble now, no lesse then *Hannibal* did her Pagan-Mother, they haue a new supply with much aduantage in this Westerne World of America; and they make this their Indian conuersion, one of the Markes of ^b the trueneesse and Catholicisme of their Church: it shall not be amisse to obserue the proceedings of the Spaniard

a Alan. Cop. vel
positus N. Harp-
field, Dialogi, ut
testatur Io. Hart.
b Beller. de Not.
Neclesia lib. 4.
costeri. Machirid.

Spaniards in these parts. And herein we will vse the witnesse of men of their owne Romish Religion. *Iesephus* *c Acosta*, a Iesuite, writeth, that the Indians conceiue an implacable hatred against the faith, by the scandall of the Spaniards cruelties: and that they haue baptised some by force. *Vega* *d* accuseth them of Baptising without making them know the faith, or taking knowledge of their life. Hee that will reade what they lately haue done in Spaine with the remnants of the Moores, may perhaps satisfie himself with the reasons of *Frier c Fonseca* in defence thereof. But for the poore Indians, *Bartholomaeus de las Casas*, *f a Dominike Frier*, of the same order with *Fonseca*, and after a Bishop in America, hath written a large and vnanswerable Treatise of the enormous cruelties, and vnchristian Antichristian proceedings in the new World, the summe whereof is this, that the Indians were a simple harmelesse people, loyall to their Lords, and such as gaue no cause to the Spaniards of dislike, till they by extreame iniuries were prouoked: they are also docible and pliant, both to good doctrine and liuing. To these Lambes, faith he, the Spaniards came as cruell and hungry Tygres, Beares and Lions, intending nothing those fortie yeares (he wrote this *An. 1542.*) but blood and slaughter, to satisfie their Auarice and Ambition: in so much that of three millions of people, which were contained in Hispaniola of the Naturall inhabitants, there scarce remained at that time three hundred. Cuba, and the other Ilands had indured the like miserie, and in the firme Land ten Kingdomes, greater then all Spaine, were dispeopled and desolate, and in that space there had not perished lesse then twelue millions by their tyranny; and he might truly say that fifty millions had paid Natures debt.

In the Iland Hispaniola the Spaniard had their first Indian habitations, where their cruelties draue the Indians to their shifts, and to their weake defence, which caused those enraged Lions, to spare neither man, woman, nor childe: they ripped vp the great-bellied women, and would lay wagers, who could with most dexterity strike off an Indians head, or smite him asunder in the middle: they would plucke the Infants by the heeles from their mothers breasts, and dash out their braines against the stones, or with a scoffe hurle them into the Riuer. They set vp gibbets, and in honor of *CHRIST* and his twelue Apostles (as they said, and could the Diuell say worse?) they would both hang and burne them. Others they tooke, and cutting their hands almost off, hid them carry those letters (their hands dropping blood, and almost dropping off themselves) to their Countrey-men, which (for feare of the like) lay hidden in the Mountaines. The Nobles and commanders, they broiled on gridirons: I once (saith our Author) saw foure or fise of the chiefe of them thus roasted, which making a lamentable noise, the nicer Capitaine bad they should be strangled, but the cruell tormentor, chose rather to stoppe their mouthes, so to prevent their out-cries, and to continue their broiling till they were dead. They had dogges to hunt them out of their couerts, which deuoured the poore foules: and becaule sometimes the Indians, thus prouoked, would kill a Spaniard, if they found opportunitie, they made a law, that an hundred of them should for one Spaniard be slaine. The King of Magua offered to till the ground for them fittie miles space, if they would spare him and his people from the mines. The Capitaine in recompence deflowred his wife, and he hiding himselfe, was taken, and sent into Spaine; but the ship perished in the way, and therein that admirable *s* graine of gold, which weighed in the first finding, being pure, three thousand and six hundred Crownes.

In the Kingdom of Xaragua in Hispaniola, the Gouverneur called before him three hundred Indian Lords, which he partly burned in a house, and put the rest to the sword, and hanged vp the Queene, as they did also to *Higuayama* the Queene of Higuay. Of all which cruelties our Author an eye-witnesse affirmeth, that the Indians gaue no cause by any crime, that had so deserued by any law. And for the rest that remained after these warres, they shared them as slaues. They which should haue instructed them in the Catholike faith, were ignorant, cruell, and couetous. The men were spent in the mines, the women consumed in tillage, and both, by heauy burthens which they made them carry, by famine, by scourging, and other miseries.

And

c Acosta lib. 4. de procurand. Ind. salute. ca. 3. d And. Vega de f. & opibus q. 3. c F. Damiano Fonseca del gu. flo scaccamento de Moresebi da Spagna. f Bar. Cal. Hispan. Crudehiat.

g P. Mart. mentioneth this graine of gold: and likewise the Spaniards cruelties; though not so largely as Cas.

And thus they did in all other parts wheresoeuer they came. In the Isles of Saint *John*, and *Lamayca*, were six hundred thousand Inhabitants, whereof then when the Author wrote this, there were scarcely left two hundred in either Island. Cuba extendeth furthest in length of any of these Islands, Heere was a Cacique named *Hathuey*, which called his subjects about him, and shewing them a boxe of Gold, said, that was the Spaniards God, and made them dance about it very solemnly; and left the Spaniards should haue it, he hurled it into the Riuer. Being taken and condemned to the fire; when he was bound to the stake, a Friar came and preached heauen to him, and the terrors of hell: *Hathuey* asked if any Spaniards were in heauen, the Friar answered, yea, such as were good; *Hathuey* replied, he would rather goe to hell, then goe where any of that cruell Nation were.

I was once present, saith *Casas*, when the Inhabitants of one towne brought vs forth victuall, and met vs with great kindnesse, and the Spaniards without any cause slew three thousand of them, of euery age and sexe. I, by their counsell, sent to other Townes to meet vs, with promise of good dealing, and two and twentie Caciques met vs, with the Captaine against all faith caused to be burned. This made the desperate Indians hang themselves (which two hundred did, by the occasion of one maus crueltie): and one other Spaniard seeing them take this course, hee made as though he would hang himselfe too, and persecute them in the regions of Death, which feare detained some from that selfe-execution. Sixe thousand children died, saith our former Author, in three or foure monthes space, while I was there, for the want of their parents which were sent to the mines: they hunted out the rest in the mountaines, and desolated the Island. Neither did the other Islands speed better. The *Lucia* they brought to an vtter desolation; and shipping multitudes of men for the mines in Hispaniola, wanting food for them; the third part commonly perished in the way; so that an vnskillfull Pilot might haue learned this way by Sea, by those floating markes of Indian carcasses. This Spanish Pestilence spread further to the Continent, where they spoiled the shores, and the Inland Countries of people. From *Dariena* to *Nicaragua*, they slew foure hundred thousand people with dogges, swords, fire, and diuers tortures. Their course^h of preaching was, to send, vnder paine of confiscation of lands, libertie, wife, life, and all, to acknowledge God and the Spanish King, of whom they had neuer heard. Yea, they would steale to some place halfe a mile off the Citie by night, and there publish the Kings decree in this sort, being alone by themselves. Ye Caciques and Indians of this or that place (which they named) Be it knowne to you, that there is one God, one Pope, and one King of Castile, who is Lord of these Lands, Come quickly and doe your homage. And then in the night, whiles they were asleepe, fired their houses, and slew and tooke captiues at their pleasure, and then fell to search for Gold. The first Bishop that came into these parts, sent his men to be partakers of the spoile. A Cacique gaue the Spanish Governour the weight in Gold of nine thousand crownes; he (in thankfulness) to extort more, bound him to a post, and put fire to his feet, and forced him to send home for a further addition of three thousand. They not satisfied, persisted in their tormenting him, till the marrow came forth at the soles of his feet, whereof he died. When any of the Indians, employed by the Spaniards, failed vnder their heauie burthens, or fainted for want of necessaries, lest they should lose time in opening the chaine wherein he was tied, they would cut off his head, and so let the bodie fall out. The Spaniard robbed the Nicaraguans of their corne, so that thirtie thousand died of famine, and a mother eat her owne child: five hundred thousand were carried away into bondage, besides fiftie or sixtie thousand slaine in their warres: and now, saith *Casas*, remaine foure or five thousand, of one of the most populous Regions of the World. Heere did *Vasquez* giue at one time foure Kings to be deuoured of dogges.

In New Spaine, from the year 1518. to 1530, in foure hundred and fourescore miles about Mexico, they destroyed aboue foure millions of people in their conquests by fire and sword, not reckoning those which died in seritude and oppression. In the Prouince of *Naco* and *Honduras*, from the year 1524. to 1535. two millions of men perished,

h Marke this way of conuerting Infidels.

i P. Mart. Dec. 3. lib.

Cortes accustomed himselfe to haue foure Kings attend on him. Dec. 3. lib. 3. 2.

He burned fixtie Kings, their heires looking on.

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perished, and scarcely two thousand remained. In Guatimala, from the year 1524. to 1540. they destroyed about foure or five millions vnder that *Aluarado*, who dying by the fall of his horse, as is before said, complained (when he was asked where his paine was most) of his soule-torment: and his Citie Guatimala was with a three-fold deluge of earth, of water, of stones, oppressed and ouerwhelmed. He forced the Indians to follow him in his Expeditions, in Armies of 10. or 20000. not allowing them other sustenance, then the flesh of their slaine enemies, maintaining in his armie shamblers of mans flesh. In Panuco and Xalisco their state was much like; one made eight thousand Indians wall about his Garden, and let them all perish with famine. In Machuacan they tortured the King that came forth to meet them, that they might extort gold from him. They put his feet in the stocks, and put fire thereto, binding his hands to a post behind him; and a Boy stood by basting his roasted feet with oyle, another with a crosse-bow bent to his brest, and on the other hand another with dogs; of these tortures he died. They forced the Indians to deliuer their Idols, hoping they had beene of Gold, but their golden hope failing, they forced them againe to redeeme them. Yea where the Friars had in one place made the Indians to cast away their Images, the Spaniards brought them some from other places to sell them.

In the Prouince of Saint *Martha* they had desolated foure hundred and fifty miles of land. The Bishop wrote to the King, that the people called the Spaniards Diuels, or *Tares*, for their Diabolicall practises; and thought the Law, God, and King of the Christians, had beene authors of this crueltie.

The like they did in the Kingdome of Venezuela, destroying foure or five millions, and out of that firme Land, carried to the Islands for slaues at times, in seuentene yeares, a million of people.

But why doe I longer trace them in their bloudie steppes; seeing our Author that relates much more then I, yet protesteth that it was a thousand times worse. Or what should I tell their sparing no persons, plucking the childe from the breast to quarter it to his dogges? torturing Kings with new deuises, borrowed either from the Inquisition, or from Hell? cutting off the noses and hands of men and women that liued in peace with them? selling the father, mother, childe, to diuers places and persons? lying with the women (as one of them bragged) that being with childe, they might yeeld more money in the sale? How was Nature become degenerate in these prodigious monsters? Even the Nature of things might be abashed with the sense of this vnnaturall senselesse sense. The Tygre would but deuoure his prey, and not curiously torment it; the Lion sometimes spares it; nay their dogges haue sometime beene lesse dogged, then their doggish Diuellish masters. How may we admire that long-suffering of God, that rained not a floud of waters, as in *Noahs* time, or of fire, as in *Lots*, or of stones, as in *Sodom*, or some vengeance from Heaven vpon these Models of Hell? And how could Hell forbear swallow such prepared morsels, exceeding the beastlinesse of beasts, inhumanitie of wonted tyrants, and diuellishnesse, if it were possible, of the Diuels? But these you will say were ^k soul-

k Nulla fides
vitaq; viris
qui castra se-
quantur. *Lucan.*

There perhaps you shall see their Priests reading, praying, and (this they most glorie of) preaching to conuert the Indians by their word and workes. Aske *Colmenero*, a Priest of Saint *Martha*, who being asked what he taught the Indians, said that he deuoted them with curses to the Diuell, and this sufficed, if he said to them, *Per signum Sancti Crucis*. You haue heard what good Diuinitie the *Dominicans* preached to *Atabaliba*, King of Peru (which wanted not her wants of millions by their cruelties, as well as the former). They teach them (saith *Acosta*) a few prayers in the Spanish ^l *Acost. de Proc.* tongue, which they vnderstand not; and they which are more painfull, a Catechisme ^{Ind. sal. 4. c. 3.} without explanation.

Their teaching is but a iest and shadow to get money: they follow dicing, hunting, whoring; in so much that Baptisme is scorned, and the Indians are forced to it against their wils: and a sincere ^m and vpright Iudge was wont to say, that if he came into ^m *Jo. Metell.* Spaine, he would perswade the King to send no more Priests into America; such is ^{Seq. prefat. in} their ^{Ofor.}

their dissoluteness. They have indeed three Archbishopricks; that of Dominico, which hath six Suffragane-Bishops; the second of Mexico, which hath seven; and the third of Los Reyes, to which are subiect three Bishops: yet these teach the people vices by their practise and ill example; in so much that the Indians (saith *Casas*) are of opinion that the King of Spaine (which hath such subiects, as the Spaniards shew themselves) is himselfe most cruell; and liues on mans flesh; and that of all Gods, the God of the Christians is the worst, which hath so bad seruants, longing for their owne Gods, of whom they neuer receiued such ill, as now by this of the Christians. The Spaniards cannot endure the Indians to heare a Sermon, thinking it makes them idle (as *Pharaoh* said of the Israelites) and captious: they learne them Vsurie, lying, swearing, blasphemy, repugnant to their Nature. Thus did a Cacique describe a Christian to *Benzo*, by the vnchristian course of the Spaniards. Christian (saith he, looking *Benzo* on the face) what are Christians? They imperiously demand Mays, Honey, Silke, Rayment, an Indian woman to lye with them; they call for Gold and Siluer, they will not worke; are Gamsters, Dicers, Wicked, Blasphemers, Back-biters, Quarrellers: and concluded, that Christians could not be good. *Benzo* said, that euill Christians did such things, not the good ones: he replied, where are those good, for I neuer saw any but bad. He was threescore and ten yeares old, and spake Spanish perfectly. *Benzo* saith, that they would not looke on the Christians, but curse them, and as before is said, called them Sea-froth. He being very inquisitiue to see what they thought of our faith, reporteth, that some of them taking a peece of Gold, will say, Lo heere the Christians God: for this they kill vs, and one another, for this they play, blasphemy, curse, steale, and doe all manner of villanies. * A *Franciscan* publicly said, that there was neither Priest, Monke, nor Bishop, good in all India: and the Priests themselves will say, they came thither for gain. A Caciques sonne which was towards in his youth, and procured after dissolute, being asked the reason thereof, said, Since I was a Christian I haue learned to sweare in variety, to dice, to lie, to swagger; and now I want nothing but a Concubine (which I meane to haue shortly) to make me a complete Christian. These indeed are the miracles that the Spaniards worke in the Indies, saith our Author: I asked an Indian once if he were a Christian; he againe asked me if he should be the Bishops Groome a dozen yeares to keepe his Mule. Others of the Indians, saue a little washing and some cold ceremonies, know nothing of our religion.

The Indians haue liued at more quiet with the Spaniards, since the King proclaimed them free; yet still hate them: and for their Christianitie, *Franciscus* 9. à *Victoria* protesteth, that it doth not appeare to him, that Christian Religion had bene propounded in meet sort to the Indians: Miracles he heard not of, but on the contrary, scandals, villanies, and many impieties. This is the Preaching and Conuersion the Romists boast of, and gull our European world with musters of their miracles, and thousands of their Profelites, which we rather pitie then enuie.

How the case is altered, since that new generation of the *Ignatian* brood hath taught (especially the Spaniards, whose they are, and whom they serue) a better Catholicisme; let *Arnouldus* * tell you: he saith, that they haue indeed wrought miracles amongst the Indians: among which he reckoneth Conuertying the Pagans, by butcherly subuerting and rooting them out. In Hispaniola, by keeping the husbands and wiues in diuers workes asunder, the old generation being thus worne out, and a new preuented. In Peru they had publike places of torture within the Marches, wherein they might put a thousand at once, by tortures to draw forth confessions of their hidden treasures: such as escaped, hanged themselves in the mountaines, and their wiues by them, with their children at their feet. By their dogges at land they worried them: and in their Pearle-fishing exposed them to the rauening Sharks; themselves more dogged and sharking then the brute creatures; by fire and sword consuming twentie millions of the people. I would giue the Diuell his due, and therefore would not ascribe all this to those later *Locusts*, the Iesuites: who are yet accounted the most cunning and zealous Architects, in setting vp the roose of that aspiring Spanish Monarchy, these and the like bloudie foundations notwithstanding; and therefore may be called *Accessories* after,

n Exod. 5. 8. 17.

o Benzo lib. 2. cap. 16.

p Virarochie.

* Cap. 18.

q F. à Vic Rel. 5. De India.

* Arnould. against the Iesuites.

After. As for the Spaniards, we see them, by testimony of their owne, accused of the same things. And how the *Ignatians* wash their hands (not from, but in) blood, our Europe can testifie.

What Diuell brought the Inquisition (his faire daughter much resembling his accursed presence) I know not: our Country-men, & *Philips*, *Hortop* and others, knew to their cost. But what should we speake of the Spanish crueltie to others? Looke on their dealing with, each other in ciuill broyles: thus dealt they with *Columbus*, rewarding him with chaines, and sending him prisoner to Spaine, by that way which hee first of all, and for Spaine, had discovered. What *Roldanus* and his rebellious faction did in Hispaniola, and *Vaschus* in the Continent, *Mariyr* relateth. But the bloudest butcheries passed in Peru: where Couctousnesse, which before had joyned, now diuorced the hearts of *Pizarro* and *Almagro*; and after that, that neerer coniunction of the head and bodie of *Almagro*; & reuenged in the persons of all the *Pizarri*, which againe retorted the like vengeance vpon the *Almagristis*; their ghosts seeming, or some hellish Furies rather, to be loosed on that Peruvian stage, and to haue brought like mischiefs to the beholders and actors in this Tragedie. Vengeance seemed to haue broken forth of *Atabalibus* tombe, armed with sword, fire, halters, chaines, yea the Spaniards themselues offered themselues her officious vassals, to become cruell Executors of her bloudie Will, in mutuall executions vpon themselues. The awfull names of Viceroyes, Gouvernours, and Captaines, were no lesse subiected to imprisonment and death, then the poorest souldiour. But for these ciuill vnciuill cruelties amongst themselues, they require a good Orator to describe them: and those former tyrannies vpon the Indians, are beyond all oratory and description. Thunders from heauen had need be the voice to utter such hellish and vneheard-of massacres. Diuells from Hell were fittest scribes, with the fire characters of their infernall work-houses to register them, the reading whereof might astonish the sense of the Reader, amaze his reason, exceed his faith, and fill his heart with horror and vncouth passions. For me, I want fit words to paint them in their blacke colours, my hand with reluctance trembleth at the writing, my tongue faltereth in the speaking, and wholly I seeme to my selfe surpris'd with distraction, and not to be my selfe, whiles the view of this Spanish *Medusa* transformeth me into a stone: the rather when I thinke such should our English Conuersion haue bene, if in that dismall yeare 1588. England had as well succeded to them as the Indies: or if since, our Catholike Preachers had pretailed in their Powder-projects, in the yeare 1605. who for a Temple, chose a Vault, that their workes of darkenesse might bee done in the darke, and their work-house might bee neerer to Hell, thence to borrow at hand supplies of diuellish deuises, and in neerer familiarity to consult with the Diuell: for words they had prepared a sulfurous breath, the smoke whereof might darken the Heauens; the fire might rent the trembling and astonished Earth: the noise might make the Hearers past hearing, and being together: Once, those Hellish *Cerberi* by such preaching, had intended there to haue opened the mouth of Hell vpon vs, which should haue swallowed our Lawes, our Religion, our Sunne, Moone, and Morning-Starre (the King, Queene, and Prince) Our fairest Skie of fixed and well ordered lights, then shining in their greatest splendor of Parliament-brightness. The Giants of old were said to be the sonnes of the Earth, but these, as they were engendred of Earth, so had they incestuously violated that their mother (whether you vnderstand it in a literall or mysticall sense), and begotten in her wombe this Hell-monster of their bloudie Catholicisme; they had designed the time of her Trauelling, and themselues would haue bene the Mid-wiues; the Diuels had bidden themselues as Gossips, and at that opening of the Earthes wombe in her fierie trauell, would haue sent that way into the world (to attend the babe) all the blacke-guard of Hell, Treason, Superstition, Atheisme, Ignorance, Fire, Sword, and all Confusion, in a revolution of a worse *Chaos*, then that *Tobu* and *Bobu* of old could haue effected. Then should it haue bene no maruell, if Rome, France, Spaine, or any other had exercised tyrannie or cruelty, seeing all must haue come short of the first Cruelty, which our English Catholikes had executed, to open the floodgates of blood

*r Miles Phil.
Iob Hort. ap.
Hak.*

*f See Gomara;
Apollonius, Ben-
zo, &c. of these
ciuill warres in
Peru.*

*t The words of
Moses, Genes. 1.
interpreted,
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vnto them. And all this was the Catholike cause, & these the Preachers, or the Villers rather to the Preachers (for the Iesuites will be angrif if we take from them their bloudie priuiledge) of this new Catholicisme, which the Diuell (till now he is an older and cunninger Serpent) had neuer learned himselfe, nor could learne others, till hee had gotten Ignatius Vshers in his hellish Schoole. But whither is your Pilgrime transported? Friend, I draw neere my port, and leauing America behind me, still red with this blood; now also hauing England in sight, which (as from a greater heighr) was neere to a more dangerous fall: and in this subiect, which is of the Spanish Cruelties, not written in hatred of their Nation, because they are Spaniards, but of their Pseudo-catholike Religion, vnder shew whereof, they there did, and heere would haue executed those butcheries: and for thankfulness to G O D for our later Deliueraunce,

u November 9. of which the time when I relate these things (being the returne of that very day, wherein those things should haue beene effected) iustly demandeth my best testimony: I haue thus told out my Story. And now me thinkes I see the shores of England, from which my lingring Pilgrimage hath long detained me: I heare the Bells, and see the Bon-fires, with publike acclamations of thankfulness for that Deliueraunce, singing their *Hallelu-lahs*, and saying, * *This is the Day which the L O R D hath made, we will reioyce and be glad in it.* And now I see a better sight then all my Pilgrimage could yeeld, Christian Churches, without Heathenish, Iewish, or Antichristian pollutions: a Royall King, truly entituled Defender of the Faith: a learned Clergie, wife and Honorable Counsellors; peaceable and loyall Commons; in a word, England presents it selfe to mine eyes, representing to my minde a Map of Heauen and Earth, in the freedome of body and soule, yea where our subiection and seruice is free-dome (which I haue not elsewhere found in all my Perambulation of the World)

y Matthe. 174. I seele my selfe herewith rauished, and in a ioyfull extasie cannot but cry out: *It is good for vs to be heere.* (in the true Church and Suburbs of the true heauen): Heere then Reader, let me rest mee, till I see whether thy kinde acceptance of this, will make me willing to accept another and neerer (but harder) European Pilgrimage.

Trin-vni Deo gloria.

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These are the principall escapes: the rest (I hope) will not much trouble the indigent, or patience of the Reader.

SAMUEL PURCHASE did.
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